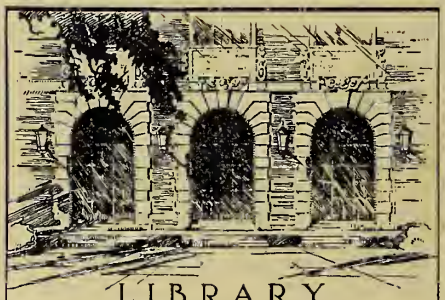

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278

FAC SIMILE OF THE WILL OF JOHN BUNYAN.

To all people to whom this present Writing shall come I
Bunyan of the parish of St Cuthbert's in the Lane of Bedford in the Cou
of Bedford Brazier send greeting Know ye that I the said John
Bunyan as well for and in consideration of the natural affection
and love which I have and bear into my well beloved wife
Elizabeth Bunyan as also for divers other good causes and consideration
me at this present especially moving have given and granted
and by these presents do give grant and confirm unto the said
Elizabeth Bunyan my said wife all and singular my goods chattels
debts, ready money, plate Rings, household stuffe, spanish stuffe,
Brass, pauter, Bedding and all other my substance whatsoever ma
able and unmoveable of what kinds, nature, quality or cover
soever the same are or be, and in what place, or places so ever the
same be shall or may be found as well in secure our case
des possession as in the possession hand power and custody of any
other person or persons whatsoever To have and to hold all
and singular the said goods, chattels, debts and all other the aforesaid
said premises unto the said Elizabeth my wife her executors
administrators and assigns to her and their proper use and
behoofs freely and quietly without any matter of challenge
clause or demand of me the said John Bunyan or of any
other person or persons what soever for me in any name
by my means cause or procurement and without any manner
or other thing therefore to be yielded paid or done unto me
the said John Bunyan my executors administrators or
Signs
And I the said John Bunyan all and singular the aforesaid
said goods chattels and premises to the said Elizabeth my wife
her executors administrators and assigns to the use of the same
against all people do warrant and forever defend by these
presents and further know ye that I the said John
Bunyan have put the said Elizabeth my wife in
peaceable and quiet possession of all and singular the aforesaid
said premises by the delivery unto her or the ensealing
lieu of one coyned peece of silver commonly called two
pence fixed on the seal of these presents
In witness whereof I the said John Bunyan have
hereunto set my hand and seal this 23 day of December
in the first year of the reigne of our sovereign lord
King James the second of England &c in the year
of our lord and saviour Jesus Christ 1685

Sealed and delivered in the
presence of us whose names
are hereunto the day written

John Bunyan

John Burdolph
Nicholas Hilton
[illegible]
Lawrence Kirwan

John

J. Bunyan

BUNYAN'S

COMPLETE WORKS.

THE

WORKS

OF THAT EMINENT SERVANT OF CHRIST,

JOHN BUNYAN,

MINISTER OF THE GOSPEL.

ILLUSTRATED EDITION.

TWO VOLUMES IN ONE.

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INTRODUCTION

TO THE

COMPLETE WORKS OF JOHN BUNYAN.

By Rev. JOHN P. GULLIVER, D.D.,
President of Knox College, Galesburg, Illinois.

The career of Bunyan is a marvel. It will repay the labour of a careful analysis by the rhetorician, the orator, the writer of fiction, the preacher, the Sabbath-school teacher and the Christian parent; for each of these may draw out from some portion of his multifarious productions the secret of success in his own department of effort.

THE SUCCESS OF BUNYAN.

Bunyan was successful even in his wickedness. He styles himself, as Paul did, "The chief of sinners." In both cases the title was deserved, not so much on account of eminent depravity as of eminent ability and energy. All the natural qualities which afterward gave him power as a Christian preacher and writer were exhibited in his leadership in profanity, in revilings, and in all iniquity.

Bunyan was successful as a Christian man, as a popular orator, as a practical religious writer, and to no small extent as a theologian. In some of these departments his success has been most remarkable.

The literary rank of Bunyan.

Bunyan was an illiterate man. He was an ordinary mechanic—"a tinker," as the parlance of the times termed him. Unlike the craftsmen of our nation and age, he had enjoyed only the most limited opportunity for education. Yet his language possesses some of the highest qualities known to rhetoric; his thought, even in his most abstract treatises, where it is cumbered with the system of minute subdivision then in vogue, is precise, discriminating, comprehensive, and at times profound; while the peculiar *vitality* of the Pilgrim's Progress and the Holy War has made them the delight alike of child and man, of the cottager and the king, of the cultured and the unlettered. If there is any book except King James' Bible which has a surer prospect than any other of a permanent place in English literature, that book is *Bunyan's Pilgrim's Progress.* Is it claiming too much if it is placed on an equality, in this respect, even with the Paradise Lost and the plays of Shakespeare?

Bunyan's language.

In *language*, Bunyan certainly has the advantage, for he wrote in the dialect of the English Bible, which was the popular dialect of the day, modified and elevated to suit the sacred use to which it was

applied. The words of Shakespeare already require a glossary. Much of his vocabulary, though by no means the whole of it, is destined to become as obsolete as that of Chaucer is now. But the most unlettered reader finds no obscurity clouding the words of Bunyan's allegories. They are taken from the very warp and woof of the English language, not merely as it was spoken at the time, but as it has been spoken since, and as it will continue to be spoken so long as the English Bible gives law to English speech. The words of the royal Milton, immortal as they will surely be among the learned, are growing yearly less intelligible to the people. But the words of Bunyan, aside from an occasional quaintness, are as easily understood by the English-speaking population of the world as they were the day they were written.

Bunyan's literary resources.

In other respects than in language it would be presumptuous to compare Bunyan with the masters of English literature. His classical training was confined to Fox's "Book of Martyrs" and the Bible. His early reading was comprehended by "The Practice of Piety" and the "Plain Man's Pathway to Heaven"—two books which constituted the only marriage-portion of his wife. But the paucity of his resources only renders more wonderful the results he gained. If we consider literary success to consist in power over men, it may be doubted whether Bunyan should not still be placed in the very front rank. The impersonations of Shakespeare will undoubtedly be as permanent as are the traits of the human nature which he has photographed. But it can be said, with equal truth, that the impersonations of Bunyan, rude and unfinished as they sometimes seem, will possess an interest so long as the process of man's redemption from sin is a thing which angels or men desire to look into. The classic machinery of Milton's visions, grand and impressive as it certainly is, begins to seem ponderous and unwieldy to the readers of our times, as if we were made the spectators of a tournament of mediæval knights in iron armour. But the creations of the Interpreter's House, Doubting Castle, the Valley of the Shadow of Death, and of the Land of Beulah, are as clear and fresh and beautiful to the readers of the nineteenth as to those of the sixteenth century.

The literary immortality which has been an object of intense ambition to many of the most gifted men of the race has been gained, without a thought or an effort, by the humble story-teller of Bedford jail.

Bunyan's theological rank.

Similar remarks might be made concerning the *theological* rank of these writings. Not a despicable theologian in his graver homilies, Bunyan becomes almost an inspired prophet in his religious fictions. The greatest of the systematic theologians will be left behind by the progress of the careful study of God's truth. But when Augustine and Calvin and Edwards have ceased to be recognized as authorities, the theology they taught, changed from the abstract to the concrete, will be studied and accepted in the simple adventures of Christian and his family, in the deeds of Faithful and the experience of Hopeful, and in the wonderful sights of the Delectable Mountains.

The early success of Bunyan's works.

That such anticipations concerning the literary "immortality" of these unique works of sanctified genius are not visionary, may be safely argued from their immediate success at the time of their publication, and from the permanency of their high place in literature since. The sale which followed their first publication in England, amounting to more than one hundred thousand copies—an immense issue for the times—their republication in the infant colonies of New England, their speedy translation into the languages of the French, the Dutch, the Flemings, the Highland Scotch, and the Irish, is but the introduction of a career of influence and popularity to which, among uninspired writings, the works of Shakespeare present perhaps the only parallel in the history of literature.

Such a phenomenon in the world of letters, and such a power in the kingdom of Christ, challenge a scrutinizing examination alike from the critic and the Christian.

THE SPECIAL SUBJECT OF THIS ESSAY.

Our main inquiry in this essay will be for the causes of this success.

Inquiry for the causes of Bunyan's success.

What made Bunyan for six years after his conversion a conventicle exhorter so formidable to the proud Episcopate of the realm that only the thick walls of the Bedford jail, under the sentence of the Bedford justices, sustained by no less a jurist than Sir Matthew Hale, could protect the English hierarchy against his sturdy blows?

Why should the refusal to use the "Book of Common Prayer"—a frequent and in most men a scarcely noticeable violation of the bigoted English statutes of the day—have become a crime of such magnitude in Bunyan as to demand the expiation of a twelve years' imprisonment?

What was the inspiration that made those twelve years an era in English literature, and endowed the Bedford jail with a literary celebrity not inferior to that of the Arno and the Avon? And what was the spell which, after his release, drew constant crowds to the dreamer's spacious chapel in Bedford?

It is plain that the discovery of Bunyan's secret, if our analysis be delicate enough to catch and retain for examination a quality so spiritual, would render a most important service to all who, in any capacity, are seeking "to preach the gospel to every creature."

—

THE PREACHING OF BUNYAN COMPARED WITH THE PREACHING OF OUR SAVIOUR.

The writer who can at the same time inform the intellect and move the sensibilities, has reached the perfection of his art. The speaker who can "so speak" as to affect at once the scholar and the peasant, and to charm all classes of men by the same spell, is the consummate orator. Among the examples of such success, Jesus our Saviour stands unapproached. Of his merely human imitators, perhaps none has achieved so great and so permanent success as JOHN BUNYAN. To analyze the style of the one and to determine the elements of his power will be to discover the secret of the other. Such an analysis, moreover, will give the solution of one of the most important questions of our era, viz.: How may the gospel be so preached that men shall crowd to hear it, as they thronged the river banks in the days of John the Baptist, as they covered the mountain acclivities to listen to Jesus of Nazareth, and as they flocked to the spacious chapel in Bedford and hung entranced upon the lips of Bunyan?

The solution of a great question of our era.

Contrary to a very common impression, it must be admitted that our Saviour was eminently a *doctrinal* preacher. Whether his success were owing to this peculiarity, or whether he was successful in spite of it, no man can question the fact that instruction, and that in the deep things of God—in "those things which," as he himself says, "had been kept secret from the foundation of the world"—was his constant aim. That is a most superficial and unappreciative view of Christ's teaching which supposes it to have been wholly or chiefly confined to the sphere of practical ethics. From the Sermon on the Mount, which is a most compact and profound doctrinal discourse, to the conversation with Peter in the twenty-first chapter of John, which was a most acute analysis of the "evidences of regeneration,"

Our Saviour a doctrinal preacher.

"his doctrine drops as the rain and distils as the dew." Such themes as the origin of evil and its proper treatment, the nature, origin, and evidences of the new birth, the impossibility of salvation by personal goodness, the necessity of faith to produce personal goodness, the mystery whereby Christ, "being a man, made himself equal with God," the peculiarities of the kingdom of heaven as compared with human governments, the absolute, Divine control over free human acts, the essential unity of the believing soul and its Saviour, together with many another of the most profound and even metaphysical truths, such as are calling forth the liveliest denunciations of the sensational preacher of our era, were the themes of his daily discourse.

Doctrine essential to all popular success.

Nor need we hesitate to admit that this richness in doctrinal discussion was a positive and even a prime element in his success, as it must be in all permanent success in popular teaching, everywhere and in every age. Truth is the natural pabulum of the human soul. From infancy to old age, among barbarians and philosophers, the inquiry is the same: "What is truth?" If the feelings are moved, or the will is determined, it is always by means of something *thought*—that is, through the intellect. Even the fancies of the poetical preacher are attractive only through their verisimilitude. Christ gave to the famishing minds about him this bread of life in rich abundance, and they who ate of it never knew hunger again.

Bunyan also a doctrinal preacher.

To say that the writings of Bunyan, the most attractive religious teacher of modern times, are distinguished for their wealth of doctrinal truths, is to repeat what every reader, even of his most popular works, well knows. In his three great religious dramas, the Pilgrimages of Christian and Christiana and the Holy War, every character is a personified fact, and every incident is a vitalized doctrine. No man can thoroughly understand the *Pilgrim's Progress* without becoming an accomplished theologian. The power of the book is largely due to this fact. As a story, it has no plot. Its characters are simple enough for a nursery tale. Its fancies are quaint, and even rude. The playwright and the bookmonger would ridicule an author who should expect success with the public by the use of such simple machinery. Yet the Pilgrim's Progress is successful, more successful, certainly in popular impressiveness, than even the plays of Shakespeare, to which, in some respects, it bears a marked resemblance, but to which, in all the requisites for dramatic impression, except the single one now under discussion, it would be preposterous to compare it. The peculiar power of the book is to be found in its presentation of truth. The doctrines bristle along its pages like cannon upon the walls of a citadel. The attention of the reader is constantly aroused by a strong, bold, and almost explosive utterance of the successive truths of evangelical Christianity, reinforced, almost uniformly, by a scriptural reference, and expressed with such unquestionable common sense as to silence cavil before it can be spoken.

The opening scene gives vividly a contrast between justification by faith and by works, which is equal in polemic power to a dozen controversial treatises. In the progress of the allegory all the great doctrines, from total depravity to the resurrection, are clearly set forth, with the omission of scarcely a shade or a phase which has any practical adaptation or value. The reader is constantly stimulated by new discoveries. He adds, from each page, something to his store of thought on the profoundest and mightiest themes which can engage the human mind. He is not only entertained, but he is conscious of being instructed. His pleasure is accompanied with respect for the author, for the work, for himself as engaged in the best culture both of mind and heart, and for the system of Christian doctrine which shines out so clearly and gloriously from the simple narrative he is reading.

In these particulars a marked similarity is to be traced between the writings of Bunyan and the teachings of the "Great Teacher."

Jesus a popular preacher.

Modern preachers who specially aim at popularity usually seek it by avoiding doctrine, especially in its more profound and analytic forms. Our Saviour, as we have seen, as well as the humble preacher of Bedford, while preaching the doctrines, attained an *unparalleled degree and permanence of popularity.*

How was this accomplished? The inquiry is a vital one. Upon its solution the question of the success of the Church in preaching the gospel to the world which lieth in wickedness depends.

The manner of Christ's teaching.

Now, if we look at the *manner* of the teaching of Christ, as we have already examined its matter, we shall observe, first, that the truth he uttered was spoken *with precision*, so that he was never obliged to retract or amend his words. It was spoken, also, *plainly*, except in cases when he chose to give an esoteric cast to his language, in order to communicate to his disciples instructions which the multitude were not prepared to receive. Never was the apparatus of language so skilfully used to bring the conclusions of metaphysical philosophy and the direct revelations of the heavenly Father within the reach of the humblest intellect.

The manner of Christ precise, plain, impressive.

It was spoken *impressively* also. The words which he uttered were words of grace, of a rare and exceeding beauty—so that men "wondered at the gracious words which proceeded out of his mouth."

Christ's language concrete.

They were *concrete* words. An abstract truth was seldom presented alone, but generally in its combination with some familiar, every-day object. The definition of *neighbour* is the story, "A man went down from Jerusalem to Jericho." Evil is *tares;* good is *wheat.* The great perplexing problem of the permission of sin is solved by an ordinary farmer in an ordinary operation of agriculture. Instead of stating a philosophical problem and giving a philosophical solution, he turns to his hearers, and with a "But what think *ye?*" he proceeds to tell a simple story, in which the principle he would teach is involved, and then leaves the conclusion to their own discernment, only adding the caution, "He that hath ears to hear, let him hear."

Christ's manner personal.

But the great power of the preaching of Jesus was its *personality.* It struck home. Men felt that they were dealing with one who understood them. The Pharisees very often "perceived that he spake of them." Sometimes a more promiscuous crowd were struck by a penetrative word as with a shock from an electric battery, and, "being convicted by their own consciences, went out, one by one, beginning at the oldest, unto the last." All his preaching showed that "he knew what was in man." This personality was not only seen in appeals to the conscience. He touched the heart also. He was full of human sympathies. It is true that his keen analysis delighted the perplexed intellect, and that his clear illustrations made even "wayfaring" men, though fools in ignorance, exult in the possession of some grand truth which prophets and wise men had desired to see, but had not seen it. But it was his love, or to express the thought more precisely, it was *his broad, sympathetic humanity,* that chiefly made great multitudes follow him in the city and upon the mountain, across the sea and into the wilderness, held by a spell which they could hardly have defined, and yet were unable to resist. The word *humanity* is used rather than the word *love,* in this connection, because something more is meant than a simple feeling of tenderness or a desire to promote happiness. The word is used to designate sympathy with all human

Christ's broad humanity.

emotion and aspiration, as well as with men's modes of thought and habits of life. It is the sentiment described by the heathen poet when he said: "I am human, and nothing which is human is foreign to me." Jesus showed himself a man under all circumstances. He was tempted at all points as man is, and knew how to succour tempted man. There was nothing regal or priestly or even sombre about him. The traditional assertion, "Our Saviour wept, but was never known to smile," has more antiquity than authenticity. He certainly never betrays any anxiety about his dignity. He shows the most intense hatred of formality and of all the requirements of religious etiquette. He can hardly conceal his contempt for the ecclesiastical martinets who sought to stone him because he had made a man every whit whole on the Sabbath day. He taught that the Sabbath, and so all God's institutions, was made for man, whom God made, and as God made him. He preached a gospel which was antagonistic to sin in man, but not antagonistic to man. His teaching and his life were full of this beautiful and sympathetic humanity. Men instinctively felt that Jesus was their fellow, a man indeed absolutely pure, and a being in some relations infinitely more than man, but in his human relations a being on their level. While he sometimes drew from them the adoring exclamation, "My Lord and my God!" at other times they hesitated not to ask querulously, "Lord, carest thou not that we perish?" while provident Martha, in the very tenderest mood of grief, reproached him, with the familiarity of a sister, in the words, "Lord, if thou hadst been here, my brother had not died." The scenes at the blessing of the children, at the grave of Lazarus, at the summary ejection of the money-changers from the temple, are only excerpts from a life of intense sympathy with all that is human in man. He was a stranger only to the sin of man, alienated only from the progeny of evil in the soul—the works of those who are of their father the devil, and who do his deeds.

This broad, deep humanity, tinging all the language of his teaching and interpenetrating its very substance, seemed, when he spoke, to envelop speaker and hearers in one comprehensive, magnetic atmosphere, and made their hearts beat together as one, till the very life of Christ was communicated to those around him, and an all-enveloping sympathy—which was more than a sympathy, which was a substance, unseen and ethereal, but potential and pervading—made the vastest multitude one intellectual and moral being, thinking, feeling, moving with the one master spirit. It is no wonder they were astonished at his power over them, or that his bitterest enemies were compelled to exclaim, "Never man spake like this man."

The same elements of power in all popular orators.

A discriminating and thorough analysis of the teaching and oratory of the great masters of eloquence will show that, in various proportions, the elements of power now enumerated have been present in their speech and writings. It will also be found that this power has been just in proportion to the perfection they had attained in these various essentials of true eloquence.

There may be profound thought which is yet not precise and clear, and the result will be only bewilderment in the hearer. There may be clear thought which is not profound or original or forcible, and the result will be, at the best, only a patient approval of what is to the audience a very dull discourse. Or the thought may be both clear and profound, while the words are anything but "graceious words." The rhetoric may be rough or pedantic, or suggestive of disagreeable associations, or flighty with prettinesses or rotund with bombast. Or the composition may be faultless in thought and expression, and yet may be so abstract in form that the common people will be far from hearing it gladly, while even the philosopher will experience a stir of the thoughts rather

than a quickening of the conscience or a marshalling of the purposes to right action. Or the preacher may have the clearness of Addison, the profundity of Plato, the beautiful diction of Vaughn, and the concreteness of Dean Swift, all combined, yet, if he be not interpenetrated with *humanity* and surrounded with it as an atmosphere, he will never do what Luther did, nor what Whitefield did, nor what Bunyan did, nor, even at a distant approximation, what Christ did.

Bunyan's power over men.

Perhaps this analysis of manner in the successful religious teacher will guide us to the secret, in part at least, of Bunyan's great and continued influence over all classes of men while teaching the whole circle of Christian doctrine.

Clearness of Bunyan's style.

In the first place, then, every reader of Bunyan must have observed the *precision and clearness* of his style and thought. The reader is never compelled to go over a sentence the second time. The impression it makes upon his mind is clear, well-cut, and immediate. Occasionally he comes upon a sentence whose quaintness gives him a moment's pause, as when Faithful commences his defence before the court at Vanity Fair in this way: "*That he had only set himself against that which had set itself against Him that is higher than the highest.*" But the delay reveals to him a pith and richness of meaning which will be likely to make him linger upon the sentence till it is indelibly printed upon his memory. Generally, however, the thought of the author is seized at once. The impression upon the imagination and feelings is not impaired by even the least perplexity of the intellect. Each sentence is a nail fastened in a sure place.

Bunyan a profound writer.

The suggestion that Bunyan is a *profound* writer will hardly, however, be so readily assented to. Certainly, if our idea of profundity in a writer is that he shall be shadowy and unintelligible, or that he shall be abstract, or that he shall wander into the regions of the unknown and the unknowable, then Bunyan is not profound. Bunyan is no Ralph Waldo Emerson. He is no German philosopher turned into a mere ghost of a man by the excessive subjectivity of his speculations. He is no propounder of theories concerning matters which no theory can explain. The theologians of all the evangelical schools accept the Pilgrim's Progress. It does not even enter their ancient battle-grounds.

But if to be profound is to go to the bottom of the subject in hand, if it is to follow with a sharp analysis the dividing line between things that differ, if it is to search every element that enters into a just and safe conclusion, then Bunyan is profound.

The way of life is the subject of the Bible. To point out that way a certain number of facts and truths are considered necessary by Infinite Wisdom. These, when arranged systematically and discriminated from error, constitute our systems of theology.

Bunyan's system of theology.

The way of life is also the subject of Bunyan's allegories. It would be a curious experiment should some constructive mind attempt to draw from them a system of underlying doctrine, as theologians have done from the Bible. If nothing were omitted which Bunyan uses, if all his qualifications were noted and all perversions guarded against, there can be little doubt that a very complete body of divinity would be the result. It is this peculiarity which is the basis of Bunyan's strength. The reader is gaining truth—the food of the soul—in every line.

That Bunyan has the next requisite of a popular style is evident.

Bunyan's style concrete.

No reader doubts that he uses *concrete* rather than abstract terms, or, more precisely, that he individualizes rather than generalizes his ideas. He invests the most abstract qualities with all the charm of a personal individ-

uality. He turns a doctrine into an exciting adventure. He converts great moral facts into solid existences, as a mountain, a burden on the back, a man in a cage, a giant's castle, a celestial city. In this he closely follows the Bible, and never fails to appropriate its imagery when it is possible to do so. There is nothing in Shakespeare more perfect than the impersonations of Obstinate and Pliable in the very beginning of his story. The description of Vanity Fair, its streets, its rulers, its citizens, and its doings, makes a group which the painter could transfer almost unchanged from the paper to the canvas. In the Holy War the generalizations of mental philosophy in all their multitude rise before us in the form of walls and gates and magistrates and armies, as if "spirits from the vasty deep" had suddenly taken to themselves form and solidity, and were lifting their huge proportions all around us. What a study is his nomenclature alone! Who but Bunyan would have concocted such a catalogue as this of the court at Vanity Fair?

Judge, My Lord Hate-good.

Witnesses, Envy, Superstition, and Pick-thank.

The Prince of the Realm, Beelzebub.

The Nobility, Lord Oldman, Lord Carnal-delight Lord Luxurious, Lord Desire-of-vain-glory, Lord Lechery, Sir Having-greedy.

The statutes are acts come down from Pharaoh, Darius, and Nebuchadnezzar!

The roll of the Jury puts a fitting climax upon this pyramid of personification: Mr. Blindman, the foreman, Mr. No-good, Mr. Malice, Mr. Love-lust, Mr. Live-loose, Mr. Heady, Mr. High-mind, Mr. Enmity, Mr. Liar, Mr. Cruelty, Mr. Hate-light, Mr. Implacable!

Defect of modern preachers.

What an immense acquisition of power would come to many of the ablest preachers of our era if they could learn Bunyan's art of giving to their airy abstractions "a local habitation and a name," not by descriptive appellations, but by descriptive impersonations! The whole power of many preachers, otherwise of very inferior abilities and attainments, lies in the possession of this art. Let the philosopher and the scholar beware how they despise a gift which, however unnecessary within the walls of the university, is one of the grand instrumentalities by which men are to be brought up from the East and the West and the North and the South to sit down together in the kingdom of God.

Bunyan's broad humanity.

Bunyan's *humanity*, by which we mean, as before, a broad and deep sympathy with all that belongs to men, is another of the chief elements of his power. He comes into contact with his readers at every point. He is so guileless, so frank, so fearless, so kindly, so keen, so witty, so intensely in earnest, that, before you are aware of it, he has thrown over you the spell of an enchanter. No man ever attained more perfectly the divine art of drawing human beings "with the cords of love and the bands of a man."

Bunyan's humour.

The element of *humour* plays a very important part in this attractive process—not less important because there is no open expression of it. It would shock some persons to hear the intimation that our Saviour ever indulged in humour. But a fair analysis would readily detect something closely analogous to this fascinating quality in many passages, especially those of a controversial character. The repartees made to the ecclesiastical lawyers who attempted to "entangle him in his talk" had in them that sense of logical absurdity and that enjoyment of deserved personal discomfiture which are important elements in the higher grades of humour. The scene at Gadara, when the devils were taken at their word and sent into a herd of swine, is essentially ludicrous, and may have been intended to match the

malignant design of these rampant spirits, of drawing Jesus into trouble with the Gadarene pork-merchants by bringing them and their boasted power into ridicule.

Bunyan is full of humour, though he is too serious and earnest to wish to employ it except in his exposures of error and wickedness. What an exquisite bit of satire, for example, is the conversation with By-ends, just after Christian leaves Vanity Fair, "the parishioner of Mr. Two-tongues" and "the lineal descendant of a waterman who got his living by rowing one way and looking the other," by which laudable occupation, remarks Mr. By-ends, "I got most of my estate."

The same keen quick perception of the incongruities and contradictions, which are the staple of all rhetorical retributions for folly and pretence, pervades all Bunyan's works, and constantly draws toward him the peculiar sympathy which the story-teller and the wit are sure to awaken. Let not the Christian teacher who possesses this charming gift consider it only a misfortune and an impediment. Carefully employed, it will bring him, more quickly than any other, into a magnetic sympathy with men. The most violent prejudices against an orator or his cause may often be dispelled by a few pleasantries. Wit can give even to logic a finer edge and a sharper point. Humour may play over the surface of the most serious discourse, as heat-lightning over the moonless sky, not obtrusively, yet lighting all the firmament of thought with a bewitching iridescence.

Every page of Bunyan's allegories, and every verse of his quaint but rude poetry, wavers in this magnetic atmosphere of humour. What, for example, could be more suppressed, and yet effective, than the sly sarcasm of the lines in which he describes the reception of his Pilgrim's Progress by his immediate friends?

> "Then I set pen to paper with delight,
> And quickly had my thoughts in black and white.
> For having now my method by the end,
> Still as I pulled, it came: and so I penned
> It down; until it came at last to be,
> For length and breadth, the bigness which you see.
>
> "Well, when I had thus put my ends together,
> I showed them others, that I might see whether
> They would condemn them, or them justify;
> And some said, 'Let them live;' some, 'Let them die;'
> Some said, 'John, print it;' others said, 'Not so;'
> Some said it might do good; others said, 'No.'"

Bunyan's naïveté.

Closely connected with this quality of humour in Bunyan was that peculiar compound of self-forgetfulness and truthfulness which for want of an English name we have agreed to term *naïveté*. This charming quality, which opens men's hearts like the pressing of a secret spring in the iron door of a money-vault, is conspicuous not only in the quotations just given, but in almost every sentence Bunyan wrote. We feel at home as soon as we begin to read. In a very few minutes we are on such terms of intimacy with the author that, while we are conscious of his access to the most secret places of our hearts, we feel that we have a free entrance to his also.

If Bunyan preached as he wrote, as he undoubtedly did, he must in his very first sentence have introduced himself to his hearers and drawn them into the sphere of his personal life. Edward Everett, when once asked how he gained the sympathy of a strange audience in a strange place so uniformly and quickly, replied, "I always search out some historical incident or some local association, through which I ingratiate myself with the people I am to address." Without egotism, certainly without vanity, but with a self-

forgetful ingenuousness that goes out in sympathy and confidence toward others, and loves to make them sharers of his thoughts and hopes and joys, the preacher who partakes of the spirit of Bunyan will envelop his audience with the atmosphere of his own personality. He will lay his heart upon the heart of each hearer till their beating is in unison.

Bunyan's rich imagination.

Another element of this quality, which we have termed the *humanity* of Bunyan, is *imaginative* in its character. It is a part of our humanity to love analogies. It impresses us much more to be told "God is a rock" than to be assured, in literal phrase, "God is firm and strong." A whole treatise upon conviction of sin cannot move us as does the picture of the Slough of Despond, in which Pliable appears crawling out upon one side and Christian catching the hand of Help on the other. The machinery of these allegories is certainly not elaborate. On the contrary, it is very simple, if not rude. Yet it may well be doubted whether the most exquisite impersonations of Shakespeare or the grandest fancies of Milton really make so strong and permanent an impression upon us as the story of the town of *Mansoul*, with its walls and its gates, its magistrates, its sovereigns, and its wars. Few have ever looked on the picture of the land of Beulah, and the passage of the Pilgrims to the Celestial City, without experiencing a glow of emotion such as even the masters of romance and song have seldom been able to inspire. The language of imagination was natural to Bunyan, as it was to our Saviour. He was writing another book, supposed to be "The Heavenly Footman," when, as he tells us, "before I was aware, I thus began," and the result was—*The Pilgrim's Progress!*

> "And thus it was: I, writing of the way
> And race of saints in this our gospel day,
> Fell suddenly into an allegory,
> About their journey and the way to glory,
> In more than twenty things, which I set down.
> This done, I twenty more had in my crown;
> And they again began to multiply
> Like sparks that from the coals of fire do fly."

Such labour is play, and such play of the finest faculties of the mind of man is power. No culture is complete which fails first to develop, then to regulate, the imagination, and no man is the full possessor of the "humanity" now under discussion who is not master of the "*humanities*" by which it is trained and strengthened.

Bunyan's pathos.

In enumerating the various elements of Bunyan's power over men we must not omit the mention of *pathos*.

We have already spoken of sympathy with our common humanity on the side of its fancy, in its love of frankness, and in its appreciation of wit. But the human heart has a tender side also. Tears lurk close to smiles and fun frolics in the very arms of sadness. The heart-stricken Cowper wrote "John Gilpin" out of the depths of a troubled spirit. Gough, the orator of the heart, gives the warning,

> "If you have tears, prepare to shed them now,"

by a side-splitting joke, close upon which follows a picture of the drunkard's wife and babes, the home laid desolate, the generous, loving heart made fiendish by drink, which has the force of a thousand arguments to convince and persuade.

The preacher of the Gospel handles themes full of the tenderest pathos. Love is the subject of the Gospel. Tenderness is its essential spirit. Ministration to the diseases and sorrows of the human heart is its chief work. We plead for no sickly, certainly no sanctimonious, pathos. But when a man like Bunyan, full of vigour, with no vaporish humours, alive to all pleasant fancies and all generous wit, tells us of his

own protracted mental sufferings, or pictures those scenes of gentleness which especially abound in the narrative of Christiana and her children, he takes our hearts captive. We are clay in his hands. He moulds us as he will.

Bunyan's ready sympathy.

This broad humanity in Bunyan is manifested still further in his ready *sympathy* in all the forms of human feeling. It is especially conspicuous in his *charity of spirit*, which even his twelve years of imprisonment could not disturb so as to call out one sharp or bitter word toward his enemies. It is manifested in that infectious *enthusiasm* which is a prime element of power in every successful career, and which communicates to ordinary men an inspiration of hope and courage and strength such as puts its author almost in the place of a deity among his followers.

Bunyan's enthusiasm.

It is the combination of these and kindred qualities in Bunyan, constituting a broad, generous, well-developed *humanity*, which seems to have been the source of that peculiar *magnetism* which is so perceptible in his writings, and which must have been still more fully felt in his personal presence.

This broad humanity essential to success.

If our analysis is correct, and if this magnetic humanity is one great source of the power which attained such development in Bunyan, and which is seen in absolute perfection in Him who, five days before his crucifixion, could fill Jerusalem and even the very courts of the Temple with the hosannas of the populace, then every preacher of the gospel, whether by tongue or pen, should give to its culture the most assiduous study.

Cause of the popularity of sensational preachers.

It is not to be denied that a class of men who have none of the higher qualities we have named, who, unlike Bunyan, have little or no real instruction to give, who sneer at "theology" because they know nothing about it, and who are held in deserved contempt by scholarly men, are notwithstanding getting and retaining the ear of the busy, mercurial, quick-witted American people, not by any means on account of their emptiness, but wholly in spite of it, and yet are wielding an amount of influence over public opinion and character which is undoubtedly preparing the way, first, for loose doctrine, then for false doctrine, and at last for a complete apostasy from Christ, both in opinion and life.

What the people want.

The secret of the power of these preachers is to be found in their intense sympathy with men, and in the numerous points of contact with their audiences at which that sympathy is evolved. It is simple slander upon the people to say, as is often done, that they do not love thought. All men love thought, but they love something else better. They love a man better than they love his thoughts. He who shows himself to be a man, highly developed in all the characteristics of a man as God made him, will be more to them than the greatest philosopher or the profoundest theologian. "And I," says our Saviour—not my doctrine, not my law, but *I*—"if I be lifted up from the earth, will draw all men unto me."

BUNYAN'S WORKS A TRANSCRIPT OF HIS OWN EXPERIENCE.

It still remains that another and a far more important secret of Bunyan's success should be mentioned. He wrote what *he had himself experienced*. His "*Grace Abounding to the Chief of Sinners*" is the "Pilgrim's Progress" and the "Holy War" in a subjective form. It is easy to trace, in this account of his personal experience, the original of all the chief scenes of his allegories. Here is the Slough of Despond, and a miry place it was to poor Bunyan. The Interpreter's House stood hard by his home. The fight with Apollyon was a real one. Vanity Fair and its courts were a transcript of the society

and government of the times in England. Some of the characters can even now be traced to the living men around him, and in Bunyan's day a large number must have been capable of identification.

Without the terrible spiritual experience of Bunyan and his protracted sufferings, these immortal productions would have been impossible. The seed of the plentiful harvest which they have brought into the kingdom of God was sown in anguish and tears.

The force of this personal experience threw, often into a single sentence, the results of a lifetime of intense thought. It focalized under the eye of the reader the concentrated vitality of Bunyan's whole physical, intellectual and spiritual energies for long years. Here is the power of these works in one of its chief elements. While all the auxiliaries which we have named, of defined doctrine, of clear speech, of beauty in expression, of correctness in conception, of personal application, of a large humanity in its humour, in its frankness, in its fancy, in its pathos, in its sympathy, in its charity, and in its inspiring enthusiasm, were present, yet none of them were present in such an eminent degree as to place the author where he is—in the very front rank of literature. In fact, the critic often feels that there is a deficiency in these particulars which suggests somewhat painfully the idea of poverty in literary resources. Still, he is conscious of power. He feels that the author has reached the end of writing, while he seems deficient in the qualities by which that end is ordinarily gained. Like the famous sentence of Massillon at the commencement of his sermon on the death of the Duchess of Orleans, "*God only is great!*"—which simple words caused a vast assembly to bow their heads in worship and awe—the words of Bunyan seem possessed of a power of which no critical account can be given. The explanation is, in part at least, that these words were forged upon the anvil of experience, and were ejected with the concentrated momentum of years of emotion and thought.

All real eloquence springs from personal experience.

So it has been with all great orators. The finest similes of Daniel Webster were not wrought out at the moment when they leaped, as if unbidden, from his lips. They were the fruit of hours of elevated communion with nature and with truth, and when they were uttered they were a lightning-stroke, because the massed electricity of vast hidden regions of lofty emotion found vent in them.

Webster.

Whitefield.

Very simple were the words of Whitefield. The rudest collier among his audiences could have uttered them as easily as he. Yet when he raised his hands and exclaimed, "Oh the wonderful love of Christ!" vast assemblies were bathed in tears, because these words, when uttered by Whitefield, meant vastly more than when uttered by an ordinary man.

Napoleon.

Napoleon's charge at Lodi carried his troops victorious over batteries which had mowed down the columns of every other French general, because at the moment his whole military history was brought to the minds both of friend and foe, and the united force of a hundred battle-fields swept over the bridge of fire. The great chief himself recognized this principle of cumulation when he said to his army in Egypt, "From the summit of those pyramids forty centuries look down upon you." The deeds witnessed by those mute sentinels of history, during two-thirds of the world's life, commingled with the deeds of to-day, and every blow of the modern army gathered into itself the combined energies of ages of heroism.

The words, as well as the deeds, of power which have moved the world have ever been the voice of the accumulated experience of generations. So the words by which one individual moves another must be the voice of accumulated personal experience.

Our Saviour.

Our Saviour penetrated in an instant the hearts of all about him, not only because he knew man, but because he had been tried as man

is. He paints heaven and the glory of his Father, he describes hell in language of fearful power, because he speaks that which he knows and testifies that which he has seen John could not be commissioned to write the Apocalypse of the future until he had been shown, amid the dark mountains of the isle of Patmos, the actual vision of the supernatural world. Even Paul could not be entrusted with his great message until he had been caught up in the third heaven and heard that "which it is not lawful for man to utter." In ordinary speech, the words of an eye-witness, though they are the same words, are always uttered with a zest which the manufactured utterances of a mere investigator can never acquire.

Bunyan.

Bunyan's rude and unfinished word-pictures stand before us in the warm colours and sharp outlines which belong to *acts* rather than representations. We do not read a biography. We see a life. Hence we are moved by Bunyan's words as by a cry of agony or a shout of joy uttered at our side. We are in no mood to criticise the artistic execution, as if a dramatist were exhibiting before us. Here is living suffering and actual happiness. A human heart is uttering itself, not a musical tone or an elocutionary inflection. This is the power of reality. All the rules of mere representation here fail of application.

The preacher who speaks out his own experience has a power which transcends all the canons of art. Art will unquestionably add to this power and bring it to a polished perfection, but it will not create it. The preacher who moves men must learn to say, not only "Thou art the man," but also, "I am the man." The former without the latter will be scolding, not preaching. It may be very faithful and very just, but men will grow worse under it rather than better. The latter without the former is simply the egoistic form of the sensational style. It is the insufferable personality of a coarse, vain man thrust between his hearers and the truth. But the two, united as they were in Bunyan, cry to men to escape the city of Destruction, where *I* lived; to roll off their burdens at the cross, where *I* found pardon; to avoid Doubting Castle, where *I* was ensnared; to resist the Devil, with whom *I* contended in the Valley of Humiliation; to eschew the allurements of Vanity Fair, which *I* have seen to "bite like a serpent and sting like an adder;" to seek the instruction and delights of the Delectable Mountains, where *I* have drunk of the river of God's pleasures.

There is a sense in which the true preacher can say, "We preach not ourselves, but Christ Jesus, the Lord." There is another sense in which he can say, "We preach ourselves as your servants, for Jesus' sake."

BUNYAN'S THOUGHTS AN INSPIRATION FROM GOD.

We shall detain the reader only to call attention to one more element of Bunyan's power. He was a man *in constant communion with God.* His spiritual autobiography is not needed to assure us of this fact. All his writings bear testimony to it. Such a fact is of course beyond the scope of ordinary literary criticism. The power of the men who have received from God "a mouth and a wisdom which all their adversaries are not able to gainsay or resist" is a mystery to the critics of the Schools. They find in it only a new proof of the superstition of the ignorant masses, who can be so moved without any apparent cause. But in this case, as in others, the foolishness of God is wiser than men. One divine word, though it be ever so simple, is mighty to the pulling down of the strongest holds. The man who utters that divine word possesses, it may be, not eloquence, not learning, not logic, not any of the ordinary forces of the orator, but he has *inspiration.* In the highest spiritual sense, "the inspiration of the Almighty hath given him understanding," and with understanding comes power.

Thought-inspiration and word-inspiration.

In using the word inspiration we have restricted it to *thought*-inspiration. *Word*-inspiration is confined to the superintendence of the Spirit over those who spake "not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth." In the Holy Scriptures both the thoughts and the language, so far as necessary, were directed from on high. "Expressing things taught by the Spirit, in language taught by the Spirit," is probably the idea intended in the words, "Comparing spiritual things with spiritual."

But there is no evidence that in our times any aid is given to utterance, except as it is given through the thoughts, emotions and purposes which are created by the present Spirit in the soul. That form of inspiration is still the privilege of every man who has become united with God.

The original union of man with his Maker is a union of nature—a union which has been broken by sin. But the union of the "new creature" with the Creator is a union of thought, affection and purpose. The soul experiences the modicum of truth which is contained in the heathen idea of absorption into the deity. "It returns into the bosom of Divinity," not to lose its conscious existence, but to become more active amid divine activities, to become more loving with Him "who first loved us," to energize its will-power by blending it with the will of God. Just in proportion to the perfection of this union does the restored wanderer become "a partaker of the Divine nature;" just in that proportion he can say, "I live; yet not I, but Christ liveth in me;" and just in that proportion does it remain true, as of old, that it is given him, at the hour of need, what he ought to speak. The particular words will indeed be modified by the habits and taste of the speaker. Here comes in the need and the duty of personal culture. But the thought or emotion will issue defined and strong and glowing from the mind of God. In a real, in the most important, sense, the words of the man of prayer are the words of God.

Relation of culture to inspiration.

The inspiration of thoughts is a higher inspiration than that of words. The one implies union with God in character and by constant communion. The other may be granted to a Balaam who "loved the wages of unrighteousness."

The inspiration of Bunyan is the inspiration of a man who had become "the temple of the living God." When this fact is fully comprehended, it ceases to be a mystery that none of his adversaries were able to resist the wisdom and power with which he spake. All the other sources of strength which we have enumerated sink into insignificance when compared with this.

Let this unquestionable fact be a rebuke to the men of ambition who trust mainly in the arts of popularity or in the forces of learning and culture, and convert their pulpits, the one into an actor's stage, the other into a professor's chair. Let it be for the encouragement and joy of every man of faith who puts forth all his powers, however humble they may be, in close and constant sympathy with God.

Bunyan, like the woman who anointed the Saviour's feet, has done deeds by the simple power of faith which shall be told for a memorial of him wherever this gospel shall be preached throughout the whole world. By the same faith may every man become a chosen vessel to bear the name of Christ to the perishing millions of earth!

"When one who holds communion with the skies
Has filled his urn where these pure waters rise,
And once more mingles with us meaner things,
'Tis e'en as if an angel shook his wings!
Ambrosial fragrance fills the circuit wide,
That tells us *whence his treasures are supplied!*"

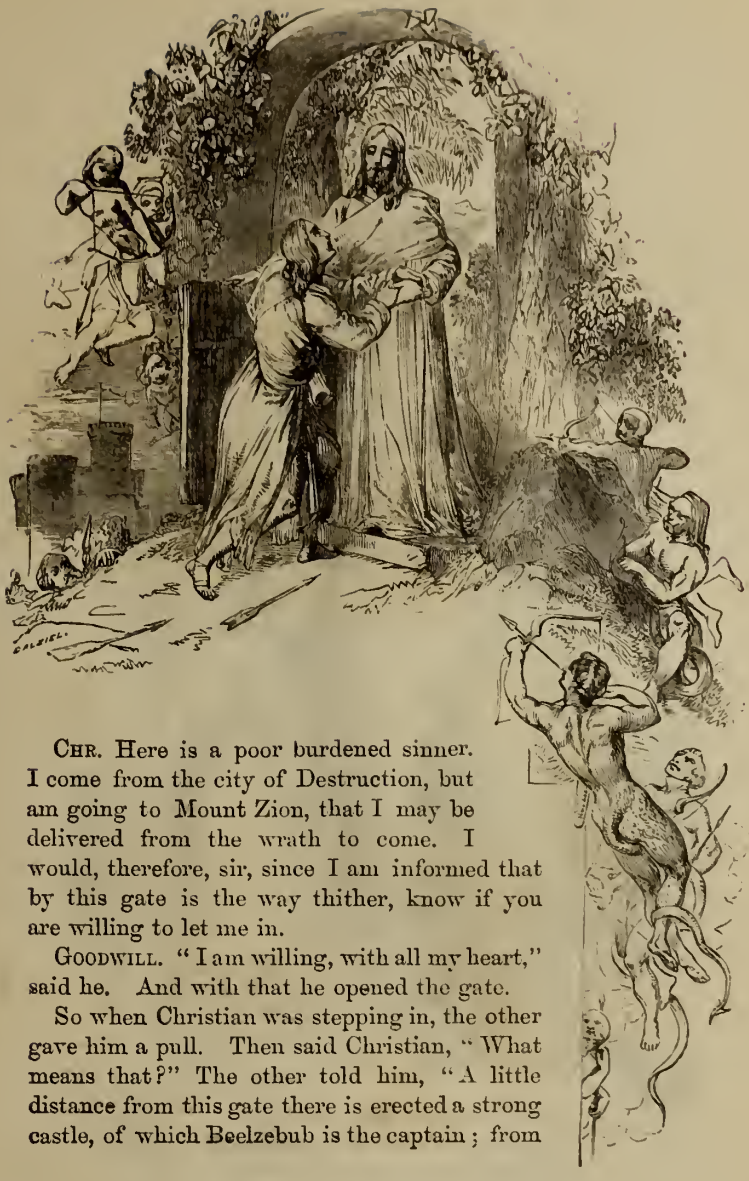
THE

Author's Apology for his Book.

WHEN at the first I took my pen in hand
Thus for to write, I did not understand
That I at all should make a little book
In such a mode; nay, I had undertook
To make another, which when almost done,
Before I was aware, I thus begun.

And thus it was: I, writing of the way
And race of saints in this our gospel-day,
Fell suddenly into an allegory
About their journey and the way to glory,
In more than twenty things, which I set down;
This done, I twenty more had in my crown;
And they again began to multiply,
Like sparks that from the coals of fire do fly.
Nay, then, thought I, if that you breed so fast,
I'll put you by yourselves, lest you at last
Should prove *ad infinitum*, and eat out
The book that I already am about.

I walked through the wilderness of this world, I lighted on a certain place



Chr. Here is a poor burdened sinner. I come from the city of Destruction, but am going to Mount Zion, that I may be delivered from the wrath to come. I would, therefore, sir, since I am informed that by this gate is the way thither, know if you are willing to let me in.

Goodwill. "I am willing, with all my heart," said he. And with that he opened the gate.

So when Christian was stepping in, the other gave him a pull. Then said Christian, "What means that?" The other told him, "A little distance from this gate there is erected a strong castle, of which Beelzebub is the captain; from

"Thus far did I come laden with my sin,
Nor could aught ease the grief that I was in,
Till I came hither: what a place is this!
Must here be the beginning of my bliss?

CONTENTS.

Grace abounding to the Chief of Sinners, in a Faithful Account of the Life and Death of John Bunyan; corrected and much enlarged by the author, for the benefit of the Tempted and Dejected Christian.

An address to his spiritual children. His low origin by birth. His ungodly childhood. Fears of future retribution. Intense dislike of religious things. Still, is greatly shocked at the sight of gross sin in professed Christians. His narrow escape from death. His wife and her marriage portion—a religious book and the memory of her godly father. His superstitious reverence for priests and their vestments. Is troubled because he is not a Jew. Hears a sermon on sabbath-breaking. Convicted while playing a game of "Cat." Reproved by a woman for swearing, and breaks it off. Reforms generally, and is well pleased with himself. His bell-ringing and dancing. Still ignorant of Christ. The humble Christian women of Bedford, and their talk. He discovers his false position. A profligate friend. The sect of "Ranters." Religious people drawn away by them into open sin. He begins to understand Paul's Epistles, and to see that faith on the part of man is the condition of all blessings from God. Proposes to test his faith by working a miracle. Remembers the poor women of Bedford. They are seen in his imagination to occupy the bright side of a mountain, while he is in the dark and frost. A great wall is between them, with a narrow opening, through which he vainly strives to enter. Is troubled with the doctrine of election, but is comforted by learning that none are elected to be lost but those who will not believe. Searches a year for a special passage of Scripture, and finds it at last in the Apocrypha. Then is troubled lest he has put off believing too long, but is comforted by the words, "And yet there is room." Tempted to go back into sin, but is restrained by fear. Fanciful symbols interest him. Longs for a special call into the kingdom. Love for the elect..... *Pages* 27–38

Is instructed by Rev. Mr. Gifford of Bedford, probably the "Evangelist" of "Pilgrim's Progress." Vivid experiences and sharp temptations. Fears he has committed the unpardonable sin. After a long and fearful struggle he looks away from himself and his own character to Christ, and for a twelvemonth is fully in the peace of God....38–60

His prayer for his wife, and the answer. His trials in uniting with the visible Church. New temptations at a time of bodily weakness. The final triumph.....60–63

A Brief Account of the Author's Call to the Work of the Ministry.

Is urged to exhort, then to attend meetings in the country. Finds men awakened and converted. Preaches the terrors of the Lord as he himself felt them. Then preaches Jesus Christ in all his offices, as he had discovered the plan of salvation. Then, having learned the mystery of the union of the believing soul to Christ, he preaches that truth. This continues five years, till he is cast into prison, to bear testimony by suffering twice as long as he had by preaching. His experiences and trials in the ministry..... *Pages* 61–69

A Brief Account of the Author's Imprisonment.

Is arrested for holding unlawful assemblages and conventicles, and lies in jail twelve years. The trial of parting from his wife and children. His spiritual experiences in prison.....70–73

A Continuation of Mr. Bunyan's Life; beginning where he left off, and concluding with the Time and Manner of his Death and Burial; together with his True Character, &c.

He is released from prison by the good offices of Dr. Barlow, bishop of Lincoln. He continues his labors as before, notwithstanding the law which was still in force. Takes advantage of the law giving liberty of conscience, though he penetrates its evil design. Builds a chapel in Bedford, which is thronged. His political teaching. Preaches often in London.....74–76

Bunyan was converted in 1655; was imprisoned November 12, 1660; was released in 1666, but again imprisoned for six years, being arrested while preaching from the words, "Dost thou believe on the Son of God?" He was again arrested and imprisoned for six months more. During the last year he was elected pastor of a church in Bedford. He never gave offence; never reproached or reviled any. His family discipline. His last service. His sickness and death.....76, 77

A Brief Character of Mr. John Bunyan..... 78

Mr. John Bunyan's Dying Sayings.

Of sin..... 79
Of affliction..... 79
Of repentance and coming to Christ.....79, 80
Of prayer..... 80
Of the Lord's day, sermons, and week-days... 80
Of the love of the world..... 80
Of suffering.....80, 81
Of death and judgment..... 81
Of the joys of heaven..... 81
Of the torments of hell..... 82

Postscript. By Robert Philip.

His release. The deed of his property. The cause of his death..... 82, 83

The Pilgrim's Progress from this World to that which is to Come, delivered under the Similitude of a Dream. In two parts. Part I.

THE AUTHOR'S APOLOGY *(in verse)*. Unpremeditated beginning of the allegory. Various opinions of it among the author's friends. Defence of the allegory as a mode of religious teaching, by three arguments. The benefits of the work to the careful reader.....*Pages* 85–87

CHAP. I. The "den" where the book was written. Christian's home and family in the City of Destruction. Evangelist. Office of fear in the commencement of a religious life.....88, 89

CHAP. II. *The period of conviction and inquiry.*—His neighbors Obstinate and Pliable, and their characteristic talk and adventures. The Slough of Despond. Many are called, but few are chosen. 89–92

CHAP. III. *Justification by faith and by works.*—Mr. Worldly-wiseman and his preaching. Christian tries to be saved by becoming good. Mr. Legality, and Mount Sinai. Evangelist again.....93–96

CHAP. IV. *The act of conversion.*—Christian enters the wicket-gate through faith in the directions of Evangelist, but is without the assurance of forgiveness until he sees the cross of Christ. Good-will the gate-keeper.....97–99

CHAP. V. *The teachings of the Spirit.*—The Interpreter's house. The grave person. The dusty room. Passion and Patience. The oil of grace. The victor's courage and reward. The apostate professor. The vision of the judgment day.....99–103

CHAP. VI. *Faith before the cross.*—Christian gets rid of his burden. The full joy of the convert. The robe, the mark, and the sealed roll. Christ's righteousness, the witness of the Spirit, and the assurance of the promises..... 104

CHAP. VII. *Early Christian experience.*—Simple, Sloth, and Presumption asleep. Formalist and Hypocrisy propound their theories of salvation. The hill Difficulty reached. Christian goes up. The ritualists attempt to go around it, and perish. Christian sleeps in the arbour, halfway up, and loses his roll. He gains the top of the hill, and hears of lions in the way. Mistrust and Timorous. Having lost the promises, Christian is full of fear and anguish. Returns for his roll, and regains the top of the hill at nightfall. 105–108

CHAP. VIII. *He unites with the visible Church.*—The palace Beautiful. The lions lie at the entrance. They are found to be chained, and incapable of mischief. The Porter questions him concerning the lateness of his arrival. Discretion farther interrogates him, when Piety, Prudence, and Charity are appointed to examine him fully as to his experience. The Lord's Supper, and the discourse at the table. He lodges in the chamber called Peace, which he terms the "next door to heaven." The second day he is taught the life of Christ, and the history of his Church. He is shown the armour of God prepared for an innumerable number of future pilgrims, and also the weapons of ancient heroes. The third day he has a view of the Delectable Mountains, where pilgrims receive on earth an antepast of heaven, and whence the gate of the Celestial City is distinctly seen..... 109–114

CHAP. IX. The ministers of the Church now harness Christian with an armour of proof, and he goes on his pilgrimage again. They carefully conduct him down into the Valley of Humiliation. His desperate fight with the fiend Apollyon. He comes to the Valley of the Shadow of Death.....*Pages* 114–118

CHAP. X. He meets two renegades, who bring an evil report of the way. He passes through the valley in the night. At the farther end he comes upon the cave of the giants Pope and Pagan. 118–120

CHAP. XI. *Fellowship within the Church.*—Christian overtakes Faithful, and, getting the start of him, falls down. Faithful helps him up, and gives him the news from their native city since he left it. Pliable's reputation after he turned back. Faithful's encounter with Wanton. Adam the First and his three daughters. Faithful is attacked by Moses, and rescued by Christ. He passes by the palace Beautiful in his haste to press on. Christian regrets that he did so, and thinks he lost much good by neglecting to join the visible Church. Meets Discontent and Shame. 121–125

CHAP. XII. *Intercourse with empty professors in the Church.*—The wonderful eloquence and orthodoxy of Talkative. Faithful is fascinated by him; Christian exposes him. Faithful then probes him by avoiding discussion and talking of "heart-work." Talkative departs disgusted. 125–130

CHAP. XIII. *The martyr trial.*—Their former pastor and teacher, Evangelist, meets them. Their joy. He warns them of coming persecutions. The city of Vanity Fair. Its history. The way to the Celestial City lies through the middle of it. The people deride their pilgrim garb, their dialect, and their contempt of the wares of the place. A great hubbub. They are arrested, and put into a cage. They are beaten, led through the streets in chains, and put into the stocks. Their trial. Faithful is burned at the stake. Christian escapes, and goes on his way.....131–136

CHAP. XIV. *Expediency in religion.*—Christian has a new companion in Hopeful, a citizen of Vanity Fair, converted by the martyrdom of Faithful. They encounter Mr. By-ends, who defends the practice of prudence by pilgrims that they may keep out of trouble. They refuse his company. Mr. Hold-the-world, Mr. Money-love, and Mr. Save-all appear, who succeed in proving, to the full satisfaction of Mr. By-ends, that a man may use a Christian profession as a means of making money. They put the point to Christian, who shows that their doctrine is heathenish, hypocritical, and devilish. The pilgrims leave them again, and cross the plain Ease. Demas, and his silver-mine. By-ends and his friends enter, and perish in the pit. The monument of Lot's wife hard by.....137–142

CHAP. XV. *Wanderings from the way.*—The river of God and its delights. The way beyond it rough. They turn into By-path Meadow. Vain-confidence, and his fate. Captured by Giant Despair Thrown into a dungeon. Cruelly beaten. Tempted to suicide. Christian remembers the key called Promise in his bosom, by which they escape. The monument of warning.....142–147

CHAP. XVI. *Visions of eternity.*—The fate of false professors at the hill Error, the mountain Caution, and the by-way to Hell. The gate of the Celestial City seen through the shepherds' glass, but dimly from their want of skill. The shepherds warn them to beware of the Flatterer and of sleeping on the Enchanted Ground, and give them a note of the way. Bunyan awakes, and for a time loses sight of his pilgrims.....147–149

CHAP. XVII. *Conflicts and dangers.*—When the dream is resumed the pilgrims are at the opening of a crooked lane that came down from the land of Conceit, through which Ignorance enters the path. A dark lane. A man bound and borne by seven devils to the Hypocrites' gate to the pit. Mr. Little-faith and the robbers. Faint-heart, Mistrust and Guilt. The King's champion, Great-grace. Sharp debate between Christian and Hopeful. A black man clad in white entices them from the way, and springs a net over them. A shining one delivers them and chastises them. *Pages* 150–155

CHAP. XVIII. *A final examination of fundamental truths.*—They meet a derisive Atheist, and inquire as to the truth of his assertions. They resist drowsiness upon the Enchanted Ground by reviewing the doctrine of justification by faith. 156–160

CHAP. XIX. *The necessity of an intelligent faith.*—A discourse with Ignorance, and an exposure of his follies. The office of fear in religion. The causes of backsliding.....169–165

CHAP. XX. *The final consummation.*—From the Enchanted Ground they enter the land of Beulah. This lieth upon the borders of heaven, in sight of the Celestial City. Its beauties and its fruits. Two shining ones meet them. To their consternation, they are led to a river which separates them from the city. The shining ones assure them that they must go through it, and that only Enoch and Elijah had found any other way to the gate. They enter the river. Hopeful is calm, but Christian is almost in despair. The discovery of Jesus reassures him, and they reach the farther bank, leaving their mortal garments in the river. A convoy of angels conducts them above the regions of the air to the gate. They present their credentials, and enter upon the joy of their Lord. Meanwhile, Ignorance crosses the river with ease, with the aid of a ferryman named Vain-hope. He ascends unattended to the gate and knocks for admittance. Having no credentials, he is rejected. Two shining ones are commanded to bear him through the air to the gate of the pit in the hill side. There they thrust him in. So there is a way to hell from the very gate of heaven.....166–170

The conclusion (in verse). The author's caution to the reader..... 171

The Pilgrim's Progress (Part II.), wherein is set forth the Manner of the Setting out of Christian's Wife and Children; their dangerous Journey and Safe Arrival at the Desired Country.

Introduction. A colloquy (in verse) with the author's new book. He answers its objections to going out into the world. He instructs it how to introduce the various characters—*Christiana, Mercy, Honest, Fearing, Feeble-mind, Ready-to-halt, Valiant-for-the-truth, Great-heart, Despondency, Much-afraid*.....173–175

CHAP. I. The author has occasion to visit the City of Destruction, and again falls asleep and dreams. Mr. Sagacity appears to him and relates the history of the wife and children of Christian after his departure for the Celestial City. Christiana's conviction of sin. A visit from one Secret, with a letter from the King inviting her to the Celestial City. The visits of her neighbours. She and her children, with a maiden named Mercy, commence their pilgrimage.....176–182

CHAP. II. They warily cross the Slough of Despond. Avoiding the doctrinal mistakes of Christian, they make no attempt to be saved by works of the law, but proceed at once to the wicket-gate, where they are alarmed by the barking of a dog. After much knocking, they are received, though Mercy faints from fear of rejection...*Pages* 183–186

CHAP. III. They omit to ask at the gate for an escort, and in consequence are assaulted by two ill-favoured ones, and barely escape. The boys eat forbidden fruit. The teachings of the Spirit at the Interpreter's house. Diverse experiences of pilgrims.....186–193

CHAP. IV. The washing of regeneration and the sealing of the Spirit. The robe of Christ's righteousness brought forth. The pilgrims put it on. A pastor and guide granted them to attend them in their journey.....193–197

CHAP. V. The muddy teaching of unworthy ministers, and how to make it clear. They attempt to enter the visible Church, but meet the lions, backed by a giant, who declares that they shall not enter. Mr. Great-heart, their guide, slays the giant, and they are admitted to the palace Beautiful with music and joy. The boys are carefully catechised, and commended to the farther instructions of their mother, the works of nature, the Bible, and the Church.....197–203

CHAP. VI. Mercy has a suitor, who, upon discovering that she leads a life of benevolence, retires in disgust. Matthew made ill by the fruit he ate near the gate. Dr. Skill tries to cure him by religious rites, and fails. He then gives him the flesh and blood of Christ—"*carne et sanguine Christi*"—and life returns to him. The boys receive special instruction in the Church, and inspiriting visions are given to them all. Mr. Great-heart returns to accompany them to their journey's end. Christiana leaves her contribution for the support of the Church with the Porter, and they commence their journey.....203–207

CHAP. VII. Their joys in the communion of the Church seem to be uttered by the birds about them. Piety presents them with a scheme of the Church covenant and creed. They go down into the Valley of Humiliation, the peculiarities of which are described. They see the place of Christian's encounter with Apollyon, and the marks of the fight. They enter the Valley of the Shadow of Death. The proper use of spirituous liquors—as a medicine in an emergency, not as a beverage habitually. Satan appears in front, but vanishes, appears again as a lion in the rear, but retreats. Darkness falls upon them. They stand still and pray till it disappears. Samuel discovers the difference between discipline and punishment. Snares. Mr. Great-heart has a dispute with Giant Maul, then a contest, and kills him.....208–213

CHAP. VIII. They find a hero—one Honest by name—"a cock of the right kind." The history of Mr. Fearing.....213–218

CHAP. IX. The history of Mr. Self-will, who held that a man might follow the vices as well as the virtues of pilgrims.....218, 219

CHAP. X. The inn of Gaius "mine host," and his cordial welcome. The duty of Christians to be married and to raise up a godly seed. A speech on the behalf of woman, showing that though she listened to Satan in Eden, she was the mother of the Saviour. The supper at the inn, and its courses. Gaius exhorts them to "drink freely" of the "pure blood of the grape," but says nothing in favour of a beverage which if used "freely" will produce the worst results

Matthew and Gaius fall into the common error of supposing that the forbidden fruit of Eden was the apple. The spiritual advantage of having to crack "hard nuts" of doctrine. An after-dinner riddle—how a man may give, and yet have ten times more.....*Pages* 219–222

CHAP. XI. More riddles. The decays of nature in the aged not to be confounded with the triumphs of grace. An exercise in exegesis. They seek a contest with one Slay-good, a giant and a man-eater, and kill him. Mr. Feeble-mind rescued, and proves a man strong in faith. Not-right, his companion, killed by lightning. Matthew and Mercy are married; also James and Phebe, the daughter of Gaius.....222–225

CHAP. XII. They resume their journey. Mr. Feeble-mind proposes to go on alone, on account of various scruples and infirmities. Ready-to-halt joins him, and offers to lend him one of his crutches. Reminiscences. They reach the city of Vanity, and lodge with Mr. Mnason of Cyprus. Religion grown respectable in Vanity Fair since the martyrdom of Faithful. The pilgrims remain a long time at Vanity Fair. Mr. Mnason gives his daughter Grace to Samuel in marriage, and Martha to Joseph, the sons of Christiana. Roman Catholicism appears and slays many, carrying off their children to be nursed by its whelps. Great-heart and his friends attack and cripple the monster.....225–229

CHAP. XIII. They journey on slowly on account of the feebleness of the women and children. They enter the land described in the twenty-third Psalm, and are led "into green pastures and by the still waters." The young mothers commit their infant children to One who promises "to gather the lambs with his arms and carry them in his bosom." Other provisions of this covenant with believing parents. Mr. Great-heart, Old Honest, and the four sons of Christiana kill Giant Despair and demolish his castle. They release Despondency and his daughter Much-afraid. The pilgrims rejoice over this victory, and the cripple, Ready-to-halt, and Miss Much-afraid indulge in a dance on the occasion, which seems, unlike modern dancing, to have had nothing lascivious or indecent about it. They arrive at the Delectable Mountains, and are welcomed by the shepherds. They are shown the wonders of the place. Mercy receives the present of a wonderful mirror.....229–234

CHAP. XIV. They encounter another hero, one Mr. Valiant-for-truth still covered with blood from a recent conflict. They arrive at the Enchanted Ground, where the weariness of the journey invites to fatal repose, the last danger of the Pilgrims. Mr. Standfast joins them, who describes the offers of Madam Bubble.....234–240

CHAP. XV. The Land of Beulah, the place of assured hope and constant peace. The summons comes to Christiana to cross the river. She confers with her pastor and takes leave of her companions. Convoys of angels attend her to the gate of the city. One after another, her companions are summoned and enter upon the joy of their Lord.....241–245

Christian Behaviour, being the Fruits of True Christianity; teaching Husbands, Wives, Parents, Children, Masters, Servants, &c., how to Walk so as to please God; with a Word of Direction to all Backsliders.

The epistle to the Reader. The Author writes to show the relations of good works to faith, to apply the doctrine to particular classes, to present the subject in a compact form, to bear his testimony to the power of faith to purify the heart, and to induce Christians to do well the special work assigned them.....*Pages* 247, 248

PROPOSITION I. Good works do flow from faith: 1. They can have no other source. 2. Faith reveals proportionately the truth which excites to good works. 3. Faith lays hold of the strength of Christ, which enables the soul to practice good works. *Objection.* Why is it so hard for men of faith to practice good works? *Answer.* 1. Because they are weak in faith. 2. Faith sets up so high a standard of good works that believers undervalue their own attainments.....249–252

PROPOSITION II. Every one that believeth should be careful that his works are good. Men have erred extensively both in works of doctrine and of worship. Tests of a good work: 1. It must have the word for its authority. 2. It must flow from faith. 3. It must be rightly timed and placed. 4. It must be done cheerfully.....252–254

Good works in the master of a family.—These must have respect to its spiritual and outward welfare. 1. He must rule it. 2. He must lead it to public worship. 3. He must call godly men into it. 4. He must attend to family devotions. 5. He must exclude ungodly books.

In temporal things.—1. He must obtain a livelihood for it. 2. He must be moderate in his labour. 3. He must insist upon harmony in the family, not suffering children to domineer over servants or over each other, counting a personal injury as slight, but an injury done to God of great importance. In case of a believing wife, treat her as Christ his Church. In case of an unbelieving wife, with meekness instruct and recover her.

Good works in parents.—To instruct and correct their children.....254–257

Good works in masters.—Get servants that fear God if possible; or, if not, seek their conversion; not overtasking them, nor threatening them, nor deceiving them, nor circumventing them.....258, 259

Good works in a wife.—1. She should look upon her husband as her head. 2. She should be subject to him. 3. She should shun gossip, an idle tongue, not usurping authority over her husband, avoiding immodest and showy apparel. 4. Yet she is not to be a slave, but to be in authority next to her husband. All this to be especially observed toward an unbelieving husband, and still more toward a froward husband.....259–261

Good works in children.—To honour their parents, to aid them to remember their love and care. 261–263

Good works in servants.—Faithfulness and obedience toward believing, unbelieving, and froward masters.....263, 264

Good works in neighbours.—To be upright, kind, meek, discountenancing sin in them, guarding the tongue, and a headstrong, obstinate way, and eschewing covetousness, are duties among neighbours.....264–270

Solomon's Temple Spiritualized, or Gospel Light brought out of the Temple at Jerusalem, to let us more fully into the Glory of New Testament Truths.

Introduction.....271–273

I. Where the temple was built..... 274

II. Who built the temple..... 274

III. How the temple was built..... 274

IV. Of what the temple was built..... 275

V. Who was to fell those trees and

to dig those stones with which Solomon built the temple. *Page* 275
VI. In what condition the timber and stones where when brought to be laid in the building of the temple..... 276
VII. Of the foundation of the temple... 276
VIII. Of the richness of the stones which were laid for the foundation of the temple 277
IX. Which way the face or front of the temple stood..... 277
X. Of the courts of the temple..... 278
XI. Of the great brazen altar that stood in the inner court of the temple 279
XII. Of the pillars that were before the porch of the temple..... 279
XIII. Of the height of these pillars that thus stood before the porch of the door of the temple..... 280
XIV. Of the chapiters of the pillars of the temple..... 280
XV. Of the pomegranates adjoined to these nets on the chapiters..... 281
XVI. Of the chains that were upon these pillars that stood before the temple..... 281
XVII. Of the lily-work which was upon the chapiters that were upon these pillars of the temple..... 282
XVIII. Of the fashion of the temple..... 282
XIX. Of the outward glory of the temple. 283
XX. Of the porch of the temple..... 284
XXI. Of the ornaments of the porch of the temple..... 284
XXII. Of the ascent by which they went up into the porch of the temple.. 285
XXIII. Of the gates of the porch of the temple 286
XXIV. Of the pinnacles of the temple..... 286
XXV. Of the porters of the temple..... 287
XXVI. Of the charge of the porters of the temple more particularly..... 287
XXVII. Of the doors of the temple..... 288
XXVIII. Of the leaves of this gate of the temple..... 288
XXIX. What the doors of the temple were made of..... 289
XXX. How the doors of the temple were adorned..... 289
XXXI. Of the wall of the temple..... 290
XXXII. Of the garnishing the temple with precious stones..... 291
XXXIII. Of the windows of the temple..... 291
XXXIV. Of the chambers of the temple..... 292
XXXV. Of the stairs by which they went up into the chambers of the temple..... 292
XXXVI. Of the molten sea that was in the temple..... 293
XXXVII. Upon what the molten sea stood in the temple..... 294
XXXVIII. Of the lavers of the temple..... 295
XXXIX. Of the tables of the temple..... 295
XL. Of the instruments wherewith this sacrifice was slain, and of the four tables they were laid on in the temple 296
XLI. Of the candlesticks of the temple.. 297
XLII. Of the lamps belonging to the candlesticks of the temple..... 298
XLIII. Of the shew-bread on the golden table in the temple ..... *Page* 299
XLIV. Of the snuffers belonging to the candlesticks and lamps of the temple..... 299
XLV. Of the snuff-dishes that were with the snuffers in the temple..... 299
XLVI. Of the golden tongs belonging to the temple..... 300
XLVII. Of the altar of incense in the temple..... 301
XLVIII. Of the golden censers belonging to the temple..... 302
XLIX. Of the golden spoons of the temple. 303
L. Of the bowls and basons belonging to the temple..... 304
LI. Of the flagons and cups of the temple..... 305
LII. Of the chargers of the temple..... 305
LIII. Of the goings out of the temple..... 306
LIV. Of the singers belonging to the temple..... 307
LV. Of the union of the holy and most holy temple..... 308
LVI. Of the holiest or inner temple..... 309
LVII. Of the veil of the temple 309
LVIII. Of the doors of the inner temple... 310
LIX. Of the golden nails of the inner temple..... 311
LX. Of the floor and walls of the inner temple..... 312
LXI. Of the ark of the covenant which was placed in the inner temple.. 313
LXII. Of the placing of the ark in the holiest or inner temple..... 314
LXIII. Of the mercy-seat, and how it was placed in the holy temple..... 315
LXIV. Of the living waters of the inner temple..... 316
LXV. Of the chains which were in the oracle or inner temple..... 316
LXVI. Of the high priest, and of his office in the inner temple..... 317
LXVII. Of the high priest's going into the holiest alone..... 319
LXVIII. Of the high priest going in thither but once a year..... 319
LXIX. Of the cherubims, and of their being placed over the mercy-seat in the inner temple..... 320
LXX. Of the figures that were upon the walls of the inner temple..... 321

The Jerusalem Sinner Saved, or Good News for the Vilest of Men: being an Help for Despairing Souls: Showing that Jesus Christ would have Mercy in the first place offered to the Biggest Sinners: to which is added an answer to those grand objections that lie in the way of them that would believe, for the Comfort of those that fear they have sinned against the Holy Ghost.

Introduction..... 323, 324
The disciples were commanded to preach, "beginning at Jerusalem." By a Jerusalem sinner, Bunyan means one who has had peculiar privileges and has attained peculiar depravity. His proposition is, that Christ is willing to save the biggest sinners..... 325-330
I. The reason is—1. The biggest sinners have the most need. 2. It redounds most to the fame of his name. 3. It gives special encouragement to others. 4. It specially weakens the kingdom of Satan. 5. Such sinners, when converted, are

the best helps to the Church, because of the severe contests with the devil they have in parting from him, and because of their knowledge of his secrets. 6. Such sinners are apt to love most. The author here refers to a story that Mary of Bethany was the same Mary who was a public sinner, and who anointed Jesus' feet at the house of Simon. 7. Because grace finds the best matter to kindle upon in such sinners. 8. By saving such sinners, others are left more completely without excuse.....*Pages* 330–346

II. The application—1. Such salvation shows the heart of Christ. 2. It shows the sufficiency of the merits of Christ. 3. It gives encouragement to all to come to Christ.....346–366

The Holy War, made by Shaddai upon Diabolus for the Regaining the Metropolis of the World; or the Losing and Taking again of the Town of Mansoul.

The Author's Preface (in verse). Answer to the charge of plagiarism in the "Pilgrim's Progress." The history of Mansoul well known to many, especially to the author. He knew Mansoul in its sin and allegiance to Diabolus. He witnessed the attack by Emmanuel, the final capture, and the blessedness introduced by the victory. He also was present through the long struggle which followed for the final possession. He is then uttering no fable, as many authors do.....367–369

The continent of Universe. The fair and delicate town of Mansoul—its beauty, dominion, defences, and entrances.....370, 371

The history of Diabolus, the enemy of Mansoul; his origin and fall. Diabolus has a consultation with his officers, and it is agreed that Mansoul shall be assaulted by Diabolus alone in the guise of a familiar animal, concealing his intentions by all manner of deceit, while one Tisiphone should lie in ambuscade to shoot Captain Resistance as soon as he should appear upon the walls. 371–373

Diabolus appears before Ear-gate and demands audience of the chief men. While he is speaking, Captain Resistance is shot. Ill-pause then makes a speech. The people eat the forbidden fruit, are made drunk thereby, and open the gates to Diabolus and his crew. He is chosen king. He deposes the Mayor, Lord Understanding, and the Recorder, Mr. Conscience. He darkens Understanding by building a wall before the windows of his house. Debauches Conscience, and then persuades Mansoul that the Recorder is crazy.....373–376

Diabolus next makes Lord Will-be-will his lieutenant, with Mr. Vile-affections for his deputy. The image of Shaddai defaced. Other officers of Diabolus.....376–378

A message sent to Shaddai concerning these transactions, who forms a plan with his son for the reoccupation of Mansoul. Diabolus endeavours to conceal this plan from Mansoul, induces them to take a new oath of allegiance, proclaims unbounded liberty in all fleshly lusts, and arms the people with an iron helmet to cover the head, a breastplate to harden the heart, a tongue set on fire of hell for a sword, the shield of unbelief, and with a peculiar piece called "a dumb and prayerless spirit."....378–383

Meanwhile, Shaddai organizes an army under Captains Boanerges, Conviction, Judgment, and Execution, stout, rough-hewn men, whom Shaddai was accustomed to put in the van of his armies. They entrench in front of Ear-gate.....*Pages* 383, 384

Diabolus makes a speech to the citizens which sets them running about and crying, "The men that have turned the world upside down are come hither also."..... 384, 385

Boanerges utters his summons at Ear-gate, but no one appears to listen. At last a conference takes place, and each of the four captains delivers his message. They demand the immediate surrender of Ill-pause. Their demands refused by Mr. Incredulity, the mayor, who declares his belief that they are no soldiers of the King, but only vagabonds.....385–389

The attack commences, directed chiefly against Ear-gate, but is unsuccessful. Mr. Tradition, Mr. Human-wisdom, and Mr. Man's-invention enlist in the army of Shaddai, but are taken prisoners, and enter the army of Diabolus under Captain Anything. The captains succeed in tearing off the roof from the house of Mr. Understanding with their missiles, so that he had much more light than heretofore. They also kill Mr. Swearing, Mr. Whoring, Mr. Fury, Mr. Stand-to-lies, Mr. Drunkenness, and Mr. Cheating, and dismount two great guns at Ear-gate, called Heady and High-mind. Mansoul in constant alarm day and night. Perplexed thoughts. Conscience, the old recorder, utters words like great claps of thunder, so that the town would have surrendered had it not been for old Incredulity and the fickleness of Lord Will-be-will.....389–391

At last, Lord Will-be-will proposes a surrender upon conditions drawn up by Mr. Ill-pause, which are indignantly rejected. A mutiny in Mansoul in consequence, convoked by Mr. Conscience and Lord Understanding, who are cast into prison by Diabolus.....391–394

The captains send a petition to Shaddai for reinforcements. They are sent under command of Prince Emmanuel.....394–397

The town now completely invested. Mounts are erected against it, as Mount Gracious, with its white flag, and Mount Justice, with its red flag. Mansoul is silent. A parley between Emmanuel and Diabolus, but in a language which Mansoul cannot understand. Emmanuel then addresses Mansoul directly, but double guards are set at Ear-gate, and nothing is heard.....397–401

An attack is then prepared, when Mr. Loth-to-stoop appears and proposes to surrender half the town to Emmanuel. This rejected, he proposes that Diabolus shall have a private place within to live in, and Emmanuel all the rest. This rejected, he proposes that Diabolus shall enjoy the hospitalities of the town on an occasional visit. This rejected, he proposes that the Diabolonians of the town be allowed to remain unmolested.....401, 402

Other similar propositions being rejected, a general attack commences by all the captains...402–404

Diabolus then vainly proposes reformation instead of surrender.....404, 405

Ear-gate is broken down, and Emmanuel's forces enter. They force the strong castle of Mr. Conscience, who is full of fear and perplexity. Ill-pause slain. A capitulation proposed. No answer returned, since the proposal came only from Lord Understanding and Mr. Conscience. The castle of Diabolus forced. He is summoned from his den by Emmanuel in person, stripped of his armour, and exhibited in the market-place, and sent away into a salt desert. Mr. Conscience,

Lord Understanding, and Lord Will-be-will put in prison. After penitent petitions on the part of the town, the Prince summons the prisoners before him, while the victory gained by Emmanuel is proclaimed amid sounds of celestial music, the prisoners shouting Amen.....*Pages* 405–414

After this complete submission of the Will, the Understanding, and the Conscience, a universal and complete pardon is proclaimed in Mansoul, and the town is filled with rejoicing.....414–419

The purification of the city. The trial of the Diabolonians remaining in it, and the execution of the chief of them. The love of Emmanuel for Mansoul and the banquets he gave continually. 419–429

Emmanuel commits Mansoul to the guidance of the Holy Spirit, who as lord secretary is to take of the things of Christ and to show unto them, and to the teaching of Recorder Conscience in all moral duties. Warnings and instructions of Emmanuel.....429–433

Mr. Carnal security and other Diabolonians seduce the citizens with fair and deceptive words. Emmanuel withdraws from them. The Diabolonians petition their prince to return, and receive from him instructions how to do his work. Mr. Prywell discovers their plot, and announces that Diabolus is about to march against the city with an army of Doubters, under the command of General Incredulity. The corporation take measures of defence—viz., they close the gates; they search for Diabolonians lurking in the city; they require of offenders public confession; they appoint a day of fasting and prayer, and petition Shaddai for help.....433–449

They find Diabolonians who had changed their names for concealment, as Lord Covetousness was found hid in Mr. Mind's house under the name of Prudent-thrifty; in Lord Will-be-will's, one Lasciviousness under the name of Harmless-mirth.....449–450

Diabolus with his army invests the city. Mansoul applies to Recorder Conscience for advice, but gets little comfort till Lord Understanding examines and interprets his words, when the citizens are aroused to more determined resistance. Diabolus tries fawning and deceit. The contest continues with great fury till the besieged engage in a sally with slight success. Diabolus storms Feel-gate and effects an entrance, driving the forces of Emmanuel into the castle, filling the streets with shouts of hell-fire. For two years and a half the Diabolonians hold the town, but can get no access to the castle. The petitions of the citizens for aid receive no notice from Shaddai, because they are not countersigned by the lord secretary, the indwelling Spirit.....451–459

Mr. Godly-fear shows them their error. They apply to the lord secretary for aid, who indites a petition to which they all heartily assent. Captain Credence carries it to Emmanuel.....459, 460

The rage of Diabolus, who demands the surrender of Captain Credence.....460, 461

The favourable reply of Emmanuel. Mansoul discovers the wonderful power of faith at the court of Emmanuel, and desires that Captain Credence should thenceforth be their leader and ruler.....461, 462

The council of Diabolus and his princes how they may take the castle, which results in a plan to surfeit Mansoul with the things of this world, that she may destroy herself. To this end they determine to withdraw from the town into the open field.....*Pages* 462–465

While this diabolic council is in session, Captain Credence receives an order from Emmanuel to meet him on the third day in the field—an order which he could not comprehend till he was informed by the lord secretary of the plans of Diabolus and of the coming of Emmanuel with a great army. The joy of Mansoul and the consternation of the enemy, who withdraw to the open field. On the appointed day, Captain Credence makes a sally. A fierce battle ensues, the issue of which is for a long time doubtful. Mr. Speedy comes with the news that Emmanuel is at hand. Diabolus and his army of Doubters surrounded. He and his captains flee. His whole army put to the sword.....465–466

The Prince enters Mansoul amid the rejoicings of the people. They wash in the fountain set for Judah and Jerusalem, and are cleansed from their pollution. They search out and destroy all lurking Diabolonians within the walls.....466, 467

By order of Emmanuel they send a detachment to bury the dead of the army of Doubters, and leave "not a bone nor a skull nor a piece of a bone." 467, 468

Diabolus having descended through Hell-gate to his den, organizes another expedition against Mansoul, consisting in part of Doubters and in part of Blood-men, still under the command of old Incredulity. The army, twenty-five thousand strong, beleaguer Mansoul. Their summons to surrender is taken to Emmanuel, who forthwith organizes the defence. The siege is long and severe, as a trial for the faith, hope, and love of Mansoul. At last an attack is ordered by the Prince, which results in the entire rout of the Doubters and the capture of the Blood-men in a body.....468–471

Four of the fugitive Doubters make their way into the town, where they hide in the house of a Diabolonian, Mr. Evil-questioning. They are captured, tried, and crucified.....471–475

Other resident Diabolonians sought out and destroyed, but some remained to the time when Mansoul ceased any longer to dwell in the kingdom of Universe.....475, 476

Emmanuel appoints a day when he holds a convocation of the whole people of Mansoul. He then proclaims many exceeding great and precious promises; he expresses his great love for them; he gives them solemn charges against sin; he bids them be faithful unto death, that they may receive the crown of life.....476–479

The Life and Death of Mr. Badman, presented to the World in a Familiar Dialogue between Mr. Wiseman and Mr. Attentive.

Introduction.....481–486

This history, which is in striking contrast, in point of vividness and dramatic power, with the allegories of Bunyan, is given in the form of a dialogue, in which the vices and crimes of a thoroughly bad man are described, with the comments of the narrator.....487–556

Christ's sermon on the Mount (in verse).....557–560

Come and Welcome to Jesus Christ, or a Plain and Profitable Discourse on John vi. 37; *showing the Cause, Truth, and Manner of the Coming of a Sinner to Jesus Christ; with his Happy Reception and Blessed Entertainment.*

This is a most earnest and elaborate presentation

of the nature of the duty of coming to Christ, of the difficulties and objections of those who are attempting to come to Christ, of the nature of the reward of those who accept Christ, and of the doom of those who reject him. It gives an insight, perhaps better than any other of Bunyan's extant works, into his character as a preacher and the sources of his remarkable power ..... *Pages* 561–626

The Barren Fig Tree, or the Doom and Downfall of the Fruitless Professor; showing that the Day of Grace may be past with him long before his Life is ended: the Signs, also, by which such Miserable Mortals may be known.

To the Reader 627

This is an exegetical discourse, of a practical and hortatory nature, concerning the cursing of the fig tree on which our Lord found nothing but leaves 628–653

A Discourse on Prayer, wherein are briefly discovered—I. What Prayer is.—II. What it is to Pray with the Spirit.—III. What it is to Pray with the Spirit, and with the Understanding also.

Definition of prayer 655–659

Praying with the spirit 659–665

Praying with the understanding 665–670

A word of information, of encouragement, and of rebuke 670–675

A Relation of the Imprisonment of Mr. John Bunyan, Minister of the Gospel at Bedford, in November, 1660; his Examination before the Justices; his Conference with the Clerk of the Peace; what passed between the Judges and his Wife when she Presented a Petition for his Deliverance, &c. Written by Himself.

Arrested November 12, 1660, while preaching. Opportunity for escape. Reasons for neglecting it. The examination before the justice, and a conversation with one Dr. Lindale 677–681

Examination before the quarter sessions. Sentence of banishment or hanging 681–684

Conversation with the clerk of the peace 684–687

The coronation of the king. Reasons why Bunyan could not be pardoned. Interview of Bunyan's wife with Sir Matthew Hale, and his treatment of her. The temper of Justice Chester 687–690

Prison Meditations (in verse). Dedicated to the heart of suffering saints and reigning sinners. 691–694

Reprobation Asserted, or the Doctrine of Eternal Election and Reprobation promiscuously handled in Eleven Chapters; wherein the most material objections made by the Opposers of this Doctrine are fully answered, several doubts removed, and sundry cases of Conscience resolved.

Reprobation is a reality 693–696

It is the negative of election 696, 697

It was fixed from before the foundation of the world 697–699

Its causes 699–701

Its unchangeableness 701, 702

Reprobation not the same as appointing to eternal condemnation, nor the cause of it 702–705

The reprobated have no cause of complaint against God 705–707

No hindrance in obtaining salvation 707–709

The offers of the gospel are made to the reprobated. 709, 710

These offers cannot be received by the reprobated, nor indeed by the elect, save by the special aid of the Spirit, which is given to the latter and withheld from the former ..... *Pages* 710–713

Still, the offers of grace are made to the reprobated in order to show, in various ways, the nature of sin, and the justice and mercy of God, and especially to command the assent of the intelligent universe to the necessity of their condemnation 713–720

The Strait Gate, or the Great Difficulty of Going to Heaven.

To the Reader 721

This is a tractate containing practical directions pointing out the entrance and the way of salvation 722–739

The Heavenly Footman, or a Description of the Man that gets to Heaven; together with the way he runs in, the marks he goes by; also some Directions how to run so as to obtain.

An epistle to all the slothful and careless people. 741–743

This is a description of the Christian life under the image of a journey. It is supposed to be the treatise referred to in the introduction to "Pilgrim's Progress":

"I, writing of the way
And race of saints in this our gospel day,
Fell suddenly into an allegory
About their journey and the way to glory."

744–758

Sighs from Hell, or the Groans of a Damned Soul, discovering from Luke iv. *the Lamentable Estate of the Damned; and may fitly serve as a Warning Word to Sinners, both Old and Young, by Faith in Jesus Christ to avoid the same place of Torment; with a discovery of the usefulness of the Scriptures as our safe conduct for avoiding the Torments of Hell.*

The Author to the Reader 759, 760

This is an explanatory discourse upon the parable of the Rich Man and Lazarus 761–814

A Confession of my Faith, and a Reason of my Practice; or, with who, and who not, I can hold Church fellowship or the Communion of Saints: showing, by divers arguments, that though I dare not communicate with the open profane, yet I can with those visible saints that differ about Water Baptism; wherein is also discoursed whether that be the entering ordinance into fellowship or no.

To the Reader 815, 816

The nature of God. The Trinity. The resurrection. The divine and human nature of Christ. The righteousness which saves the sinner is the righteousness of Christ, gained by us as we are united to him. His exaltation. The final judgment 816–820

Christ's righteousness ours by grace. God only can impute this righteousness. This imputation made on condition of faith, which faith puts itself forth in such acts as purely respect a gift—viz., receiving, accepting, &c. This faith is the work of the Spirit, performed only in those who were eternally ordained to life 820, 821

Election is free and permanent, made from eternity, not upon the ground of foreseen good works, but as itself the origin of such works, the elect are chosen in Christ; nothing can hinder their conversion and salvation. They know of their election only by being actually called. Election achieves its ends only through means. 821, 822

Effectual calling is by the Holy Ghost attending

the word. It convicts of sin, awakens fear of punishment; it sanctifies, producing faith, hope, repentance, and love..... *Pages* 822-821
The Scriptures are the word of God, able to make man wise unto salvation without the aid of any human inventions. Their object to teach what sin is, and to lead us to Christ. They will be surely fulfilled. Men will be judged by them 821
Human governments are of God's appointment. 821
A reason of my practice in worship.
I. With whom I dare not hold church communion. 1. With them that profess not faith and holiness, excluding a real saint if he be not visible by profession, and including even the secret hypocrite if he be hid by a credible profession. (*a*) Because God hath from the beginning made this distinction. He banished Cain. When seed of Seth commixed in worship, he sent Noah to preach against it, and because they would not cease, sent the flood to destroy them; and so in many other instances. (*b*) Because it is so commanded in the Scriptures, especially in connection with the ancient Church. (*c*) Because such is the example of the New Testament churches, they being made up of the "called of Christ"—those who have drunk into his Spirit—those in whom is God—the partakers of the joy of the gospel—the inwardly circumcised—the turned from idols—the body of Christ. (*d*) Because separation from the world is the duty and privilege of the Church. (*e*) Because union with the world is incongruous, as the ploughing of the ox and the ass together. (*f*) Because such union is pernicious and destructive, as is shown especially in the history of Israel. (*g*) Because it provoketh God to severe judgments. The objection considered that there have always been the openly profane in the Church 825-828
II. With whom I dare to hold church communion. *Preliminary observations.* There are but two ordinances in the Christian Church—Baptism and the Lord's Supper. Not fundamental nor essential to Christian communion. To ascribe to them an undue importance is to commit idolatry with God's own institutions. *Answer.* I dare have church communion with men of faith and holiness who give a faithful and credible relation thereof, corroborated by the testimony of others to their consistent lives. This is the rule of church fellowship and the only initiating ordinance, and corresponds with circumcision under the ancient dispensation, being the circumcision of the heart. *Question.* Should they not be received to church fellowship through water baptism as the initiating ordinance? *Answer.* Baptism was administered in time past upon conversion, but, unlike circumcision, it is not an initiating ordinance. 1. None are debarred or cut off from the Church for want of it. John, the great baptizer, gathered no Church. The eunuch, Cornelius, the Antioch converts, and Lydia were received into no Church by their baptism, for if they were, they must have joined some particular Church, since no other is visible. *Question.* Why were they baptized, then? *Ans.* To strengthen their own faith. *Question.* By what rule then would you admit to the Church? *Ans.* By the word of faith—*i. e.*, by faith uttered in the life, through obedience to the royal law. The ten commandments should be made the test of faith. *Objection.* Yet in all cases water baptism should *precede* church membership. *Ans.* It has done so as a matter of fact, but it need not as a matter of necessity. Moreover, there is no proof that any were refused admission to the Church who were in doubt about baptism. There is, in fact, no proof that all communicants were baptized. Three texts on this point. *Pages* 828-832
The author now admits, for argument's sake, that baptism *is* the initiatory ordinance of the Church, according to the common belief, but even on that ground affirms that a believing man may be received without it. 1. Because he has something better than baptism—he has *faith*; and having this, you have no right to exclude him from the Church because he does not agree with your opinion about baptism. 2. Because they who are "baptized by one Spirit into one body" have "one baptism," and that is all which is essential in the case. 3. Because all such have the *doctrine* of baptism, though they come short in the practice. 4. Because God holds communion with them. 5. Because failure in such an outward ordinance does not unchristian us. 6. Because edification is of more concern than agreement in externals. Scripture authorities for this view. 7. Because love is worth more than baptism. 8. Attempts to exclude from communion on higher grounds than this are condemned by the Bible. 9. This exclusion is an attempt to exclude from the birth-right to which these non-conforming Christians are born of God. 10. It shows *contempt*; it implies the existence of some great iniquity in them. The absurdity of hearing them preach, and joining with them in prayer, while yet excluding them from the communion. *Objection.* Would you then hold communion with a Roman Catholic? Yes, if he be a visible saint as before defined. But suppose he retains his connection with that Church? That is impossible if he desires to join a Christian Church. But suppose he retains some of the errors of that Church? If they are fundamental errors, such as eat out the very life of religion, exclude him as not a *visible* saint, but if otherwise, receive him. But this is receiving for opinion's sake, which you condemn. No, because it is an opinion which is a test of Christian character, not an opinion in lesser matters..... 832-839
Practical application of the whole..... 840

Differences in Judgment about Water Baptism no Bar to Communion. To communicate with Saints, as Saints, proved lawful, in answer to a book written by the Baptists, and published by Mr. T. P. and Mr. W. K., entitled "Some Serious Reflections on that part of Mr. Bunyan's Confession of Faith touching Church Communion with Unbaptized Believers;" wherein their objections and arguments are answered, and the doctrine of Communion still asserted and vindicated. Here is also Mr. Henry Jesse's judgment in the case, fully declaring the doctrine I have asserted.

To the Reader..... 841
This is a polemic treatise, written in answer to an opponent, and largely made up of exposures of supposed misconception of the views of the former treatise. It is valuable, not so much for any views additional to those advanced in the "Reasons for my Practice," as for giving an additional exposition of those views..... 842-869
Mr. Henry Jesse's essay is an exegetical discussion of certain passages bearing upon the question—such as, "Him that is weak in the faith receive

ye" (Rom. xiv. 1), and the clause, "one baptism." Eph. iv. 5 ..... *Pages* 869-875

Peaceable Principles and True, or a Brief Answer to Mr. Danvers' and Mr. Paul's books against my Confession of Faith, and Differences in Judgment about Water Baptism no Bar to Communion; wherein their Scripturelcss notions are overthrown and my peaceable principles still maintained.

This is also a controversial treatise, farther explaining and emphasizing the principles enunciated in "Reasons of my Practice in Worship." 877-885

The conclusion 885-887

Questions about the Nature and Perpetuity of the Seventh-Day Sabbath, and proof that the First Day of the Week is the true Christian Sabbath.

In the introduction the author takes the ground that while *a* sabbath—a day devoted to religious duties and worship—is moral, and so permanently obligatory, the particular day to be observed is a matter of special enactment... 889, 890

Argument. The seventh-day sabbath is not made known by the light of nature, but only *a* sabbath. 891, 892

It was not enjoined by any positive precept from Adam to Moses 892-895

The Gentiles were not included with the Jews in the Mosaic command 895, 896

It fell with the other Jewish rites, and was not afterward improved by the apostles.. 896-900

The first day of the week is the time fixed upon in the New Testament as the day of public worship. 900-916

Mr. Bunyan's Last Sermon, Preached July, 1688, *on the text from John* i. 13: "*Which were born not of blood, nor of the will of the flesh, nor of the will of man, but of God* 917-920

Of the Trinity and a Christian: how a Young or Shaken Christian should demean himself under the weighty thoughts of the doctrine of the Trinity or Plurality of Persons in the eternal Godhead 921, 922

Of the Law and a Christian 923, 924

Instruction for the Ignorant; being a Salve to Cure that great want of Knowledge in both Old and Young: prepared and presented to them in a plain and easy Dialogue, fitted to the capacity of the weakest.

To the Church of Christ in and about Bedford... 925

This is a statement of theological doctrines in the form of a catechism 926-943

Of Justification by an Imputed Righteousness, or no Way to Heaven but by Jesus Christ.

1. Definition of terms 945-947

2. Men are justified while sinners in themselves. 947-964

3. Men are justified while sinners in themselves only by the righteousness of Christ...*Pages* 964-976

POETICAL PIECES OF MR. JOHN BUNYAN.

Ebal and Gerizim, or the Blessing and the Curse, being a short exhortation to Sinners, by the Mercy and Severity of God.

From Mount Gerizim 979-983

From Mount Ebal 983-985

One Thing is Needful, or Serious Meditations upon the Four Last Things—Death and Judgment, Heaven and Hell.

An introduction to the ensuing discourse..... 987

Of death 987-989

Of judgment 989-991

Of heaven 991-994

Of hell, and the estate of those that perish.. 994-997

A Caution to Stir up to Watch against Sin..... 999, 1000

Divine Emblems, or Temporal Things Spiritualized—fitted for the use of boys and girls.

To the Reader 1001, 1002

Upon the lark and the fowler 1003

Meditations upon an egg 1003, 1004

Upon the flint in the water 1004

Upon the fish in the water 1004

Upon the swallow 1004

Upon the bee 1004

Upon overmuch niceness 1004

Meditations upon a candle 1005

Upon the sacraments 1005

Upon the sun's reflection upon the clouds in a fair morning 1005, 1006

The sinner and the spider 1006-1008

Of the mole in the ground 1008

Of the cuckoo 1008

Of the boy and the butterfly 1009

Of the fly at the candle 1009

On the rising of the sun 1009

Upon the promising fruitfulness of a tree.. 1009, 1010

Upon the thief 1010

Of the child with the bird on the bush..... 1010, 1011

Of the rose bush 1011

Upon the beggar 1011

Upon the horse and his rider 1011, 1012

Upon a penny loaf 1012

The boy and watchmaker 1012

On the cackling of a hen 1012

Upon a snail 1013

Upon a skilful player on an instrument 1013

Of man by nature 1013

Upon the disobedient child 1013, 1014

Upon a sheet of white paper 1014

Upon the frog 1014

On the barren fig tree in God's vineyard 1014

On the going down of the sun 1014, 1015

A.B.Walter Eng.

EXACT VIEW OF BUNYAN'S HOUSE.

GRACE ABOUNDING TO THE CHIEF OF SINNERS:

IN A FAITHFUL ACCOUNT OF

THE LIFE AND DEATH OF JOHN BUNYAN.

CORRECTED AND MUCH ENLARGED BY THE AUTHOR, FOR THE BENEFIT OF THE TEMPTED AND DEJECTED CHRISTIAN.

Come and hear, all ye that fear God, and I will declare what he hath done for my soul.—PSALM lxvi. 16.

PREFACE.

WRITTEN BY THE AUTHOR, AND DEDICATED TO THOSE WHOM GOD HATH COUNTED HIM WORTHY TO BEGET TO FAITH BY HIS MINISTRY IN THE WORD.

CHILDREN, grace be with you. Amen. I being taken from you in presence, and so tied up that I cannot perform that duty, that from God doth lie upon me to youward for your further edifying and building up in faith and holiness, &c., yet that you may see my soul hath fatherly care and desire after your spiritual and everlasting welfare, I now once again, as before from the top of *Shenir* and *Hermon*, so now from the *lion's den, and from the mountains of the leopard*, do yet look after you all, greatly longing to see your safe arrival into the desired haven.

I have sent you here enclosed a drop of that honey that I have taken out of the carcass of a lion. I have eaten thereof myself, and am much refreshed thereby. (Temptations, when we meet them at first, are as the lion that roared upon Samson; but if we overcome them, the next time we see them, we shall find a nest of honey within them.) The Philistines understood me not. It is something, a relation of the work of God upon my soul, even from the very first, till now, wherein you may perceive my castings down, and risings up: for he woundeth, and his hands make whole. It is written in the Scripture, "The father to the children shall make known the truth of God." Yea, it was for this reason I lay so long at *Sinai*, to see the fire, and the cloud, and the darkness, "that I might fear the Lord all the days of my life upon earth, and tell of his wondrous works to my children."

Moses writ of the journeyings of the children of Israel from Egypt to the land of Canaan; and commanded also that they did remember their forty years' travel in the wilderness. "Thou shalt remember all the ways which the Lord thy God leads thee these forty years in the wilderness, to humble thee, and to prove thee, and to know what was in thine heart, whether thou wouldst keep his commandments or no." Wherefore this I have endeavoured to do; and not only so, but to publish it also; that, if God will, others may be put in remembrance of what he hath done for their souls, by reading his work upon me. It is profitable for Christians to be often calling to mind the very beginning of grace with their souls. "It is a night to be much observed to the Lord for bringing them out of the land of Egypt. This is that night of the Lord to be observed of all the children of Israel in their generations." "My God, (saith David, Psa. xlii. 6,) my soul is cast down within me, but I will remember thee from the land of Jordan and of the Hermonites, from the hill Mizar." He remembereth also the lion and the bear, when he went to fight with the giant of Gath.

It was Paul's accustomed manner, and that when tried for his life, ever to open before his judges the manner of his conversion. He would think of that day, and that hour, in which he first did meet with grace; for he found it supported him. When God had brought the children of Israel out of the Red Sea, far into the wilderness, yet they must turn quite about thither again, to remember the drowning of their enemies there, for though they sang praises before, yet they soon forgat his works.

In this discourse of mine, you may see much, much I say, of the grace of God towards me. I thank God I can count it much; for it was above my sins, and Satan's temptations too. I can remember my fears and doubts, and sad months, with comfort; they are as the head of Goliah in my hand. There was nothing to David like Goliah's sword, even that sword that should have been sheathed in his bowels; for the very sight and remembrance of that did preach forth God's deliverance to him. Oh! the remembrance of my great sins, of my great temptations, and of my great fear of perishing forever! They bring afresh into my mind the remembrance of my great help, my great supports from heaven, and the great grace that God extended to such a wretch as I.

I could have enlarged much in this my discourse, of my temptations and troubles for sin, as also of the merciful kindness and working of God with my soul. I could also have stepped into a style much higher than this in which I have here discoursed; and could have adorned all things more than here I seemed to do; but I dare not. God did not play in tempting of me; neither did I play, when I sunk as into a bottomless pit, when the "pangs of hell caught hold upon me;" wherefore I may not play in relating of them; but be plain and simple, and lay down the thing as it was. He that liketh it, let him receive it; and he that doth not let him produce a better. Farewell.

My dear Children:

The milk and honey is beyond this wilderness. God be merciful to you; and grant that you be not slothful to go in to possess the land.

JOHN BUNYAN.

GRACE ABOUNDING TO THE CHIEF OF SINNERS.

In this my relation of the merciful working of God upon my soul, it will not be amiss, if, in the first place, I do in a few words, give you a hint of my pedigree, and manner of bringing up; that thereby the goodness and bounty of God towards me, may be the more advanced and magnified before the sons of men.

For my descent then, it was, as is well known to many, of a low and inconsiderable generation; my father's house being of that rank that is meanest, and most despised of all the families in the land. Wherefore I have not here, as others, to boast of noble blood, or of any high-born state, according to the flesh; though, all things considered, I magnify the heavenly Majesty, for that by this door he brought me into the world, to partake of the grace and life that is in Christ by the Gospel.

But yet notwithstanding the meanness and inconsiderableness of my parents, it pleased God to put it into their hearts to put me to school, to learn me both to read and write; the which I also attained, according to the rate of other poor men's children, though to my shame I confess, I did soon lose that little I learnt, even almost utterly, and that long before the Lord did work his gracious work of conversion upon my soul.

As for my own natural life, for the time that I was without God in the world, it was, indeed, "according to the course of this world, and the spirit that now worketh in the children of disobedience." It was my delight to be "taken captive by the devil at his will;" being filled with all unrighteousness; the which did also so strongly work, and put forth itself, both in my heart and life, and that from a child, that I had but few equals, (especially considering my years, which were tender, being few,) both for cursing, swearing, lying, and blaspheming the holy name of God.

Yea, so settled and rooted was I in these things, that they became as a second nature to me; the which, as I have also with soberness considered since, did so offend the Lord, that even in my childhood he did scare and affrighten me with fearful dreams, and did terrify me with fearful visions: For often, after I had spent this and the other day in sin, I have in my bed been greatly afflicted, while asleep, with the apprehensions of devils and wicked spirits, who still, as I then thought, laboured to draw me away with them, of which I could never be rid.

Also I should at these years, be greatly afflicted and troubled with the thoughts of the fearful torments of hell-fire; still fearing that it would be my lot to be found at last among those devils and hellish fiends, who are there bound down with the chains and bonds of darkness, until the judgment of the great day.

These things, I say, when I was but a child, but nine or ten years old, did so distress my soul, that then in the midst of my many sports and childish vanities, amidst my vain companions, I was often much cast down, and afflicted in my mind therewith, yet I could not let go my sins: Yea, I was also then so overcome with despair of life and heaven, that I should often wish, either that there had been no hell, or that I had been a devil; supposing they were only tormentors; that if it must needs be, that I went thither, I might be rather a tormentor, than be tormented myself.

A while after those terrible dreams did leave me, which also I soon forgot; for my pleasures did quickly cut off the remembrance of them, as if they had never been: wherefore with more greediness, according to the strength of nature, I did still let loose the reins of my lust, and delighted in all transgressions against the law of God: so that until I came to the state of marriage, I was the very ringleader of all the youth that kept me company, in all manner of vice and ungodliness.

Yea, such prevalency had the lusts and

fruits of the flesh on this poor soul of mine, that had not a miracle of precious grace prevented, I had not only perished by the stroke of eternal justice, but had also laid myself open, even to the stroke of those laws which bring some to disgrace and open shame before the face of the world.

In these days the thoughts of religion were very grievous to me; I could neither endure it myself, nor that any other should; so that when I have seen some read in those books that concerned Christian piety, it would be as it were a prison to me. Then I said unto God, "Depart from me, for I desire not the knowledge of thy ways." I was now void of all good consideration, heaven and hell were both out of sight and mind; and as for saving and damning, they were least in my thoughts. "O Lord, thou knowest my life, and my ways were not hid from thee."

But this I well remember, that though I could myself sin with the greatest delight and ease, and also take pleasure in the vileness of my companions; yet, even then, if I had at any time seen wicked things, by those who professed goodness, it would make my spirit tremble. As once above all the rest, when I was in the height of vanity, yet hearing one to swear, that was reckoned for a religious man, it had so great a stroke upon my spirit, that it made my heart ache.

But God did not utterly leave me, but followed me still, not with convictions, but with judgments; yet such as were mixed with mercy. For once I fell into a creek of the sea, and hardly escaped drowning. Another time I fell out of a boat into Bedford river, but mercy yet preserved me alive. Besides, another time, being in the field with one of my companions, it chanced that an adder passed over the highway, so I having a stick in my hand, struck her over the back; and having stunned her, I forced open her mouth with my stick, and plucked her sting out with my fingers; by which act, had not God been merciful unto me, I might by my desperateness, have brought myself to an end.

This also I have taken notice of, with thanksgiving: When I was a soldier, I, with others, were drawn out to go to such a place to besiege it; but when I was just ready to go, one of the company desired to go in my room: to which, when I had consented, he took my place; and coming to the siege, as he stood sentinel, he was shot in the head with a musket bullet, and died.

Here, as I said, were judgments and mercy, but neither of them did awaken my soul to righteousness; wherefore I sinned still, and grew more and more rebellious against God, and careless of my own salvation.

Presently after this, I changed my condition into a married state, and my mercy was, to light upon a wife whose father was counted godly; this woman and I, though we came together as poor as poor might be, (not having so much household stuff as a dish or a spoon betwixt us both,) yet this she had for her part, "The Plain Man's Pathway to Heaven; the Practice of Piety;" which her father had left her when he died. In these two books I should sometimes read with her, wherein I also found some things that were somewhat pleasing to me; but all this while I met with no conviction. She also would be often telling me of what a godly man her father was, and how he would reprove and correct vice, both in his house, and among his neighbours, what a strict and holy life he led in his days, both in word and deed.

Wherefore these books, with the relation, though they did not reach my heart, to awaken it about my sad and sinful state, yet they did beget within me some desires to reform my vicious life, and fall in very eagerly with the religion of the times; to wit, to go to church twice a day, and that too with the foremost; and there should very devoutly both say and sing, as others did, yet retaining my wicked life; but withal, I was so overrun with the spirit of superstition, that I adored, and that with great devotion, even all things (both the high place, priest, clerk, vestment service, and what else) belonging to the church; counting all things holy that were therein contained, and especially, the priest and clerk most happy, and without doubt greatly blessed, because they were the servants, as I then thought, of God, and were principal in the holy temple to do his work therein.

This conceit grew so strong in a little time upon my spirit, that had I but seen a priest (though never so sordid and debauched in his life,) I should find my spirit fall under him, reverence him, and knit unto him; yea, I thought, for the love I did bear unto them (supposing they were the ministers of God) I could have laid down at their feet and have been trampled on by them; their name, their garb, and work did so intoxicate and bewitch me.

After I had been thus for some considerable

time, another thought came in my mind; and that was, whether we were of the Israelites or no? For finding in Scripture that they were once the peculiar people of God, thought I, if I were one of this race, my soul must needs be happy. Now again, I found within me a great longing to be resolved about this question, but could not tell how I should: at last I asked my father of it, who told me, no, we were not. Wherefore, then I fell in my spirit, as to the hopes of that, and so remained.

But all this while, I was not sensible of the danger and evil of sin: I was kept from considering that sin would damn me, what religion soever I followed, unless I was found in Christ: nay, I never thought of him, nor whether there was such an one, or no. "Thus man while blind doth wander, but weareth himself with vanity, for he knoweth not the way to the city of God."

But one day, amongst all the sermons our parson made, his subject was to treat of the sabbath-day, and of the evil of breaking that, either with labour, sports, or otherwise: (now I was, notwithstanding my religion, one that took much delight in all manner of vice, and especially that was the day that I did solace myself therewith:) wherefore I fell in my conscience under this sermon, thinking and believing that he made that sermon on purpose to show me my evil-doing. And at that time I felt what guilt was, though never before, that I can remember; but then I was, for the present, greatly loaded therewith, and so went home when the sermon was ended, with a great burthen upon my spirit.

This, for an instant, did benumb the sinews of my best delights, and did embitter my former pleasures to me; but hold, it lasted not; for before I had dined, the trouble began to go off my mind, and my heart returned to its old course. But oh! how glad was I, that this trouble was gone from me, and that the fire was put out, that I might sin again without control! Wherefore, when I had satisfied nature with my food, I shook the sermon out of my mind, and to my old custom of sports and gaming I returned with great delight.

But the same day, as I was in the midst of a game of Cat, and having struck it one blow from the hole, just as I was about to strike it the second time, a voice did suddenly dart from heaven into my soul, which said, "Wilt thou leave thy sins and go to heaven, or have thy sins and go to hell?" At this I was put to an exceeding amaze; wherefore, leaving my cat upon the ground, I looked up to heaven, and was, as if I had, with the eyes of my understanding, seen the Lord Jesus looking down upon me, as being very hotly displeased with me, and as if he did severely threaten me with some grievous punishment for these and other ungodly practices.

I had no sooner thus conceived in my mind, but suddenly this conclusion was fastened on my spirit, (for the former hint did set my sins again before my face,) that I had been a great and grievous sinner, and that it was now too late for me to look after heaven; for Christ would not forgive me, nor pardon my transgressions. Then I fell to musing on this also; and while I was thinking of it, and fearing lest it should be so, I felt my heart sink in despair, concluding it was too late; and therefore I resolved in my mind to go on in sin: For, thought I, if the case be thus, my state is surely miserable; miserable if I leave my sins, and but miserable if I follow them; I can but be damned, and if I must be so, I had as good be damned for many sins, as be damned for a few.

Thus I stood in the midst of my play, before all that then were present; but yet I told them nothing; but I say, having made this conclusion, I returned desperately to my sport again; and I well remember, that presently this kind of despair did so possess my soul that I was persuaded I could never attain to other comfort than what I should get in sin; for heaven was gone already, so that on that I must not think. Wherefore I found within me great desire to have my fill of sin, still studying what sin was yet to be committed, that I might taste the sweetness of it; and I made as much haste as I could to fill my belly with its delicacies, lest I should die before I had my desires; for that I feared greatly. In these things, I protest before God I lie not, neither do I frame this sort of speech; these were really, strongly, and with all my heart my desires. The good Lord, whose mercy is unsearchable, forgive my transgressions!

And I am very confident that this termination of the devil is more usual among poor creatures, than many are aware of, even to overrun the spirits with a scurvy and seared frame of heart, and benumbing of conscience; which frame he stilly and slyly supplieth with such despair, that though not much guilt attendeth souls, yet they continually have a secret conclusion within them, that there is no

hopes for them; for they have loved sins, therefore after them they will go.

Now therefore I went on in sin with great greediness of mind, still grudging that I could not be satisfied with it as I would. This did continue with me about a month, or more; but one day, as I was standing at a neighbour's shop-window, and there cursing and swearing, and playing the madman, after my wonted manner, there sat within the woman of the house, and heard me; who though she was a very loose and ungodly wretch, yet protested that I swore and cursed at the most ungodly rate, that she was made to tremble to hear me; and told me further, that I was the ungodliest fellow for swearing, that she ever heard in all her life; and that I, by thus doing, was able to spoil all the youth in the whole town, if they came but in my company.

At this reproof I was silenced, and put to secret shame; and that too, as I thought, before the God of heaven; wherefore, while I stood there, and hanging down my head, I wished with all my heart that I might be a little child again, that my father might teach me to speak without this wicked way of swearing; for, thought I, I am so accustomed to it, that it is in vain for me to think of a reformation, for I thought that could never be.

But how it came to pass I know not; I did from this time forward, so leave my swearing, that it was a great wonder to myself to observe it; and whereas, before I knew not how to speak unless I put an oath before and another behind, to make my words have authority; now I could, without it, speak better, and with more pleasantness than ever I could before. All this while I knew not Jesus Christ, neither did I leave my sports and plays.

But quickly after this, I fell into company with one poor man that made profession of religion; who, as I then thought, did talk pleasantly of the Scriptures, and of the matter of religion; wherefore, falling into some love and liking to what he said, I betook me to my Bible, and began to take great pleasure in reading, but especially with the historical part thereof; for as for St. Paul's Epistles, and suchlike Scriptures, I could not away with them, being as yet ignorant, either of the corruptious of my nature or of the want and worth of Jesus Christ to save us.

Wherefore I fell to some outward reformation both in my words and life, and did set the commandments before me for my way to heaven; which commandments I also did strive to keep, and as I thought, did keep them pretty well sometimes, and then I should have comfort; yet now and then should break one, and so afflict my conscience; but then I should repent, and say, I was sorry for it, and promised God to do better next time, and there get help again; for then I thought I pleased God as well as any man in England.

Thus I continued about a year; all which time our neighbours did take me to be a very godly man, a new and religious man, and did marvel much to see such a great and famous alteration in my life and manners; and indeed so it was, though I knew not Christ, nor grace, nor faith, nor hope; for, as I have well since seen, had I then died, my state had then been most fearful.

But, I say, my neighbours were amazed at this my great conversion, from prodigious profaneness to something like a moral life; and truly, so they well might; for this my conversion was as great, as for Tom of Bedlam to become a sober man. Now therefore they began to praise, to commend, and to speak well of me, both to my face, and behind my back. Now I was, as they said, become godly; now I was become a right honest man. But oh! when I understood those were their words and opinions of me, it pleased me mighty well. For though as yet I was nothing but a poor painted hypocrite, yet I loved to be talked of as one that was truly godly. I was proud of my godliness, and indeed I did all I did, either to be seen of, or to be well spoken of by men; and thus I continued for about a twelvemonth, or more.

Now you must know, that before this I had taken much delight in ringing the bell, but my conscience beginning to be tender, I thought such a practice was but vain, and therefore forced myself to leave it; yet my mind hankered; wherefore, I would now go to the steeple-house and look on, though I durst not ring; but I thought this did not become religion neither; yet I forced myself, and would look on still; but quickly after, I began to think, how if one of the bells should fall? Then I chose to stand under a main beam, that lay overthwart the steeple, from side to side, thinking here I might stand sure; but then I thought again, should the bell fall with a swing, it might first hit the wall, and then rebounding upon me, might kill me for all this beam. This made me stand in the steeple door; and now thought I, I am safe enough; for if the bell should then fall, I can slip out between these thick walls, and so be preserved notwithstanding.

So after this I would yet go to see them ring, but would not go farther than the steeple door; but then it came into my head, how if the steeple itself should fall? And this thought (it may for aught I know when I stood and looked on) did continually so shake my mind, that I durst not stand at the steeple door any longer, but was forced to flee, for fear the steeple should fall upon my head.

Another thing was my dancing. I was full a year before I could quite leave that; but all this while, when I thought I kept this or that commandment, or did, by word or deed any thing that I thought was good, I had great peace in my conscience; and should think with myself, God cannot but be now pleased with me; yea, to relate it in mine own way, I thought no man in England could please God better than I.

But poor wretch as I was, I was all this while ignorant of Jesus Christ; and going about to establish my own righteousness; and had perished therein, had not God in mercy showed me more of my state by nature.

But upon a day, the good providence of God called me to Bedford, to work on my calling, and in one of the streets of that town, I came where there were three or four poor women sitting at a door, in the sun, talking about the things of God; and being now willing to hear their discourse, I drew near to hear what they said, for I was now a brisk talker of myself, in the matter of religion; but I may say, "I heard, but understood not;" for they were far above, out of my reach. Their talk was about a new birth, the work of God in their hearts, as also how they were convinced of their miserable state by nature. They talked how God had visited their souls with his love in the Lord Jesus, and with what words and promises they had been refreshed, comforted and supported against the temptations of the devil; moreover they reasoned of the suggestions and temptations of Satan in particular; and told to each other by what means they had been afflicted, and how they were borne up under his assaults. They also discoursed of their own wretchedness of heart and of their unbelief; and did contemn, slight and abhor their own righteousness, as filthy, and insufficient to do them any good.

And methought they spake as if joy did make them speak; they spake with such pleasantness of Scripture language, and with such appearance of grace in all they said, that they were to me, as if they had found a new world; as if they were "people that dwelt alone, and were not to be reckoned among their neighbours."

At this I felt my own heart began to shake, and mistrust my condition to be naught; for I saw that in all my thoughts about religion and salvation, the new birth did never enter into my mind; neither knew I the comfort of the word and promise, nor the deceitfulness and treachery of my own wicked heart. As for secret thoughts, I took no notice of them; neither did I understand what Satan's temptations were, nor how they were to be withstood and resisted, &c.

Thus, therefore, when I had heard and considered what they said I left them, and went about my employment again, but their talk and discourse went with me; also my heart would tarry with them, for I was greatly affected with their words, both because by them I was convinced that I wanted the true tokens of a truly godly man, and also because by them I was convinced of the happy and blessed condition of him that was such an one.

Therefore I would often make it my business to be going again and again into the company of these poor people; for I could not stay away; and the more I went among them the more I did question my condition: and as I still do remember, presently I found two things within me, at which I did sometimes marvel, (especially considering what a blind, ignorant, sordid, and ungodly wretch but just before I was.) The one was a very great softness and tenderness of heart, which caused me to fall under the conviction of what by Scripture they asserted; and the other, was a great bending in my mind, to a continually meditating on it, and on all other good things which at any time I heard or read of.

By these things my mind was now so turned that it lay like an horse-leech at the vein, still crying out, *Give, give*, which was so fixed on eternity, and on the things about the kingdom of heaven, (that is, so far as I knew, though as yet, God knows I knew but little) that neither pleasures, nor profits, nor persuasions, nor threats could loose it, or make it let go its hold, and though I may speak it with shame, yet it is in very deed, a certain truth, it would then have been as difficult for me to have taken my mind from heaven to earth, as I have found it often since, to get it again from earth to heaven.

One thing I may not omit: there was a young man in our town, to whom my heart

before was knit more than to any other, but he being a most wicked creature for cursing, and swearing, and whoring, I now shook him off, and forsook his company; but about a quarter of a year after I had left him, I met him in a certain lane, and asked him how he did; he, after his old swearing and mad way, answered, he was well. But, Harry, said I, "Why do you curse and swear thus? What will become of you if you die in this condition?" He answered me in a great chafe, "What would the devil do for company, if it were not for such as I am?"

About this time I met with some Ranters' books, that were put forth by some of our countrymen, which books were also highly in esteem by several old professors; some of these I read, but was not able to make a judgment about them; wherefore as I read in them, and thought upon them, seeing myself unable to judge, I would betake myself to hearty prayer in this manner: "O Lord, I am a fool, and not able to know the truth from error: Lord, leave me not to my own blindness, either to approve of, or condemn this doctrine; if it be of God, let me not despise it; if it be of the devil, let me not embrace it. Lord, I lay my soul in this matter only at thy foot, let me not be deceived, I humbly beseech thee." I had one religious intimate companion all this while, and that was the poor man I spoke of before; but about this time, he also turned a devilish Ranter, and gave himself up to all manner of filthiness, especially uncleanness. He would also deny that there was a God, angel, or spirit; and would laugh at all exhortations to sobriety; when I laboured to rebuke his wickedness, he would laugh the more, and pretend that he had gone through all religions, and could never hit upon the right till now. He told me also, that in a little time I should see all professors turn to the ways of the Ranters. Wherefore abominating these cursed principles, I left his company forthwith, and became to him as great a stranger, as I had been before a familiar.

Neither was this man only a temptation to me, but my calling being in the country, I happened to come into several people's company who, though strict in religion formerly, yet were also drawn away by the Ranters. These would also talk with me of their ways, and condemn me as legal and dark; pretending that they only had attained to perfection, that could do what they would and not sin. Oh! these temptations were suitable to my flesh, I being but a young man, and my nature in its prime: but God, who had, as I hoped, designed me for better things, kept me in the fear of his name, and did not suffer me to accept such cursed principles. And blessed be God, who put it into my heart to cry to him to be kept and directed, still distrusting mine own wisdom; for I have since seen even the effects of that prayer, in his preserving me, not only from Ranting errors, but from those also that have sprung up since. The Bible was precious to me in those days.

And now methought, I began to look into the Bible with new eyes, and read as I never did before, and especially the epistles of the apostle St. Paul were sweet and pleasant to me, and indeed then I was never out of the Bible, either by reading or meditation; still crying out to God that I might know the truth, and way to heaven and glory.

And as I went on and read, I hit upon that passage, "To one is given by the spirit the word of wisdom, to another the word of knowledge by the same spirit, and to another faith," &c. And though, as I have since seen, that by this Scripture the Holy Ghost intends, in special things extraordinary, yet on me it did then fasten with conviction, that I did want things ordinary, even that understanding and wisdom that other Christians had. On this word I mused and could not tell what to do, especially this word *faith* put me to it, for I could not help it, but sometimes must question, whether I had any faith, or no: but I was loth to conclude, I had no faith; for if I do so, thought I, then I shall count myself a very castaway indeed.

No, said I, with myself, though I am convinced that I am an ignorant sot, and that I want those blessed gifts of knowledge and understanding that other people have; yet at a venture I will conclude, I am not altogether faithless, though I know not what faith is; for it was shown me, and that too (as I have seen since) by Satan, that those who conclude themselves in a faithless state, have neither rest nor quiet in their souls; and I was loth to fall quite into despair.

Wherefore by this suggestion, I was for a while, made afraid to see my want of faith; but God would not suffer me thus to undo and destroy my soul, but did continually against this my sad and blind conclusion, create still within me such suppositions, insomuch that I could not rest content, until I did now come to some certain knowledge whether I had faith

or no, this always running in my mind, "But how if you want faith indeed? But how can you tell you have faith?" And besides, I saw for certain, if I had not, I was sure to perish for ever.

So that though I endeavoured at the first to look over the business of faith, yet in a little time, I better considering the matter, was willing to put myself upon the trial whether I had faith or no. But alas, poor wretch, so ignorant and brutish was I, that I knew not to this day any more how to do it, than I know how to begin and accomplish that rare and curious piece of art, which I never yet saw or considered.

Wherefore while I was thus considering, and being put to a plunge about it, (for you must know, that as yet I had not in this matter broken my mind to any one, only did hear and consider,) the tempter came in with this delusion, "that there was no way for me to know I had faith, but by trying to work some miracles; urging those Scriptures that seem to look that way, for the enforcing and strengthening his temptation. Nay, one day, as I was between Elstow and Bedford, the temptation was hot upon me, to try if I had faith, by doing some miracle; which miracle at this time was this, I must say to the puddles that were in the horsepads, be dry; and to the dry places, be you puddles: and truly one time I was going to say so indeed; but just as I was about to speak, this thought came into my mind; "but go under yonder hedge and pray first, that God will make you able." But when I had concluded to pray, this came hot upon me; that if I prayed, and came again, and tried to do it, and yet did nothing notwithstanding, then to be sure I had no faith, but was a castaway, and lost, nay thought I, if it be so, I will not try yet, but will stay a little longer.

So I continued at a great loss; for I thought, if they only had faith, which could do so wonderful things, then I concluded, that for the present I neither had it, nor yet for the time to come, were ever like to have it. Thus I was tossed betwixt the devil and mine own ignorance, and so perplexed, especially at some times, that I could not tell what to do.

About this time, the state and happiness of those poor people at Bedford was thus, in a kind of a vision, presented to me. I saw as if they were on the sunny side of some high mountain, there refreshing themselves with the pleasant beams of the sun, while I was shivering and shrinking in the cold, afflicted with frost, snow, and dark clouds: methought also, betwixt me and them, I saw a wall that did compass about this mountain, now through this wall, my soul did greatly desire to pass; concluding, that if I could, I would even go into the very midst of them, and there also comfort myself with the heat of their sun.

About this wall I bethought myself, to go again and again, still praying as I went, to see if I could find some way or passage, by which I might enter therein; but none could I find for some time; at the last, I saw, as it were, a narrow gap, like a little door-way in the wall, through which I attempted to pass: now the passage being very straight and narrow, I made many offers to get in, but all in vain, even until I was well nigh quite beat out, by striving to get in; at last, with great striving, methought I at first did get in my head, and after that, by a sideling striving, my shoulders, and my whole body: then I was exceeding glad, went and sat down in the midst of them, and so was comforted with the light and heat of their sun.

Now this mountain, and wall, &c., was thus made out to me: the mountain signified the church of the living God; the sun that shone thereon, the comfortable shining of his merciful face on them that were therein; the wall I thought was the world, that did make separation between the Christians and the world; and the gap which was in the wall, I thought, was Jesus Christ, who is the way to God the Father. (John xiv. 6. Matt. vii. 14.) But forasmuch as the passage was wonderfully narrow, even so narrow, that I could not, but with great difficulty enter in thereat, it showed me, that none could enter into life, but those that were in downright earnest, and unless also they left that wicked world behind them: for here was only room for body and soul, but not for body and soul, and sin.

This resemblance abode upon my spirit many days: all which time I saw myself in a forlorn and sad condition, but yet was provoked to a vehement hunger and desire to be one of that number that did sit in the sunshine: now also would I pray wherever I was; whether at home or abroad; in house or field; and would also often, with lifting up of heart sing that of the fifty-first Psalm, "O Lord, consider my distress," for as yet I knew not where I was.

Neither as yet could I attain to any comfortable persuasion that I had faith in Christ; but

nstead of having satisfaction here I began to find my soul to be assaulted with fresh doubts about my future happiness; especially with such as these, "whether I was elected; but how if the day of grace should be past and gone?"

By these two temptations I was very much afflicted and disquieted; sometimes by one and so netimes by the other of them. And first, to speak of that about my questioning my election, I found at this time, that though I was in a flame to find the way to heaven and glory, and thought nothing could beat me off from this, yet this question did so offend and discourage me, that I was, especially sometimes, as if the very strength of my body also had been taken away by the force and power thereof. This Scripture did also seem to me to trample upon all my desires: "it is neither in him that willeth, nor in him that runneth; but in God that showeth mercy."

With this Scripture I could not tell what to do; for I evidently saw, unless that the great God, of his infinite grace and bounty, had voluntarily chosen me to be a vessel of mercy, though I should desire, and long, and labour until my heart did break, no good could come of it. Therefore this would stick with me, "How can you tell that you are elected? And what if you should not? How then?"

O Lord, thought I, what if I should not indeed? It may be you are not, said the tempter; it may be so indeed, thought I. Why then, said Satan, you had as good leave off, and strive no farther; for if indeed, you should not be elected and chosen of God, there is no hope of your being saved: "For it is neither in him that willeth, nor in him that runneth; but in God that showeth mercy."

By these things I was driven to my wits-end, not knowing what to say or how to answer these temptations: indeed, I little thought that Satan had thus assaulted me, but that rather it was my own prudence thus to start the question; for that the elect only obtained eternal life; that I without scruple did heartily close withal; but that myself was one of them, there lay the question.

Thus therefore, for several days, I was greatly assaulted and perplexed, and was often, when I have been walking, ready to sink where I went, with faintness in my mind; but one day, after I had been so many weeks oppressed and cast down therewith, as I was now quite giving up the ghost of all my hopes of ever attaining life, that sentence fell with weight upon my spirit: "Look at the generations of old, and see; did ever any trust in God, and were confounded?"

At which I was greatly enlightened, and encouraged in my soul; for thus, at that very instant, it was expounded to me: "begin at the beginning of Genesis, and read to the end of the Revelations, and see if you can find, that there was ever any that trusted in the Lord and was confounded." So coming home, I presently went to my Bible, to see if I could find that saying, not doubting but to find it presently, for it was so fresh, and with such strength and comfort on my spirit, that it was as if it talked with me.

Well, I looked, but I found it not; only it abode upon me: then did I ask first this good man, and then another, if they knew where it was, but they knew no such place. At this I wondered, that such a sentence should so suddenly, and with such comfort and strength, seize and abide upon my heart; and yet that none could find it; for I doubted not but that it was in the holy Scriptures.

Thus I continued above a year, and could not find the place; but at last, casting my eye upon the Apocrypha books, I found it in Ecclesiasticus. (Eccles. ii. 16.) This, at the first, did somewhat daunt me; but because by this time I had got more experience of the love and kindness of God, it troubled me the less, especially when I considered, that though it was not in those texts that we call holy and canonical; yet, forasmuch as this sentence was the sum and substance of many of the promises, it was my duty to take the comfort of it; and I bless God for that word, for it was of good to me;—that word doth still oft times shine before my face.

After this, that other doubt did come with strength upon me: But how if the day of grace should be past and gone? How if you have overstood the time of mercy? Now I remember that one day, as I was walking in the country, I was much in the thoughts of this, But how if the day of grace is past? And to aggravate my trouble the tempter presented to my mind those good people of Bedford, and suggested thus unto me, that these being converted already, they were all that God would save in those parts; and that I came too late; for these had got the blessing before I came.

Now was I in great distress, thinking in very deed that this might well be so; wherefore I went up and down bemoaning my sad condition; counting myself far worse than a thousand fools for standing off thus long, and

spending so many years in sin as I had done; still crying out, Oh! that I had turned sooner! Oh! that I had turned seven years ago! It made me also angry with myself, to think that I should have no more wit, but to trifle away my time, till my soul and heaven were lost.

But when I had been long vexed with this fear, and was scarce able to take one step more, just about the same place where I received my other encouragement, these words broke in upon my mind, "Compel them to come in, that my house may be filled; and yet there is room." (Luke xiv. 22, 23.) These words, especially those, "And yet there is room," were sweet words to me; for truly I thought that by them I saw there was place enough in heaven for me; and moreover, that when the Lord Jesus did speak these words, he then did think of me, and that he knowing that the time would come, that I should be afflicted with fear that there was no place left for me in his bosom, did before speak this word, and leave it upon record, that I might find help thereby against this vile temptation. This I then verily believed.

In the light and encouragement of this word I went a pretty while; and the comfort was the more, when I thought that the Lord Jesus should think on me so long ago, and that he should speak those words on purpose for my sake; for I did think verily, that he did on purpose speak them to encourage me withal.

But I was not without my temptations to go back again; temptations I say, both from Satan, mine own heart, and carnal acquaintance; but I thank God these were outweighed by that sound sense of death, and of the day of judgment, which abode, as it were, continually in my view: I should often also think on Nebuchadnezzar; of whom it is said, "He had given him all the kingdoms of the earth." Yet, thought I, if this great man had all his portion in this world, one hour in hell-fire would make him forget all. Which consideration was a great help to me.

I was almost made, about this time, to see something concerning the beasts that Moses counted clean and unclean: I thought those beasts were types of men; the clean, types of them that were the people of God; but the unclean, types of such as were the children of the wicked one. Now I read, that the clean beasts "chewed the cud;" that is, thought I, they show us we must feed upon the word of God: they also "parted the hoof," I thought that signified, we must part, if we would be saved, with the ways of ungodly men. And also, in further reading about them, I found, that though we did chew the cud, as the hare; yet if we walked with claws, like a dog, or if we did part the hoof, like the swine, yet if we did not chew the cud, as the sheep, we are still, for all that, but unclean: for I thought the hare to be a type of those that talk of the word, yet walk in the ways of sin; and that the swine was like him that parted with his outward pollution, but still wanted the word of faith, without which, there could be no way of salvation, let a man be ever so devout. After this, I found by reading the word, that those that must be glorified with Christ in another world "must be called by him here;" called to the partaking of a share in his word and righteousness, and to the comforts and first fruits of his Spirit; and to a peculiar interest in all those heavenly things, which do indeed prepare the soul for that rest, and house of glory, which is in heaven above.

Here, again, I was at a very great stand, not knowing what to do, fearing I was not called; for, thought I, if I be not called, what then can do me good? None but those who are effectually called, inherit the kingdom of heaven. But oh! how I loved those words that spake of a "Christian's calling!" As when the Lord said to one, "Follow me;" and to another, "Come after me:" and oh, thought I, that he would say so to me too, how gladly would I run after him!

I cannot now express with what longings and breathings in my soul, I cried to Christ to call me. Thus I continued for a time, all on a flame to be converted to Jesus Christ; and did also see at that day, such glory in a converted state, that I could not be contented without a share therein. Gold! could it have been gotten for gold, what would I have given for it! Had I had a whole world, it had all gone ten thousand times over for this, that my soul might have been in a converted state.

How lovely now was every one in my eyes, that I thought to be converted men and women! They shone, they walked like a people that carried the broad seal of heaven about them. Oh! I saw the lot was fallen to them in pleasant places, and they had a goodly heritage. (Psalm xvi.) But that which made me sick, was that of Christ, in St. Mark, "He went up into a mountain, and called to him whom he would, and they came unto him." (Mark iii. 13.)

This Scripture made me faint and fear, yet it

kindled fire in my soul. That which made me fear, was this; lest Christ should have no liking to me, for he called whom he would. But oh! the glory that I saw in that condition, did still so engage my heart, that I could seldom read of any that Christ did call, but I presently wished, "Would I had been born in their clothes; would I had been born Peter; would I had been born John; or, would I had been by and had heard him when he called them, how would I have cried, O Lord, call me also! But, oh! I feared he would not call me."

And truly, the Lord let me go thus many months together, and showed me nothing, either that I was already, or should be called hereafter. But at last, after much time spent, and many groans to God, that I might be a partaker of the holy and heavenly calling; that word came in upon me: "I will cleanse their blood, that I have not cleansed, for the Lord dwelleth in Zion." (Joel iii. 21.) These words I thought were sent to encourage me to wait still upon God; and signified unto me, that if I were not already, yet time might come, I might be in truth converted unto Christ.

About this time I began to break my mind to those poor people in Bedford, and to tell them my condition; which when they had heard, they told Mr. Gifford of me, who himself took all occasion to talk with me; and was willing to be well persuaded of me, though I think from little grounds: but he invited me to his house, where I should hear him converse with others, about the dealings of God with their souls; from all which I still received more conviction, and from that time began to see something of the vanity and inward wickedness of my heart; for as yet I knew no great matter therein; but now it began to be discovered unto me, and also to work at that rate as it never did before. Now I evidently found, that lusts and corruptions put forth themselves within me, in wicked thoughts and desires, which I did not regard before; my desires also for heaven and life began to fail; I found also that whereas before my soul was full of longing after God, it now began to hanker after every foolish vanity; yea, my heart would not be moved to mind that which was good; it began to be careless, both of my soul and heaven; it would now continually hang back, both to, and in every duty; and was as a clog on the leg of a bird, to hinder him from flying.

Nay, I thought, now I grow worse and worse; now I am farther from conversion than ever I was before; wherefore I began to sink greatly in my soul, and began to entertain such discouragement in my heart, as laid me as low as hell. If now I should have burned at the stake, I could not believe that Christ had a love for me: alas I could neither hear him, nor see him, nor feel him, nor savour any of his things. I was driven as with a tempest, my heart would be unclean, and the Canaanites would dwell in the land.

Sometimes I would tell my condition to the people of God; which, when they heard, they would pity me, and tell me of the promises; but they had as good have told me, that I must reach the sun with my finger, as have bidden me receive or rely upon the promises; and as soon I should have done it: All my sense and feeling was against me: and I saw I had a heart that would sin, and that lay under a law that would condemn.

These things have often made me think of the child which the father brought to Christ, "who while he was yet coming to him, was thrown down by the devil, and also so rent and torn by him, that he lay and wallowed foaming."

Further, in these days, I should find my heart to shut itself up against the Lord, and against his holy word; I have found my unbelief to set, as it were, the shoulder to the door to keep him out; and that too even then, when I have with many a bitter sigh, cried, "Good Lord, break it open: Lord, break these gates of brass, and cut these bars of iron asunder." (Psalm cvii. 16.) Yet that word would sometimes create in my heart a peaceable pause, "I girded thee, though thou hast not known me." (Isaiah xlv. 5.)

But all this while, as to the act of sinning, I was never more tender than now: I durst not take a pin or stick, though but so big as a straw; for my conscience now was sore and would smart at every touch: I could not now tell how to speak my words, for fear I should misplace them. Oh, how cautiously did I then go in all I did or said! I found myself in a miry bog, that shook if I did but stir, and was, as there left both of God and Christ, and the Spirit, and all good things.

But I observed, though I was such a great sinner before conversion, yet God never much charged the guilt of the sins of my ignorance upon me; only he showed me, I was lost if I had not Christ, because I had been a sinner; I saw that I wanted a perfect righteousness, to present me without fault before God, and this

righteousness was nowhere to be found, but in the person of Jesus Christ.

But my original and inward pollution; that, that was my plague and affliction, that I saw at a dreadful rate, always putting forth itself within me; that I had the guilt of, to amazement; by reason of that, I was more loathsome in mine own eyes than a toad, and I thought I was so in God's eyes too; sin and corruption, I said, would as naturally bubble out of my heart, as water would bubble out of a fountain: I thought now, that every one had a better heart than I had; I could have changed hearts with anybody; I thought none but the devil himself could equalize me for inward wickedness and pollution of mind. I fell therefore, at the sight of my own vileness deeply into despair, for I concluded that this condition I was in, could not stand with a state of grace. Sure, thought I, I am forsaken of God; sure, I am given up to the devil, and to a reprobate mind; and thus I continued a long while, even for some years together.

While I was thus afflicted with the fears of my own damnation, there were two things would make me wonder; the one was, when I saw old people hunting after the things of this life, as if they should live here always: the other was, when I found professors much distressed and cast down, when they met with outward losses; as of husband, wife, child, &c. Lord, thought I, what ado is here about such little things as these! What seeking after carnal things by some, and what grief in others for the loss of them! If they so much labour after, and shed so many tears for the things of this present life, how am I to be bemoaned, pitied, and prayed for! My soul is dying, my soul is damning. Were my soul but in a good condition, and were I but sure of it, ah! how rich should I esteem myself, though blessed but with bread and water! I should count those but small afflictions, and should bear them as little burthens. "A wounded spirit who can bear?"

And though I was much troubled, and tossed, and afflicted, with the sight and sense and terror of my own wickedness, yet I was afraid to let this sight and sense go quite off my mind; for I found that unless guilt of conscience was taken off the right way, that is, by the blood of Christ, a man grew rather worse for the loss of his trouble of mind, than better. Wherefore, if my guilt lay hard upon me, then I should cry that the blood of Christ might take it off; and if it was going off without it, (for the sense of sin would be sometimes as if it would die, and go quite away,) then I would also strive to fetch it upon my heart again, by bringing the punishment of sin into hell-fire upon my spirits; and would cry, "Lord, let it not go off my heart, but by the right way, by the blood of Christ, and the application of thy mercy, through him, to my soul; for that Scripture did lay much upon me, "Without shedding of blood there is no redemption." And that which made me the more afraid of this, was, because I had seen some who, though they were under the wounds of conscience, would cry and pray; yet feeling rather present ease for their trouble, than pardon for their sin, cared not how they lost their guilt, so they got it out of their mind: now having got it off the wrong way, it was not sanctified unto them; but they grew harder and blinder, and more wicked after their trouble. This made me afraid, and made me cry unto God the more, that it might not be so with me.

And now I was sorry that God had made me man, for I feared I was a reprobate. I counted man, as unconverted, the most doleful of all creatures. Thus being afflicted and tossed about my sad condition, I counted myself alone, and above the most of men unblessed.

Yea, I thought it impossible that ever I should attain to so much godliness of heart, as to thank God that he had made me a man. Man indeed is the most noble by creation, of all creatures in the visible world; but by sin he has made himself the most ignoble. The beasts, birds, fishes, &c.; I blessed their condition, for they had not a sinful nature; they were not obnoxious to the wrath of God; they were not to go to hell-fire after death; I could therefore have rejoiced, had my condition been as any of theirs.

In this condition I went a great while; but when the comforting time was come, I heard one preach a sermon on these words in the Song, "Behold, thou art fair, my love; behold, thou art fair." But at that time he made these two words, "my love," his chief and subject-matter; from which, after he had a little opened the text, he observed these several conclusions: "1. That the church, and so every saved soul, is Christ's love, when loveless. 2. Christ's love without a cause. 3. Christ's love, which hath been hated of the world. 4. Christ's love when under temptation and under destruction. 5. Christ's love, from first to last."

But I got nothing from what he said at

present; only when he came to the application of the fourth particular, this was the word he said: "If it be so, that the saved soul is Christ's love, when under temptation and destruction; then poor tempted soul, when thou art assaulted and afflicted with temptations, and the hidings of face, yet think on those two words, 'my love,' still."

So as I was going home, these words came again into my thoughts; and I well remember, as they came in, I said thus in my heart, "What shall I get by thinking on these two words?" This thought had no sooner passed through my heart, but these words began thus to kindle in my spirit: "Thou art my love, thou art my dove," twenty times together; and still as they ran in my mind, they waxed stronger and warmer, and began to make me look up; but being as yet between hope and fear, I still replied in my heart, "but is it true? but is it true?" at which that sentence fell upon me, "He wist not that it was true, which was come unto him of the angel."

Then I began to give place to the word which with power, did over and over make this joyful sound within my soul, "Thou art my love, thou art my love, and nothing shall separate thee from my love." And with that my heart was filled full of comfort and hope, and now I could believe that my sins would be forgiven me; yea, I was now so taken with the love and mercy of God, that I remember I could not tell how to contain till I got home: I thought I could have spoken of his love, and have told of his mercy to me, even to the very crows that sat upon the ploughed lands before me, had they been capable to have understood me; wherefore I said in my soul, with much gladness, well, I would I had a pen and ink here, I would write this down before I go any farther; for surely I will not forget this forty years hence; but alas! within less than forty days I began to question all again, which made me begin to question all still.

Yet still at times I was helped to believe, that it was a true manifestation of grace unto my soul, though I had lost much of the life and favour of it. Now about a week or fortnight after this, I was much followed by this Scripture; "Simon, Simon, behold Satan hath desired to have you:" and sometimes it would sound so loud within me, yea, and as it were, call so strongly after me, that once, above all the rest, I turned my head over my shoulder, thinking verily that some man behind me, had called me; being at a great distance, methought he called so loud; it came, as I have thought since, to have stirred me up to prayer and to watchfulness; it came to acquaint me, that a cloud and a storm was coming down upon me; but I understood it not.

Also, as I remember, that time that it called to me so loud, was the last time that it sounded in mine ears; but methinks I hear still with what a loud voice these words *Simon, Simon*, sounded in my ears. I thought, verily, as I have told you, that somebody had called after me, that was half a mile behind me; and although that was not my name, yet it made me suddenly look behind me, believing that he that called so loud meant me.

But so foolish was I, and ignorant, that I knew not the reason of this sound, (which I did both see and feel soon after, was sent from heaven as an alarm, to awaken me to provide for what was coming;) only I should muse and wonder in my mind, to think what should be the reason of this Scripture, and that at this rate, so often and so loud, it should still be sounding and rattling in mine ears. But, as I said before, I soon perceived the end of God therein.

For, about the space of a month after, a very great storm came down upon me, which handled me twenty times worse than all I had met with before; it came stealing upon me, now by one piece, then by another; first, all my comfort was taken from me; then darkness seized upon me; after wh' h, whole floods of blasphemies, both against God, Christ, and the Scriptures were poured upon my spirit, to my great confusion and astonishment. These blasphemous thoughts were such as stirred up questions in me against the very being of God, and of his only beloved Son; as whether there were in truth a God, or Christ? and whether the holy Scriptures were not rather a fable and cunning story, than the holy and pure word of God.

The tempter would also much assault me with this, "How can you tell but that the Turks had as good Scriptures to prove their Mahomet the Saviour as we have to prove our Jesus? And, could I think, that so many ten thousands in so many countries and kingdoms, should be without the knowledge of the right way to heaven, (if there were indeed a heaven,) and that we only, who live in a corner of the earth, should alone be blessed therewith? Every one doth think his own religion rightest, both Jews and Moors, and Pagans; and

PILGRIMS DREAM.

how if all our faith, and Christ, and Scriptures, should be but a think so too?"

Sometimes I have endeavoured to argue against these suggestions, and to set some of the sentences of blessed Paul against them; but alas! I quickly felt, when I thus did, such arguings as these would return again upon me, "Though we made so great a matter of Paul and of his words, yet how could I tell, that in very deed, he being a subtle and cunning man, may give himself up to deceive with strong delusions; and also take the pains and travel, to undo and destroy his fellows."

These suggestions (with many other which at this time I may not nor dare not utter, neither by word or pen) did make such a seizure upon my spirit, and did so overweigh my heart, both with their number, continuance, and fiery force, that I felt as if there were nothing else but these from morning to night within me; and as though indeed there could be room for nothing else: and also concluded, that God had, in very wrath to my soul, given me up to them, to be carried away with them, as with a mighty whirlwind.

Only by the distaste that they gave unto my spirit, I felt there was something in me that refused to embrace me. But this consideration I then only had, when God gave me leave to swallow my spittle; otherwise the noise, and strength, and force of these temptations would drown and overflow, and as it were, bury all such thoughts, or the remembrance of any such thing. While I was in this temptation, I found my mind suddenly put upon it to curse and swear, or to speak some grievous thing against God, or Christ his Son, and of the Scriptures.

Now I thought, surely I am possessed of the devil; at other times, again I thought I should be bereft of my wits; for instead of landing and magnifying God the Lord, with others, if I have heard him spoken of, presently some most horrible blasphemous thought or other would bolt out of my heart against him; so that whether I did think that God was, or again did think there was no such thing, no love, nor peace, nor gracious disposition could I feel within me.

These things did sink me into very great despair; for I concluded that such things could not possibly be found amongst them that loved God. I often, when these temptations had been with force upon me, did compare myself to the case of such a child, whom some gipsy hath by force took up in her arms, and is carrying from friend and country; kick sometimes I did, and also shriek and cry; but yet I was bound in the wings of temptation, and the wind would carry me away. I thought also of Saul, and of the evil spirit that did possess him; and did greatly fear that my condition was the same with that of his.

In those days, when I have heard others talk of what was the sin against the Holy Ghost, then would the tempter so provoke me to desire to sin that sin, that I was as if I could not, must not, neither should be quiet until I had committed it; now no sin would serve but that: if it were to be committed by speaking of such a word, then I have been as if my mouth would have spoken that word, whether I would or no; and in so strong a measure was this temptation upon me, that often I have been ready to clap my hands under my chin, to hold my mouth from opening; and to that end also I have had thoughts at other times, to leap with my head downward, into some muck hole or other, to keep my mouth from speaking.

Now again I beheld the condition of the dog and toad, and counted the estate of everything that God had made, far better than this dreadful state of mine, and such as my companions was. Yea, gladly would I have been in the condition of a dog or horse; for I knew they had no souls to perish under the everlasting weight of hell, or sin, as mine was like to do. Nay, and though I saw this, felt this, and was broken to pieces with it, yet that which added to my sorrow was that I could not find, that with all my soul I did desire, deliverance. That Scripture did also tear and rend my soul in the midst of these distractions, "The wicked are like the troubled sea, which cannot rest, whose waters cast up mire and dirt. There is no peace to the wicked, saith my God."

And now my heart was, at times, exceeding hard; if I would have given a thousand pounds for a tear, I could not shed one; no nor sometimes scarce desire to shed one. I was much dejected, to think that this would be my lot. I saw some could mourn and lament their sin, and others again, could rejoice and bless God for Christ; and others again, could quietly talk of, and with gladness remember the word of God, while I only was in a storm or tempest. This much sunk me. I thought my condition was alone, I should therefore much bewail my hard hap, but get out of, or get rid of these things, I could not.

While this temptation lasted, which was about a year, I could attend upon none of the ordinances of God, but with sore and great

affliction. Yea, then was I most distressed with blasphemies; if I had been hearing the word, then uncleanness, blasphemies and despair would hold me a captive there; if I have been reading, then sometimes I had sudden thoughts to question all I read; sometimes again, my mind would be so strangely snatched away, and possessed with other things, that I have neither known, nor regarded, nor remembered so much as the sentence that but now I have heard.

In prayer also I have been greatly troubled at this time; sometimes I have thought I have felt him behind me, pull my clothes; he would be also continually at me in time of prayer, to have done, break off, make haste, you have prayed enough, and stay no longer; still drawing my mind away. Sometimes also he would cast in such wicked thoughts as these, that I must pray to him, or for him; I have thought sometimes of that, "Fall down; or, if thou wilt fall down and worship me."

Also, when because I have had wandering thoughts in the time of this duty, I have laboured to compose my mind, and fix it upon God; then with great force hath the tempter laboured to distract me, and confound me, and to turn away my mind, by presenting to my heart and fancy, the form of a bush, a bull, a besom, or the like, as if I should pray to these; to these he would also (at sometimes especially) so hold my mind, that I was as if I could think of nothing else, or pray to nothing else but to these, or such as they.

Yet at times I should have some strong and heart-affecting apprehensions of God, and reality of the truth of his Gospel; but, oh! how would my heart, at such times, put forth itself with inexpressible groanings. My whole soul was then in every word; I should cry with pangs after God, that he would be merciful unto me; but then I should be daunted again with such conceits as these; I should think that God did mock at these my prayers, saying, and that in the audience of the holy angels, "This poor simple wretch doth hanker after me, as if I had nothing to do with my mercy but to bestow it on such as he. Alas, poor soul, how art thou deceived! It is not for such as thee to have favour with the Highest."

Then hath the tempter come upon me also with such discouragements as these: "You are very hot after mercy, but I will cool you; this frame shall not last always; many have been as hot as you for a spirit, but I have quenched their zeal," (and with this, such and such who were fallen off would be set before mine eyes.) Then I would be afraid that I should do so too; but thought I, I am glad this comes into my mind; well, I will watch, and take what care I can. "Though you do, (said Satan,) I shall be too hard for you; I will cool you insensibly, by degrees, by little and little. What care I, (saith he,) though I be seven years in chilling your heart if I can do it at last? Continual rocking will lull a crying child asleep; I will ply it close, but I will have my end accomplished. Though you be burning hot at present, yet I can pull you from this fire; I shall have you cold before it be long."

These things brought me into great straits; for as I at present could not find myself fit for present death, so I thought, to live long, would make me yet more unfit; for time would make me forget all, and wear even the remembrance of the evil of sin, the worth of heaven, and the need I had of the blood of Christ to wash me, both out of mind and thought; but I thank Christ Jesus, these things did not at present make me slack my crying, but rather did put me more upon it, (like her who met with the adulterer, Deut. xxii. 26.) In which days that was a good word to me, after I had suffered these things a while: "I am persuaded that neither height, nor death, nor life, shall separate us from the love of God, which is in Christ Jesus." And now I hoped long life would not destroy me, nor make me miss of heaven.

Yet I had some supports in this temptation, though they were then all questioned by me. That in Jer. iii. at the first was something to me; and so was the consideration of verse 5 of that chapter; that though we have spoken and done all the evil things as we could, yet we should cry unto God, "My Father, thou art the guide of my youth;" and shall return unto him.

I had also once a sweet glance from that, "For he hath made him to be sin for us who knew no sin, that we might be made the righteousness of God in him." I remember that one day, as I was sitting in a neighbour's house, and there very sad at the consideration of my many blasphemies; and as I was saying in my mind, What ground have I to think that I, who have been so vile and abominable, should ever inherit eternal life? That word came suddenly upon me, "What shall we say to these things? If God be for us, who can be

against us?" That also was an help unto me, "Because I live, ye shall live also." But these words were but hints, touches, and short visits, though very sweet when present; only they lasted not; but like to Peter's sheet, of a sudden were caught up from me to heaven again.

But afterwards the Lord did more fully and graciously discover himself unto me, and indeed did quite, not only deliver me from the guilt, that by these things was laid upon my conscience, but also from the very filth thereof; for the temptation was removed and I was put into my right mind again, as other Christians were.

I remember that one day, as I was travelling into the country, and musing on the wickedness and blasphemy of my heart, and considering the enmity that was in me to God, that Scripture came into my mind, "He hath made peace by the blood of his cross." By which I was made to see, both again, and again, that day, that God and my soul were friends by his blood; yea, I saw that the justice of God and my sinful soul could embrace and kiss each other through his blood. This was a good day to me; I hope I shall never forget it.

At another time, as I sat by the fire in my house, and musing on my wretchedness, the Lord made that also a precious word unto me, "Forasmuch then as children are partakers of flesh and blood, he also himself likewise took part of the same, that through death he might destroy him that had the power of death, that is, the devil; and deliver those who through the fear of death, were all their life subject to bondage." I thought that the glory of these words was then so weighty on me, that I was both once and twice ready to swoon as I sat; yet not with grief and trouble, but with solid joy and peace.

At this time also I sat under the ministry of holy Mr. Gifford, whose doctrine, by God's grace, was much for my stability. This man made it much his business to deliver the people of God from all those hard and unsound tests, that by nature we are prone to. He would bid us take special heed that we took not up any truth upon trust; as from this, or that, or any other man or men; but cry mightily to God, that he would convince us of the reality thereof, and set us down therein by his own Spirit in the holy word; for, said he, if you do otherwise, when temptation comes, if strongly upon you, you not having received them with evidence from heaven, will find you want that help and strength now to resist, that once you thought you had.

This was as seasonable to my soul as the former and latter rain in their season; for I had found, and that by sad experience, the truth of his words: (for I had felt "no man can say," especially when tempted by the devil, "that Jesus Christ is Lord, but by the Holy Ghost.") Wherefore I found my soul, through grace, very apt to drink in this doctrine, and to incline to pray to God, that in nothing that pertained to God's glory, and my own eternal happiness, he would suffer me to be without the confirmation thereof from heaven; for now I saw clearly, there was an exceeding difference betwixt the notion of the flesh and blood, and the revelation of God in heaven; also a great difference betwixt that faith that is feigned, and according to man's wisdom, and of that which comes by a man's being born thereto of God.

But, oh! now how was my soul led from truth to truth by God! Even from the birth and cradle of the Son of God, to his ascension, and second coming from heaven to judge the world.

Truly, I then found upon this account, the great God was very good unto me; for, to my remembrance, there was not any thing that I then cried unto God to make known, and reveal unto me, but he was pleased to do it for me; I mean, not one part of the gospel of the Lord Jesus, but I was orderly led into it; methought I saw with great evidence, from the four evangelists, the wonderful words of God, in giving Jesus Christ to save us, from his conception and birth, even to his second coming to judgment; methought I was as if I had seen him born, as if I had seen him grow up; as if I had seen him walk through the world, from the cradle to the cross; to which also, when he came, I saw how gently he gave himself to be hanged, and nailed on it for my sins and wicked doing. Also as I was musing on this his progress, that dropped on my spirit, "He was ordained for the slaughter."

When I have considered also the truth of his resurrection, and have remembered that word, "Touch me not, Mary," &c., I have seen as if he had leaped out of the grave's mouth, for joy that he had risen again, and had got the conquest over our dreadful foes. (John xx. 17.) I have also, in the spirit, seen him a man, on the right hand of God the Father for me; and have seen the manner of his coming from heaven, to judge the world with glory, and have been confirmed in these things by these

Scriptures. (Acts i. 9, 10, and vii. 56, and x. 42. Heb. vii. 24, and viii. 3, 8. Rev. i. 18. 1 Thess. iv. 17, 18.)

Once I was troubled to know whether the Lord Jesus was a man as well as God, and God as well as man; and truly, in those days, let men say what they would, unless I had it with evidence from heaven, all was nothing to me; I counted myself not set down in any truth of God. Well, I was much troubled about this point, and could not tell how to be resolved; at last, that in Rev. v. 6, came into my mind, "And I beheld, and lo, in the midst of the throne, and of the four beasts, and in the midst of the elders stood a Lamb." In the midst of the throne, thought I, there is the Godhead; in the midst of the elders, there is his manhood; but oh; methought this did glister! it was a goodly touch, and gave me sweet satisfaction. That other Scripture also did help me much in this, "To us a child is born, to us a Son is given, and the government shall be upon his shoulders: and his name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace."

Also besides these teachings of God in his word, the Lord made use of two things to confirm me in this truth; the one was the errors of the Quakers, and the other was the guilt of sin; for as the Quakers did oppose the truth, so God did the more confirm me in it, by leading me into the Scripture that did wonderfully maintain it.

The errors that these people then maintained were:

1. That the Holy Scriptures were not the word of God.

2. That every man in the world had the Spirit of Christ, grace, faith, &c.

3. That Christ Jesus, as crucified, and dying sixteen hundred years ago, did not satisfy divine justice for the sins of the people.

4. That Christ's flesh and blood was within the saints.

5. That the bodies of the good and bad that are buried in the churchyard, shall not rise again.

6. That the resurrection is past with good men already.

7. That that man Jesus, that was crucified betweeu two thieves, on Mount Calvary, in the land of Canaan, by Judea, was not ascended above the starry heavens.

8. That he should not, even the same Jesus that died by the hands of the Jews, come again the last day, and as man, judge all nations, &c.

Many more vile and abominable things were in those days fomented by them, by which I was driven to a more narrow search of the Scriptures, and was through their light and testimony, not only enlightened, but greatly confirmed and comforted in the truth; and, as I said, the guilt of sin did help me much; for still as that would come upon me, the blood of Christ did take it off again, and again; and that too sweetly, according to the Scriptures. O friends! cry to God to reveal Jesus Christ unto you; there is none teacheth like him.

It would be too long here to stay, to tell you in particular, how God did set me down in all the things of Christ, and how he did, that he might do so, lead me into his words; yea, and also how he did open them unto me, and make them shine before me, and cause them to dwell with me, talk with me, and comfort me over and over, both of his own being, and the being of his Son, and Spirit, and Word, and Gospel.

Only this, as I said before, I will say unto you again, that in general, he was pleased to take this course with me; first, to suffer me to be afflicted with temptations concerning them and then reveal them unto me; as sometimes I should lie under great guilt for sin, even crushed to the ground therewith; and then the Lord would show me the death of Christ; yea, so besprinkle my conscience with his blood, that I should find, and that before I was aware, that, in that conscience, where but just now did reign and rage the law, even there would rest and abide the peace and love of God through Christ.

Now I had an evidence, as I thought, of my salvation from heaven, with many golden seals thereon, all hanging in my sight; now I could remember this manifestation, and the other discovery of grace and comfort; and should often long and desire that the last day were come, that I might be forever inflamed with the sight and joy, and communion with him, whose head was crowned with thorns, whose face was spit upon, and body broken, and soul made an offering for my sins. For whereas, before I lay continually trembling at the mouth of hell; now methought I was got so far therefrom, that I could not, when I looked back, scarce discern it; and oh! thought I, that I were fourscore years old now, that I might die quickly, that my soul might be gone to rest.

But before I had gone thus far out of these my temptations, I did greatly long to see some ancient godly man's experience, who had writ

some hundreds of years before I was born; for those who had writ in our days, I thought (but I desire them now to pardon me) that they had writ only that which others felt; or else had, through the strength of their wits and parts, studied to answer such objections as they perceived others were perplexed with, without going down themselves into the deep. Well, after many such longings in my mind, the God, in whose hands are all our days and ways, did cast into my hand, one day, a book of Martin Luther's; it was his comment on the Galatians; it also was so old, that it was ready to fall from piece to piece if I did but turn it over. Now I was pleased much that such an old book had fallen into my hands, the which when I had but a little way perused, I found my condition in his experience, so largely and profoundly handled, as if his book had been written out of my heart. This made me marvel: for thus thought I, this man could not know any thing of the state of Christians now, but must needs write and speak the experience of former days.

Besides, he doth most gravely also in that book, debate of the rise of these temptations, namely, blasphemy, desperation, and the like; showing that the law of Moses, as well as the devil, death, and hell, hath a very great hand therein; the which at first, was very strange to me, but considering and watching, I found it so indeed. But of particulars here I intend nothing; only this methinks I must let fall before all men, I do prefer this book of Martin Luther upon the Galatians (excepting the holy Bible) before all the books that ever I have seen, as most fit for a wounded conscience.

And now I found, as I thought, that I loved Christ dearly: oh! methought my soul cleaved unto him, my affections cleaved unto him; I felt my love to him as hot as fire, and now, as Job said, I thought I should die in my nest; but I did quickly find, that my great love was but little; and that I who had, as I thought, such burning love to Jesus Christ, could let him go again for a very trifle: God can tell how to abase us, and can hide pride from man. Quickly after this my love was tried to purpose.

For after the Lord had, in this manner, thus graciously delivered me from this great and sore temptation, and had set me down so sweetly in the faith of his holy Gospel, and had given me such strong consolation and blessed evidence from heaven, touching my interest in his love through Christ; the tempter came upon me again, and that with a more grievous and dreadful temptation than before.

And that was, "to sell and part with this most blessed Christ, to exchange him for the things of this life, for any thing." The temptation lay upon me for the space of a year, and did follow me so continually, that I was not rid of it one day in a month: no, not sometimes one hour in many days together, unless when I was asleep.

And though in my judgment I was persuaded, that those who were once effectually in Christ (as I hoped through his grace I had seen myself) could never lose him for ever; "For the land shall not be sold for ever, for the land is mine," saith God: yet it was a continual vexation to me, to think that I should have so much as one such thought within me against a Christ, a Jesus, that had done for me as he had done; and yet then I had almost none others but such blasphemous ones.

But it was neither my dislike of the thought, nor yet any desire and endeavour to resist it, that in the least did shake or abate the continuation or force and strength thereof; for it did always, in almost whatever I thought, intermix itself therewith, in such sort, that I could neither eat my food, stoop for a pin, chop a stick, or cast mine eye to look on this or that, but still the temptation would come, "sell Christ for this, or sell Christ for that; sell him, sell him."

Sometimes it would run in my thoughts, not so little as a hundred times together, sell him, sell him, sell him; against which, I may say, for whole hours together, I have been forced to stand as continually leaning and forcing my spirit against it, lest haply, before I were aware, some wicked thought might arise in my heart, that might consent thereto; and sometimes the tempter would make me believe I had consented to it; but then I should be, as tortured upon a rack, for whole days together.

This temptation did put me in such scares lest I should at some time, I say, consent thereto, and be overcome therewith, that by the very force of my mind, in labouring to gainsay and resist this wickedness, my very body would be put into action or motion, by way of pushing or thrusting with my hands or elbows; still answering, as fast as the destroyer said sell him; "I will not, I will not, I will not; no, not for thousands, thousands, thousands of worlds;" thus reckoning, lest I

should, in the midst of these assaults, set too low a value on him; even until I searee well knew where I was, or how to be eomposed again.

In these seasons he would not let me eat my food in quiet; but, forsooth, when I was set at the table at any meat, I must go henee to pray, I must leave my food now, and just now, so eounterfeit holy also would this devil be. When I was thus tempted, I would say in myself, "Now I am at meat, let me make an end."

"No, said he, you must do it now or you will displease God, and despise Christ." Wherefore I was mueh afflieted with these things; and beeause of the sinfulness of my nature (imagining that these things were impulses from God) I should deny to do it, as if I denied God and then I should not be as guilty, beeause I did not obey a temptation of the devil, as if I had broken the law of God indeed.

But to be brief: one morning as I did lie in my bed, I was, as at other times, most fiereely assaulted with this temptation, to sell and part with Christ; the wieked suggestion still running in my mind, "sell him, sell him, sell him, sell him," as fast as man could speak: against whieh also, in my mind, as at other times, I answered, "No, no, not for thousands, thousands, thousands," at least twenty times together; but at last, after mueh striving, even until I was almost out of breath, I felt this thought to pass through my heart, "Let him go if he will;" and I thought also, that I felt my heart freely eonsent thereto. Oh! the diligenee of Satan! Oh! the desperateness of man's heart!

Now was the battle won, and down fell I, as a bird that is shot from the top of a tree, into great guilt, and fearful despair. Thus getting out of my bed I went moping into the field; but God knows, with as heavy a heart as mortal man, I think, eould bear; where for the spaee of two hours, I was like a man bereft of life; and, as now past all reeovery, and bound over to eternal punishment.

And withal that Seripture did seize upon my soul: "O profane person, as Esau, who for one morsel of meat, sold his birthright: For ye know, how that afterwards, when he would have inherited the blessing, he was rejeeted; for he found no plaee of repentanee, though he sought it earefully with tears."

Now I was as one bound, I felt myself shut up unto the judgment to eome; nothing now for two years together would abide with me but damnation, and an expeetation of damnation: I say, nothing now would abide with me but this, save some few moments for relief, as in the sequel you will see.

These words were to my soul, like fetters of brass to my legs, in the eontinual sound of whieh I went for several months together. But about ten or eleven o'eloek on that day, as I was walking under a hedge (full of sorrow and guilt, God knows,) and bemoaning myself for this hard hap, that sueh a thought should arise within me, suddenly this sentenee rushed in upon me, "The blood of Christ remits all guilt." At this I made a stand in my spirit: with that this word took hold upon me, "The blood of Jesus Christ his own Son, eleanseth us from all sin."

Now I began to eoneeive peaee in my soul, and methought I saw, as if the tempter did leer and steal away from me, as being ashamed of what he had done. At the same time also I had my sin, and the blood of Christ thus represented to me, that my sin, when eompared to the blood of Christ, was no more to it, than this little elod or stone before me, is to this vast and wide field that here I see. This gave me good eneouragement for the spaee of two or three hours; in whieh time also, methought, I saw, by faith, the Son of God, as suffering for my sins; but beeause it tarried not, I therefore sunk in my spirit, under exeeeding guilt again.

But ehiefly by the aforementioned Seripture eoneerning Esau's selling his birthright; for that Seripture would lie all day long in my mind, and hold me down, so that I eould by no means lift up myself; for when I would strive to turn to this Seripture or that, for relief, still that sentenee would be sounding in me: "For ye know, how that afterwards when he would have inherited the blessing, he found no plaee of repentanee, though he sought it earefully with tears."

Sometimes, indeed, I should have a touch from that in Luke, "I have prayed for thee that thy faith fail not;" but it would not abide with me, neither eould I, indeed, when I eonsidered my state, find ground to eoneeive in the least, that there should be the root of that graee in me, having sinned as I had done. Now was I tore and rent in a heavy ease for many days together.

Then began I with sad and eareful heart, to eonsider of the nature and largeness of my sin, and to seareh into the word of God, if I eould in any plaee espy a word of promise, or any eneouraging sentenee, by whieh I might take relief. Wherefore I began to eonsider that of

Mark, 'All manner of sins and blasphemies shall be forgiven unto the sons of men wherewith soever they shall blaspheme." Which place, methought, at a blush, did contain a large and glorious promise for the pardon of high offences; but considering the place more fully, I thought it was rather to be understood, as relating more chiefly to those who had, while in a natural estate, committed such things as there are mentioned; but not to me, who had not only received light and mercy, but that had both after, and also contrary to that, so slighted Christ as I had done.

I feared therefore that this wicked sin of mine, might be that sin unpardonable, of which he there thus speaketh, "But he that shall blaspheme against the Holy Ghost, hath never forgiveness, but is in danger of eternal damnation." And I did the rather give credit to this, because of that sentence in the Hebrews: "For you know how that afterwards, when he would have inherited the blessing, he was rejected; for he found no place of repentance, though he sought it carefully with tears." And this stuck always with me.

And now was I both a burthen and a terror to myself; nor did I soever know, as now what it was to be weary of my life, and yet afraid to die. Oh! how gladly now would I have been anybody but myself! any thing but a man, and in any condition but my own! for there was nothing did pass more frequently over my mind, than that it was impossible for me to be forgiven my transgression, and to be saved from the wrath to come.

And now I began to labour to call again time that was past; wishing a thousand times twice told, that the day was yet to come, when I should be tempted to such a sin; concluding with great indignation, both against my heart, and all assaults, how I would rather have been torn in pieces, than be found a consenter thereto. But alas! these thoughts, and wishings, and resolvings, were now too late to help me; this thought had passed my heart, God hath let me go and I am fallen. Oh! thought I, "that it was with me as in months past, as in the days when God preserved me!"

Then again being loth and unwilling to perish, I began to compare my sin with others, to see if I could find that any of those that were saved had done as I had done. So I considered David's adultery, and murder, and found them most heinous crimes; and those too committed after light and grace received: but yet by considering that his transgressions were only such as were against the law of *Moses*, from which the Lord Christ could, with the consent of his word, deliver him: but mine was against the gospel; yea, against the Mediator thereof, I had sold my Saviour.

Now again, should I be as if racked upon the wheel, when I considered that, besides the guilt that possessed me, I should be so void of grace, so bewitched! What, thought I, must it be no sin but this? Must it needs be the "great transgression?" Must that wicked one touch my soul? Oh! what sting did I find in all these sentences!

What, thought I, is there but one sin that is unpardonable? But one sin that layeth the soul without the reach of God's mercy; and must I be guilty of that? Must it needs be that? Is there but one sin among so many millions of sins, for which there is no forgiveness; and must I commit this? Oh! unhappy sin! Oh! unhappy man! These things would so break and confound my spirit, that I could not tell what to do; I thought at times they would have broke my wits; and still, to aggravate my misery, that would run in my mind, "You know how, that afterwards, when he would have inherited the blessing, he was rejected." Oh! no one knows the terrors of those days but myself.

After this I began to consider of *Peter's* sin, which he committed in denying his Master; and indeed this came nighest to mine of any that I could find, for he had denied his Saviour, as I after light and mercy received; yea, and that too, after warning given him. I also considered that he did it once and twice; and that after time to consider betwixt. But though I put all these circumstances together, that if possible I might find help, yet I considered again, that his was but a "denial of his Master," but mine was a "selling of my Saviour." Wherefore I thought with myself, that I came nearer to *Judas*, than either to *David* or *Peter*.

Here again my torment would flame out and afflict me; yea, it would grind me, as it were to powder, to consider the preservation of God towards others, while I fell into the snare; for in my thus considering of other men's sins, and comparing them with mine own, I could evidently see, God preserved them, notwithstanding their wickedness, and would not let them, as he had let me, become a son of perdition.

But oh! how did my soul at this time prize the preservation that God did set about his

people. Ah how safely did I see them walk, whom God had hedged in! They were within his care, protection, and special providence; though they were full as bad as I by nature; yet because he loved them, he would not suffer them to fall without the range of mercy: but as for me, I was gone, I had done it; he would not preserve me, nor keep me; but suffered me, because I was a reprobate, to fall as I had done. Now did those blessed places that speak of God's keeping his people, shine like the sun before me, though not to comfort me, yet to show me the blessed state and heritage of those whom the Lord had blessed.

Now I saw, that as God had his hand in all the providences and dispensations that overtook his elect, so he had his hand in all the temptations that they had to sin against him; not to animate them to wickedness, but to choose their temptations and troubles for them; and also to leave them for a time, to such things only that might not destroy, but humble them; as might not put them beyond but lay them in the way of the renewing his mercy. But oh! what love, what care, what kindness and mercy did I now see, mixing itself with the most severe and dreadful of all God's ways to his people! He would let David, Hezekiah, Solomon, Peter and others fall, but he would not let them fall into sin unpardonable, nor into hell for sin. Oh! thought I, these be the men that God hath loved, these be the men that God, though he chastiseth them, keeps them in safety by him; and them whom he makes to abide under the shadow of the Almighty. But all these thoughts added sorrow, grief, and horror to me, as whatever I now thought on, it was killing to me. If I thought how God kept his own, that was killing to me; if I thought how I was fallen myself, that was killing to me. As all things wrought together for the best, and to do good to them that were the called, according to his purpose, so I thought that all things wrought for damage, and for my eternal overthrow.

Then, again, I began to compare my sin with the sin of Judas, that, if possible, I might find if mine differed from that, which in truth is unpardonable: and oh! thought I, if it should differ from it, though but the breadth of an hair, what a happy condition is my soul in! And by considering, I found that Judas did his intentionally, but mine was against my prayer and strivings: besides, his was committed with much deliberation, but mine in a fearful hurry on a sudden. All this while I was tossed to and fro, like the locust, and driven from trouble to sorrow; hearing always the sound of Esau's fall in mine ears, and of the dreadful consequences thereof.

Yet this consideration about Judas's sin was, for awhile, some little relief to me; for I saw I had not, as to the circumstances, transgresssed so fully as he. But this was quickly gone again, for I thought with myself, there might be more ways than one to commit this unpardonable sin; also I thought there might be degrees of that, as well as of other transgressions; wherefore, for aught I yet could perceive, this iniquity of mine might be such, as might never be passed by.

I was often now ashamed that I should be like such an ugly man as Judas: I thought also, how loathsome I should be unto all the saints in the day of judgment; insomuch that now I could scarce see a good man, that I believed had a good conscience, but I should feel my heart tremble at him, while I was in his presence. Oh! now I saw a glory in walking with God, and what a mercy it was to have a good conscience before him.

I was much about that time tempted to content myself by receiving some false opinions; as, that there should be no such thing as a day of judgment; that we should not rise again; and that sin was no such grievous thing; the tempter suggesting thus: "For if these things should indeed be true, yet to believe otherwise would yield you ease for the present. If you must perish, never torment yourself so much beforehand; drive the thoughts of damning out of your mind by possessing your mind with some such conclusions that Atheists and Ranters use to help themselves withal."

But oh! when such thoughts have led through my heart, how, as it were, within a step, hath death and judgment been in my view! Methought the Judge stood at the door; I was as if it were come already, so that such things could have no entertainment. But methinks I see by this, that Satan will use any means to keep the soul from Christ; he loveth not an awakened frame of spirit; security, blindness, darkness, and error, is the very kingdom and habitation of the wicked one.

I found it a hard work now to pray to God, because despair was swallowing me up; I thought I was as with a tempest driven away from God; for always when I cried to God for mercy, this would come in: "'Tis too late, I am lost, God hath let me fall, not to my cor-

rection, but my condemnation; my sin is unpardonable; and I know concerning Esau, how that after he had sold his birthright, he would have received the blessing, but was rejected." About this time I did light on a dreadful story of that miserable mortal, Francis Spira; a book that was to my troubled spirit, as salt when rubbed into a fresh wound; every sentence in that book, every groan of that man, with all the rest of his actions in his dolours, as his tears, his prayers, his gnashing of teeth, his wringing of hands, his twisting, and languishing, and pining away under that mighty hand of God that was upon him, were as knives and daggers in my soul; especially that sentence of his was frightful to me, "Man knows the beginning of sin, but who bounds the issues thereof?" Then would the former sentence, as the conclusion of all, fall like an hot thunderbolt again upon my conscience: "For you know how that afterwards, when he would have inherited the blessing, he was rejected; for he found no place of repentance, though he sought it carefully with tears."

Then would I be struck with a very great trembling, insomuch that sometimes I could, for whole days together, feel my very body, as well as my mind, to shake and totter under the sense of this dreadful judgment of God, that should fall on those that have sinned that most fearful and unpardonable sin. I felt also such a clogging and heat at my stomach, by reason of this my terror, that I was, especially at sometimes, as if my breast-bone would split asunder; then I thought concerning that of Judas, "who by his falling headlong burst asunder, and all his bowels gushed out."

I feared also that this was the mark that God did set upon Cain, even continual fear and trembling, under the heavy load of guilt that he had charged on him for the blood of his brother Abel. Thus did I wind and twine, and shrink under the burthen that was upon me, which burthen also did so oppress me, that I could neither stand nor go, nor lie either at rest or quiet.

Yet that saying would sometimes come into my mind, "He hath received gifts for the rebellious:" the rebellious, thought I! why surely they are such as once were under subjection to their prince; even those who, after they have once sworn subjection to his government, have taken up arms against him; and this, thought I, is my very condition: I once loved him, feared him, served him; but now I am a rebel; I have sold him, I have said, let him go if he will; but yet he has gifts for rebels; and then why not for me?

This sometimes I thought on, and should labour to take hold thereof, that some, though small refreshment, might have been conceived by me; but in this also I missed of my desire, I was driven with force beyond it; I was like a man going to execution, even by that place where he would fain creep in and hide himself, but may not.

Again, after I had thus considered the sins of the saints in particular, and found mine went beyond them, then I began to think with myself, and set this case, should I put all theirs together, and mine alone against them, might I not find encouragement? For if mine, though bigger than any one, yet should be but equal to all, then there is hopes; for that blood that hath virtue enough in it to wash away theirs, hath virtue enough in it to wash away mine, though this one be full as big, if not bigger than all theirs. Here, again, I should consider the sin of David, of Solomon, of Manasseh, of Peter and the rest of the great offenders; and should also labour, what I might with fairness to aggravate and heighten their sins by several circumstances.

I should think with myself that David shed blood to cover his adultery, and that by the sword of the children of Ammon; a work that could not be done, but by contrivance, which was a great aggravation to his sin. But then would this turn upon me: Ah! but these were but sins against the law, from which there was a Jesus sent to save them: but yours is a sin against the Saviour, and who shall save you from that?

Then I thought on Solomon, and how he sinned in loving strange women, in falling away to their idols, in building them temples, in doing this after light in his old age, after great mercy received; but the same conclusion that cut me off in the former considerations, cut me off as to this, namely, that all those were but sins against the law, for which God had provided a remedy; but I had sold my Saviour, and there remained no sacrifice for sin.

I would then add to these men's sins, the sins of Manasseh; how that he built altars for idols in the house of the Lord; he also observed times, used enchantments, had to do with wizards, was a wizard, had his familiar spirits, burned his children in the fire in sacrifice to devils, and made the streets of Jerusalem run down with the blood of innocents. These, thought I, are great sins, sins of a bloody

colour, but yet it would turn again upon me, they are none of them of the nature of yours, you have parted with Jesus, you have sold your Saviour.

This one consideration would always kill my heart, my sin was point blank against my Saviour; and that too at that height, that I had in my heart said of him, let him go if he will. Oh! methought this sin was bigger than the sins of a country, of a kingdom, or of the whole world, no one unpardonable; nor all of them together, was able to make mine; mine outwent them every one.

Now I should find my mind to flee from God, as from the face of a dreadful judge, yet this was my torment, I could not escape his hand, "It is a fearful thing to fall into the hands of the living God." But, blessed be his grace, that Scripture, in these flying fits, would call, as running after me, "I have blotted out, as a thick cloud, thy transgressions, and as a cloud thy sins; return unto me, for I have redeemed thee." This, I say, would come in upon my mind, when I was fleeing from the face of God; for I did flee from his face; that is, my mind and spirit fled before him; by reason of his highness, I could not endure; then would the text cry, "Return unto me;" it would cry aloud with a very great voice, "Return unto me, for I have redeemed thee." Indeed, this would make me make a little stop, and as it were, look over my shoulder behind me, to see if I could discern that the God of grace did follow me with a pardon in his hand; but I could no sooner do that, but all would be clouded and darkened again by that sentence, "For you know, how that afterwards when he would have inherited the blessing, he was rejected; for he found no place of repentance, though he sought it carefully with tears." Wherefore I could not refrain, but fled, though at sometimes it cried, "Return, return," as it did hollow after me; but I feared to close in therewith, lest it should not come from God; for that other, as I said, was still sounding in my conscience, 'For you know how that afterwards, when he would have inherited the blessing, he was rejected," &c.

Once as I was walking to and fro in a good man's shop, bemoaning of myself in a sad and doleful state, afflicting myself with self-abhorrence for this wicked and ungodly thought, lamenting also this hard hap of mine, for that I should commit so great a sin, greatly fearing that I should not be pardoned; praying also in my heart, that if this sin of mine did differ from that against the Holy Ghost, the Lord would show it me. And being now ready to fear, suddenly there was, as if there had rushed in at the window, the noise of wind upon me, but very pleasant, and as if I heard a voice speaking, "Didst thou ever refuse to be justified by the blood of Christ?" And withal, my whole life of profession past, was in a moment opened to me, wherein I was made to see, that designedly I had not; so my heart answered groaningly, "No." Then fell with power, that word of God upon me, "See that ye refuse not him that speaketh." This made a strange seizure upon my spirit; it brought light with it, and commanded a silence in my heart, of all those tumultuous thoughts, that did before use like masterless hell hounds, to roar and bellow, and make an hideous noise within me. It showed me also that Jesus Christ had yet a word of grace and mercy for me, that he had not, as I had feared, quite forsaken and cast off my soul; yea, this was a kind of check for my proneness to desperation; a kind of threatening of me, if I did not, notwithstanding my sins, and the heinousness of them, venture my salvation upon the Son of God. But as to my determining about this strange dispensation, what it was, I know not; or from whence it came, I know not; I have not yet in twenty years' time been able to make a judgment of it; "I thought then what here I should be loth to speak." But verily that sudden rushing wind was, as if an angel had come upon me, but both it, and the salvation, I will leave until the day of judgment; only this I say, it commanded a great calm in my soul, it persuaded me there might be hope; it showed me, as I thought, what the sin unpardonable was, and that my soul had yet the blessed privilege to flee to Jesus Christ for mercy. But I say concerning this dispensation, I know not what to say unto it yet; which was also, in truth, the cause that at first I did not speak of it in the book; I do now also leave it to be thought on by men of sound judgment. I lay not the stress of my salvation thereupon, but upon the Lord Jesus in the promise; yet seeing I am here unfolding of my secret things, I thought it might not be altogether inexpedient to let this also show itself, though I cannot now relate the matter as there I did experience it. This lasted in the savour of it for about three or four days, and then I began to mistrust, and to despair again.

Wherefore still my life hung in doubt before me, not knowing which way I should go; only

this I found my soul desire, even to cast itself at the foot of grace, by prayer and supplication. But oh! it was hard for me now, to have the face to pray to this Christ for mercy, against whom I had thus vilely sinned: it was hard work, I say, to offer to look him in the face, against whom I had so vilely sinned; and indeed I have found it as difficult to come to God by prayer, after backsliding from him, as to do any other thing. Oh! the shame that did now attend me! especially when I thought, I am now a-going to pray to him for mercy, that I had so lightly esteemed but a while before! I was ashamed, yea, even confounded, because this villainy had been committed by me; but I saw that there was but one way with me, I must go to him, and humble myself unto him, and beg that he, of his wonderful mercy, would show pity to me, and have mercy upon my wretched sinful soul.

Which, when the tempter perceived, he strongly suggested to me, "that I ought not to pray to God, for prayer was not for any in my case; neither could it do me good, because I had rejected the Mediator, by whom all prayers came with acceptance to God the Father; and without whom, no prayer could come into his presence. Wherefore now to pray, is but to add sin to sin; yea, now to pray, seeing God has cast you off, is the next way to anger and offend him more than you ever did before.

"For God," said he, "hath been weary of you for these several years already, because you are none of his; your bawling in his ears hath been no pleasant voice to him; and therefore he let you sin this sin, that you might be quite cut off; and will you pray still?" This the devil urged, and set forth that in Numbers, when Moses said to the children of Israel, "That because they would not go up to possess the land, when God would have them, therefore for ever did he bar them out from thence, though they prayed they might with tears."

As it is said in another place, "The man that sins presumptuously shall be taken from God's altar, that he may die;" even as Joab was by King Solomon, when he thought to find shelter there. These places did pinch me very sore; yet my case being desperate, I thought with myself, I can but die; and if it must be so, it shall once be said, "That such an one died at the foot of Christ in prayer." This I did, but with great difficulty God doth know; and that because, together with this, still that saying about Esau would be set at my heart, even like a flaming sword, to keep the way of the tree of life, lest I should take thereof and live. Oh! who knows how hard a thing I found it, to come to God in prayer!

I did also desire the prayers of the people of God for me, but I feared that God would give them no heart to do it; yea, I trembled in my soul to think, that some or other of them would shortly tell me, that God hath said those words to them, that he once did say to the prophet, concerning the children of Israel, "Pray not for this people, for I have rejected them." So, "Pray not for him, for I have rejected him." Yea, I thought he had whispered this to some of them already, only they durst not tell me so; neither durst I ask them of it, for fear if it should be so, it would make me quite beside myself. "Man knows the beginning of sin, (said Spira;) but who bounds the issues thereof?"

About this time I took an opportunity to break my mind to an ancient Christian, and told him all my case; I told him also, that I was afraid I had sinned the sin against the Holy Ghost; and he told me, he thought so too. Here, therefore, I had but cold comfort; but talking a little more with him, I found him, though a good man, a stranger to much combat with the devil. Wherefore I went to God again, as well as I could, for mercy still.

Now also did the tempter begin to mock me in my misery, saying, "That seeing I had thus parted with the Lord Jesus and provoked him to displeasure, who would have stood between my soul and the flame of devouring fire, there was now but one way, and that was, to pray that God the Father would be a Mediator betwixt his Son and me; that we might be reconciled again, and that I might have that blessed benefit in him, that his saints enjoyed."

Then did that Scripture seize upon my soul, "He is of one mind, and who can turn him?" Oh! I saw it was as easy to persuade him to make a new world, a new covenant, or a new Bible, besides that we have already, as to pray for such a thing. This was to persuade him, that what he had done already, was mere folly, and persuade him to alter, yea to disannul the whole way of salvation; and then would that saying rend my soul asunder, "Neither is there salvation in any other, for there is none other name under heaven, given among men, whereby we must be saved."

Now the most free, and full, and gracious words of the Gospel, were the greatest torment

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to me; yea, nothing so afflicted me, as the thoughts of Jesus Christ, the remembrance of a Saviour; because I had cast him off, brought forth the villainy of my sin, and my loss by it to mind; nothing did twinge my conscience like this; everything that I thought of the Lord Jesus, of his grace, love, goodness, kindness, gentleness, meekness, death, blood, promises, and blessed exhortations, comforts, and consolations, it went to my soul like a sword; for still unto these my considerations of the Lord Jesus, these thoughts would make place for themselves in my heart. "Ay, this is the Jesus, the loving Saviour, the Son of God, whom you have parted with, whom you have slighted, despised, and abused. This is the only Saviour, the only Redeemer, the only one that could so love sinners, as to wash them from their sins in his own most precious blood; but you have no part nor lot in this Jesus; you have put him from you; you have said in your heart, let him go if he will. Now therefore you are severed from him; you have severed yourself from him: behold then his goodness, but yourself to be no partaker of it." Oh! thought I, what have I lost, what have I parted with! What has disinherited my soul! Oh! it is sad to be destroyed by the grace and mercy of God; to have the Lamb, the Saviour, turn lion and destroyer.

I also trembled as I have said, at the sight of the saints of God, especially at those that greatly loved him, and that made it their business to walk continually with him in this world; for they did, both in their words, their carriage, and all their expressions of tenderness and fear to sin against their precious Saviour, condemn, lay guilt upon, and also add continual affliction and shame unto my soul. "The dread of them was upon me, and I trembled at God's" Samuels.

Now also the tempter began afresh to mock my soul another way, saying "That Christ indeed did pity my case, and was sorry for my loss; but forasmuch as I had sinned and transgressed as I had done, he could by no means help me, nor save me from what I feared; for my sin was not of the nature of theirs, for whom he bled and died; neither was it counted with those that were laid to his charge, when he hanged on a tree; therefore, unless he should come down from heaven, and die anew for this sin, though indeed he did greatly pity me, when yet I could have no benefit of him." These things may seem ridiculous to others, even as ridiculous as they were in themselves, but to me they were most tormenting cogitations; every one of them augmented my misery, that Jesus Christ should have so much love as to pity me, when yet he could not help me; nor did I think that the reason why he could not help me, was, because his merits were weak, or his grace and salvation spent on others already, but because his faithfulness to his threatenings would not let him extend his mercy to me. Besides, I thought, as I have already hinted, that my sin was not within the bounds of that pardon, that was wrapped up in a promise; and if not, then I knew surely, that it was more easy for heaven and earth to pass away, than for me to have eternal life. So that the ground of all these fears of mine, did arise from a steadfast belief I had of the stability of the holy word of God, and also from my being misinformed of the nature of my sin.

But oh! how this would add to my affliction, to conceit that I should be guilty of such a sin, for which he did not die. These thoughts did so confound me, and imprison me, and tie me up from faith, that I knew not what to do. But oh! thought I, that he would come down again! Oh! that the work of man's redemption was yet to be done by Christ! how would I pray him and entreat him to count and reckon this sin among the rest for which he died! But this Scripture would strike me down as dead: "Christ being raised from the dead, dieth no more; death hath no more dominion over him."

Thus, by the strange and unusual assaults of the tempter, my soul was like a broken vessel, driven as with the winds, and tossed sometimes headlong into despair; sometimes upon the covenant of works, and sometimes to wish that the new covenant, and the conditions thereof, might so far forth as I thought myself concerned, be turned another way, and changed, "But in all these, I was as those that jostle against the rocks; more broken, scattered and rent." Oh! the unthought-of imaginations, frights, fears, and terrors, that are affected by a thorough application of guilt yielding to desperation! "This is the man that hath his dwelling among the tombs with the dead; that is always crying out, and cutting himself with stones." But I say, all in vain; desperation will not comfort him, the old covenant will not save him; nay, heaven and earth shall pass away, before one jot or tittle of the word and law of grace will fail or be removed. This I saw, this I felt, and under this I groaned; yet this advantage I got thereby, namely, a farther confirmation of the certainty of the way of

salvation; and that the Scriptures were the word of God. Oh! I cannot now express what I then saw and felt of the steadiness of Jesus Christ, the rock of man's salvation; what was done could not be undone, added to, nor altered. I saw, indeed, that sin might drive the soul beyond Christ, even the sin which is unpardonable; but woe to him that was so driven, for the word would shut him out.

Thus was I always sinking, whatever I did think or do. So one day I walked to a neighbouring town and sat down upon a settle in the street, and fell into a very deep pause about the most fearful state my sin had brought me to; and after long musing, I lifted up my head, but methought I saw, as if the sun that shineth in the heavens did grudge to give light; and as if the stones in the streets, and the tiles upon the houses, did bend themselves against me. Methought that they all combined together to banish me out of the world. I was abhorred of them, and unfit to dwell among them, or be partaker of their benefits, because I had sinned against the Saviour. Oh how happy now was every creature over I was! For they stood fast, and kept their station, but I was gone and lost.

Then breaking out in the bitterness of my soul, I said to my soul, with a grievous sigh, "How can God comfort such a wretch as I am?" I had no sooner said it, but this returned upon me, as an echo doth answer a voice, "This sin is not unto death." At which I was, as if I had been raised out of the grave, and cried out again, "Lord, how couldst thou find out such a word as this?" For I was filled with admiration at the fitness, and at the unexpectedness of the sentence; the fitness of the word, the rightness of the timing of it, the power, and sweetness, and light, and glory, that came with it also, was marvellous to me to find; I was now, for the time, out of doubt, as to that about which I so much was in doubt before; my fears before were, that my sin was not pardonable, and so that I had no right to pray, to repent, &c., or that if I did it would be of no advantage or profit to me. But now, thought I, if this sin is not unto death, then it is pardonable; therefore from this I have encouragement to come to God by Christ for mercy, to consider the promise of forgiveness, as that which stands with open arms to receive me as well as others. This, therefore, was a great casement to my mind, to wit, that my sin was pardonable, that it was not the sin unto death. None but those that know what my trouble (by their own experience) was, can tell what relief came to my soul by this consideration; it was a release to me from my former bonds, and a shelter from my former storms; I seemed now to stand upon the same ground with other sinners, and to have as good right to the word and prayer as any of them.

Now, I say, I was in hopes that my sin was not unpardonable, but that there might be hopes for me to obtain forgiveness. But oh! how Satan did now lay about him for to bring me down again! but he could by no means do it, neither this day, nor the most part of the next, for this sentence stood like a mill-post at my back; yet towards the evening of the next day, I felt this word begin to leave me, and to withdraw its supportation from me, and so I returned to my old fears again, but with a great deal of grudging and peevishness, for I feared the sorrow of despair; nor could my faith now long retain this word.

But the next day at evening, being under many fears, I went to seek the Lord, and as I prayed, I cried, and my soul cried to him in these words, with strong cries, "O Lord, I beseech thee, show me that thou hast loved me with an everlasting love." I had no sooner said it, but with sweetness this returned upon me, as an echo, or sounding again, "I have loved thee with an everlasting love." Now I went to bed in quiet; also when I awaked the next morning, it was fresh upon my soul, and I believed it.

But yet the tempter left me not, for it could not be so little as an hundred times, that he that day did labour to break my peace. Oh! the combats and conflicts that I did then meet with; as I strove to hold by this word, that of Esau would fly in my face like lightning; I should be sometimes up and down twenty times in an hour; yet God did bear me out, and keep my heart upon this word; from which I had also, for several days together, very much sweetness, and comfortable hopes of pardon; for thus it was made out unto me, "I loved thee whilst thou wast committing this sin, I loved thee before, I love thee still, and I will love thee forever."

Yet I saw my sin most barbarous, and a filthy crime, and could not but conclude, with great shame and astonishment, that I had horribly abused the holy Son of God. Wherefore I felt my soul greatly to love and pity him, and my bowels yearn towards him: for I saw he was still my friend, and did reward me good for evil; yea, the love and affection that then did burn within me to my Lord and Saviour Jesus

Christ, did work at this time such a strong and hot desire of revengement upon myself for the abuse I had done unto him, that, to speak as I then thought, had I a thousand gallons of blood within my veins, I could freely then have spilt it all at the command and feet of this my Lord and Saviour.

And as I was thus musing, and in my studies, considering how to love the Lord, and to express my love to him, that saying came in upon me, "If thou, Lord, shouldst mark iniquity, O Lord, who should stand? But there is forgiveness with thee, that thou mayst be feared." These were good words to me, especially the latter part thereof; to wit, that "There is forgiveness with the Lord that he may be feared;" that is, as I then understood it, that he might be loved, and had in reverence; for it was thus made out to me, "That the great God did set so high an esteem upon the love of his poor creatures, that rather than he would go without their love, he would pardon their transgressions."

And now was that word fulfilled on me, and I was also refreshed by it; "Then shall they be ashamed and confounded, and never open their mouths any more, because of their shame, when I am pacified towards them for all that they have done, saith the Lord God." Thus was my soul at this time (and as I then did think, for ever) set at liberty from being afflicted with my former guilt and amazement.

But before many weeks were gone, I began to despond again, fearing, lest, notwithstanding all that I had enjoyed, that I might be deceived and destroyed at the last; for this consideration came strong into my mind, "That whatever comfort and peace I thought I might have from the word of the promise of life, yet unless there could be found in my refreshment, a concurrence and agreement in the Scriptures, let me think what I will thereof, and hold it never so fast, I should find no such thing at the end; for the Scriptures cannot be broken."

Now began my heart again to ache, and fear I might meet with a disappointment at last. Wherefore I began with all seriousness to examine my former comfort, and to consider whether one that had sinned as I had done, might with confidence trust upon the faithfulness of God, laid down in these words, by which I had been comforted, and on which I had leaned myself. But now were brought to my mind, "For it is impossible for those who were once enlightened, and have tasted the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance. For if we sin wilfully, and after we have received the knowledge of the truth, there remains no more sacrifice for sin, but certain fearful looking-for of judgment, and fiery indignation, which shall devour the adversaries; even as Esau, who for one morsel of meat, sold his birthright. For ye know how that afterwards, when he would have inherited the blessing, he was rejected; for he found no place of repentance, though he sought it carefully with tears."

Now was the word of the Gospel foreed from my soul; so that no promise or encouragement was to be found in the Bible for me; and now would that saying work upon my spirit to afflict me, "Rejoice not, O Israel, for joy as other people." For I saw, indeed, there was cause of rejoicing for those that held to Jesus; but for me, I had cut myself off by my transgressions, and left myself neither foot-hold nor hand-hold, among all the stays and props in the precious word of life.

And truly, I did now feel myself to sink into a gulf, as an house whose foundation is destroyed: I did liken myself in this condition, unto the case of a child that was fallen into a mill-pit, who though it could make some shift to scrabble and sprawl in the water, yet because it could find neither hold for hand nor foot, therefore at last it must die in that condition. So soon as this fresh assault had fastened on my soul, that Scripture came into my heart, "This for many days." And indeed I found it was so; for I could not be delivered, nor brought to peace again, until well nigh two years and an half were completely finished. Wherefore these words, though in themselves they tended to no discouragement, yet to me, who feared this condition would be eternal, they were at sometimes as an help and refreshment to me.

For, thought I, many days are not for ever, many days will have an end; therefore seeing I was to be afflicted not a few, but many days, yet I was glad it was but for many days. Thus, I say, I could recall myself sometimes and give myself an help, for as soon as ever the word came into my mind, at first I knew my trouble would be long, yet this would be but sometimes; for I could not always think on this, nor ever be helped by it, though I did.

Now while the Scriptures lay before me, and laid sin anew at my door, that saying in Luke xviii. 1, with others, did encourage me to prayer; then the tempter again laid at me very sore, suggesting, "That neither the mercy of God, nor yet the blood of Christ, did at all concern me, nor could they help me for my sin; therefore it was but in vain to pray." Yet, thought I, "I will pray." "But, said the tempter, your sin is unpardonable." "Well, said I, I will pray." "It is to no boot, said he." "Yet, said I, I will pray." So I went to prayer with God; and while I was at prayer, I uttered words to this effect: "Lord, Satan tells me, that neither thy mercy, nor Christ's blood is sufficient to save my soul; Lord, shall I honour thee most, by believing thou wilt, and canst? or him, by believing that thou neither wilt, nor canst? Lord, I would fain honour thee, by believing that thou wilt, and canst."

And as I was thus before the Lord, that Scripture fastened on my heart, "O man, great is thy faith:" even as if one had clapped me on the back, as I was on my knees before God: yet I was not able to believe this, that this was a prayer of faith, till almost six months after; for I could not think that I had faith, or that there should be a word for me to act faith on; therefore I should still be, as sticking in the jaws of desperation, and went mourning up and down in a sad condition.

There was nothing now that I longed for more than to be put out of doubt, as to this thing in question, and as I was vehemently desiring to know, if there was indeed hope for me, these words came rolling into my mind, "Will the Lord cast off for ever? and will he be favourable no more? Is his mercy clean gone for ever? Doth his promise fail for evermore? Hath God forgotten to be gracious? Hath he in anger shut up his tender mercies?" And all the while they run in my mind, methought I had still this as the answer, "'Tis a question whether he hath or no; it may be he hath not." Yea, the interrogatory seemed to me to carry in it a sure affirmation that indeed he had not, nor would so cast off, but would be favourable; that his promise doth not fail, and that he hath not forgotten to be gracious, nor would in anger shut up his tender mercy. Something also there was upon my heart at the same time, which I now cannot call to mind, which with this text did sweeten my heart, and make me conclude, that his mercy might not be quite gone, nor gone for ever.

At another time I remembered, I was again much under this question, "Whether the blood of Christ was sufficient to save my soul?" in which doubt I continued from morning, till about seven or eight at night; and at last, when I was, as it were, quite worn out with fear, lest it should not lay hold on me, these words did sound suddenly within my heart, "He is able." But methought this word *able*, was spoke so loud to me, it showed a great word, it seemed to be writ in great letters, and gave such a jostle to my fear and doubt, (I mean for the time it tarried with me, which was about a day,) as I never had from that, all my life, either before or after. (Heb. vii. 25.)

But one morning as I was again at prayer and trembling under the fear of this, that no word of God could help me, that piece of a sentence darted in upon me, "My grace is sufficient." At this methought I felt some stay, as if there might be hopes; but oh! how good a thing it is for God to send his word! for about a fortnight before, I was looking on this very place, and then I thought it could not come near my soul with comfort, therefore I threw down my book in a pet; then I thought it was not large enough for me; no, not large enough, but now it was as if it had arms of grace so wide, that it could not only enclose me, but many more beside.

By these words I was sustained, yet not without exceeding conflicts, for the space of seven or eight weeks; for my peace would be in it, and out, sometimes twenty times a day, comfort now, and trouble presently; peace now, and before I could go a furlong, as full of fear and guilt as ever heart could hold; and this was not only now and then, but my whole seven weeks' experience. For this about the sufficiency of grace, and that of Esau's parting with his birthright, would be like a pair of scales within my mind, sometimes one end would be uppermost and sometimes again the other; according to which would be my peace or troubles.

Therefore I did still pray to God, that he would come in with his Scripture more fully on my heart; to wit, that he would help me to apply the whole sentence, for as yet I could not; what he gave, that I gathered; but further I could not go, for as yet it only helped me to hope there might be mercy for me, "My grace is sufficient:" and though it

came no farther, it answered my former question; to wit, that there was hope; yet because "for thee" was left out, I was not contented, but prayed to God for that also. Wherefore, one day, when I was in a meeting of God's people, full of sadness and terror, for my fears again were strong upon me, and as I was now thinking my soul was never the better, but my case most sad and fearful, these words did with great power suddenly break in upon me, "My power is sufficient for thee, My grace is sufficient for thee, My grace is sufficient for thee," three times together: and oh! methought that every word was a mighty word unto me; as "my," and "grace," and "sufficient," and "for thee;" they were then, and sometimes are still, far bigger than others be.

At which time my understanding was so enlightened, that I was as though I had seen the Lord Jesus look down from heaven, through the tiles upon me, and direct these words unto me. This sent me mourning home; it broke my heart, and filled me full of joy, and laid me low as the dust; only it stayed not long with me, I mean in this glory and refreshing comfort; yet it continued with me for several weeks, and did encourage me to hope; but as soon as that powerful operation of it was taken from my heart, that other, about Esau, returned upon me as before; so my soul did hang as in a pair of scales again, sometimes up, and sometimes down; now in peace, and anon again in terror.

Thus I went on for many weeks, sometimes comforted, and sometimes tormented; and especially at some times my torment would be very sore, for all those Scriptures aforenamed in the Hebrews, would be set before me, as the only sentences that would keep me out of heaven. Then again I should begin to repent that ever that thought went through me; I should also think thus with myself: "Why, how many Scriptures are there against me? There are but three or four; and cannot God miss them, and save me for all them? Sometimes again I should think, "Oh if it were not for these three or four words, now how might I be comforted!" And I could hardly forbear at sometimes, to wish them out of the book.

Then methought I should see as if both St. Peter and Paul, and John, and all the writers, did look with scorn upon me, and hold me in derision; as if they had said unto me, "All our words are truth, one of as much force as the other; it is not we that have cut you off, but you have cast away yourself. There is none of our sentences that you must take hold upon, but these, and such as these; it is impossible, there remains no sacrifice for sin. 'And it had been better for them not to have known the will of God, than after they had known it to turn from the holy commandment delivered unto them; for the Scriptures cannot be broken.'"

These, as the elders of the city of refuge, I saw were to be judges both of my case and me, while I stood with the "avenger of blood" at my heels, trembling at their gate for deliverance; also with a thousand fears and mistrusts, I doubted that he would shut me out for ever.

Thus was I confounded, not knowing what to do, nor how to be satisfied in this question, "Whether the Scripture could agree in the salvation of my soul." I quaked at the apostles. I knew their words were true, and that they must stand for ever.

And I remember one day as I was in divers frames of spirit, and considering that these frames were according to the nature of several Scriptures that came in upon my mind; if this of grace, then was I quiet, but if that of Esau, then tormented. "Lord," thought I, "if both these Scriptures should meet in my heart at once, I wonder which of them would get the better of me." So methought I had a longing mind that they might come both together upon me; yea, I desired of God they might.

Well, about two or three days after, so they did indeed; they bolted both upon me at a time, and did work and struggle strongly in me for awhile; at last that about Esau's birthright began to wax weak, and withdraw, and vanish; and this, about the sufficiency of grace prevailed with peace and joy. And as I was in a muse about this thing, that Scripture came in upon me, "Mercy rejoiceth over judgment."

This was a wonderment to me, yet truly I am apt to think it was of God, for the word of the law and wrath, must give place to the word of life and grace; because though the word of condemnation be glorious, yet the word of life and salvation doth far exceed in glory. Also that Moses and Elias must both vanish, and leave Christ and his saints alone.

This Scripture did also most sweetly visit my soul, "And him that cometh unto me, I will in no wise cast out." Oh! the comfort I had from this word "in no wise!" As who should say, "By no means, for nothing whatever he hath done." But Satan would greatly labour to pull this promise from me, telling of me, "That Christ did not mean me, and such

as I, but sinners of a lower rank, that had not done as I had done." But I would answer him again, "Satan, here is in these words no such exception," but him that comes, him, any him: "Him that cometh unto me, I will in no wise cast out." And this I well remember still, that of all the slights that Satan used, to take this Scripture from me, yet he never did so much as put this question, "But do you come aright?" And I have thought the reason was, because he thought I knew full well what coming aright was; for I saw that to come aright, was to come as I was, a vile and ungodly sinner, and so cast myself at the feet of mercy, condemning myself for sin. If ever Satan and I did strive for any word of God in all my life, it was for this good word of Christ; he at one end, and I at the other: Oh, what work we made! It was for this in John, say, that we did so tug and strive, he pulled, and I pulled; but God be praised, I overcame him; I got sweetness from it.

But notwithstanding all these helps, and blessed words of grace, yet that of Esau's selling his birthright, would still, at times, distress my conscience; for though I had been most sweetly comforted, and that but just before, yet when that came into my mind, it would make me fear again; I could not be quite rid thereof, it would every day be with me. Wherefore now I went another way to work, even to consider the nature of this blasphemous thought; I mean, if I should take the words at the largest, and give them their own natural force and scope, even every word therein: so when I had thus considered, I found, that if they were fairly taken, they would amount to this: "That I had freely left the Lord Jesus Christ to his choice, whether he would be my Saviour or no;" for the wicked words were these, "Let him go if he will." Then that Scripture gave me hope, "I will never leave thee nor forsake thee." "O Lord, said I, but I have left thee." Then it answered again, "But I will not leave thee." For this I thanked God also.

Yet I was grievously afraid he should, and found it exceeding hard to trust him; seeing I had so offended him; I could have been exceeding glad that this thought had never befallen; for then I thought I could with more ease and freedom abundance, have leaned on his grace. I see it was with me, as it was with Joseph's brethren; the guilt of their own wickedness did often fill them with fears that their brother would at last despise them.

Yet above all the Scriptures that I yet did meet with, that in Joshua xx. was the greatest comfort to me, which speaks of the slayer that was to flee for refuge, "And if the avenger of blood pursue the slayer, then, saith Moses, they that are the elders of the city of refuge shall not deliver him into his hands, because he smote his neighbour unwittingly, and hated him not aforetime." Oh! blessed be God for his word; I was convinced that I was the slayer; and that the avenger of blood pursued me, I felt with great terror; only now it remained that I inquire, whether I have right to enter the city of refuge: so I found that he must not, "who lay in wait to shed blood." It was not the wilful murderer, but he who unwittingly did it, he who did it unawares; not out of spite, or grudge, or malice, he that shed it unwittingly: even he who did not hate his neighbour before. Wherefore,

I thought verily I was the man that must enter, because I had slain my neighbour "unwittingly, and hated him not aforetime." I hated him not aforetime; no, I prayed unto him, was tender of sinning against him; yea, and against this wicked temptation I had strove for twelve months before; yea, and also when it did pass through my heart, it did in spite of my teeth. Wherefore I thought I had a right to enter this city, and the elders, which are the apostles, were not to deliver me up. This, therefore, was great comfort to me, and gave me much ground of hope.

Yet being very critical, for my smart had made me that I knew not what ground was sure enough to bear me, I had one question that my soul did much desire to be resolved about; and that was, "Whether it be possible for any soul that hath sinned the unpardonable sin, yet after that to receive, though but the least true spiritual comfort from God through Christ?" The which, after I had much considered, I found the answer was, "No, they could not;" and that for these reasons:

First, Because those that have sinned that sin, they are debarred a share of the blood of Christ, and being shut out of that, they must needs be void of the least ground of hope, and so of spiritual comfort, "For to such there remains no more sacrifice for sin." Secondly, Because they are denied a share in the promise of life: "They shall never be forgiven, neither in this world, nor in that which is to come." Thirdly, The Son of God excludes them also from a share in his blessed intercession, being for ever ashamed to own them, both before his holy Father and the blessed angels in heaven.

When I had with mueh deliberation eonsidered of this matter, and eould not but eonelude that the Lord had eomforted me, and that too after my wieked sin; then methought I durst venture to eome nigh unto those most fearful and terrible Seriptures, with whieh all this while I had been so greatly affrighted, and on whieh indeed, before I durst searee east mine eye, (yea, had mueh ado an hundred times, to forbear wishing them out of the Bible,) for I thought they would destroy me; but now, I say, I began to take some eneouragement, to eome close to them, to read them, and eonsider them, and to weigh their seope and tendeney.

The whieh when I began to do, I found my visage changed; for they looked not so grimly, as before I thought they did; and first I eame to the 6th of the Hebrews, yet trembling for fear it should strike me; whieh when I had eonsidered, I found that the falling there intended, was a falling quite away; that is as I coneeived, a falling from, and absolutely denying of the Gospel, of remission of sins by Jesus Christ; for, from them the apostle begins this argument. Seeondly, I found that this falling away, must be openly, even in the view of the world, even so as to "put Christ to an open shame." Thirdly, I found that those he there intended, were for ever shut up of God, both in blindness, hardness and impeniteney: "It is impossible they should be renewed again unto repentanee." By all these partieulars, I found to God's everlasting praise, my sin was not the sin intended.

First, I eonfessed I was fallen, but not fallen away, that is, from the profession of faith in Jesus unto eternal life.

Seeondly, I eonfessed that I had put Jesus Christ to shame by my sin, but not to open shame; I did not deny him before men, nor condemn him as a fruitless one before the world.

Thirdly, Nor did I find that God had shut me up, or denied me to eome (though I find it hard work indeed to eome) to him by sorrow and repentanee; blessed be God for unseareh-able graee.

Then I eonsidered that in the 10th ehapter of the Hebrews, and found that the wilful sin there mentioned is not every wilful sin, but that whieh doth throw off Christ, and then his commandments too. Seeondly, that must be done also openly, before two or three witnesses, to answer that of the law. Thirdly, this sin cannot be eommitted, but with great despite done to the Spirit of graee; despising both the dissuasions from that sin, and the persuasions to the eontrary. But the Lord knows, though this my sin was devilish, yet it did not amount to these.

And as touehing that in the 12th ehapter of the Hebrews, about Esau's selling his birthright; though this was that whieh killed me, and stood like a spear against me, yet now did I eonsider, First, That his was not a hasty thought against the eontinual labour of his mind, but a thought eonsented to, and put in praetiee likewise, and that after some deliberation. Seeondly, It was a publie and open aetion, even before his brother, if not before many more; this made his sin of a far more heinous nature than otherwise it would have been. Thirdly, He eontinued to slight his birthright; he did eat and drink, and went his way: thus Esau despised his birthright; yea, twenty years after he was found to despise it still. And Esau said, "I have enough, my brother, keep that thou hast thyself."

Now as touehing this, that Esau sought a plaee of repentanee; this I thought: First, This was not the birthright, but the blessing; this is elear from the apostle and is distinguished by Esau himself: "He hath taken away my birthright, (that is, formerly,) and now he hath taken away my blessing also." Seeondly, Now this being thus eonsidered, I eame again to the apostle, to see what might be the mind of God, in the New Testament style and sense eoneerning Esau's sin; and so far as I ean eonceive, this was the mind of God, that the birthright signified regeneration; and the blessing, the eternal inheritanee; for so the apostle seems to hint: "Lest there be any profane person, as Esau, who for a morsel of meat sold his birthright;" as if he should say, that shall east off all those blessed beginnings of God that at present are upon him, in order to a new birth; lest they beeome as Esau, even be rejeeted afterwards, when they should inherit the blessing.

For many there are, who in the day of grace and merey, despise those things whieh are indeed the birthright to heaven, who yet when the deelining days appear, will ery as loud as Esau, "Lord, Lord, open unto us," but then, as Isaae would not repent, no more will God the Father, but will say, "I have blessed these, yea, and they shall be blessed;" but as for you, "depart, you are workers of iniquity."

When I had thus eonsidered these Seriptures, and found that thus to understand them, was not against, but aeeording to other Serip-

tures, this still added further to my encouragement and comfort, and also gave a great blow to that objection, to wit, "That the Scriptures could not agree in the salvation of my soul." And now remained only the hinder part of the tempest, for the thunder was gone beyond me, only some drops did still remain, that now and then would fall upon me; but because my former frights and anguish were very sore and deep, therefore it oft befell me still, as it befalleth those that have been scared with the fire. I thought every voice was Fire! Fire! Every little touch would hurt my tender conscience.

But one day, as I was passing into the field, and that too with some dashes on my conscience, fearing lest yet all was not right, suddenly this sentence fell upon my soul, "Thy righteousness is in heaven;" and methought withal, I saw with the eyes of my soul, Jesus Christ at God's right hand; there, I say, as my righteousness; so that wherever I was, or whatever I was doing, God could not say to me, "He wants my righteousness," for that was just before him. I also saw moreover, that it was not my good frame of heart that made my righteousness better, nor yet my bad frame that made my righteousness worse; for my righteousness was Jesus Christ himself, "the same yesterday, to-day and for ever."

Now did my chains fall off my legs indeed; I was loosed from my afflictions and irons; my temptations also fled away; so that from that time those dreadful Scriptures of God left off to trouble me: now went I also home rejoicing, for the grace and love of God; so when I came home, I looked to see if I could find that sentence, "Thy righteousness is in heaven," but could not find such a saying; wherefore my heart began to sink again, only that was brought to my remembrance, "He is made unto us of God, wisdom, righteousness, sanctification, and redemption." By this word I saw the other sentence true.

For by this Scripture I saw that the man Christ Jesus, as he is distinct from us, as touching his bodily presence, so he is our righteousness and sanctification before God. Here therefore I lived, for some time, very sweetly at peace with God through Christ. Oh! methought, Christ! Christ! there was nothing but Christ that was before my eyes: I was now only for looking upon this and the other benefits of Christ apart, as of his blood, burial, or his resurrection, but considering him as a whole Christ! as he in whom all these, and all other virtues, relations, offices, and operations met together, and that he sat on the right hand of God in heaven.

'Twas glorious to me to see his exaltation, and the worth and prevalency of all his benefits, and that because now I could look from myself to him, and would reckon, that all those graces of God that now were green on me, were yet but like those cracked groats and four-pence-half-pennies that rich men carry in their purses, when their gold is in their trunks at home: Oh! I saw my gold was in my trunk at home! In Christ my Lord and Saviour. Now Christ was all; all my righteousness, all my sanctification, and all my redemption.

Further, the Lord did also lead me into the mystery of the union with the Son of God, that I was joined to him, and that I was flesh of his flesh, and bone of his bone, and now was that a sweet word unto me, in Ephes. v. 30. By this also was my faith in him, as my righteousness, the more confirmed in me; for if he and I were one, then his righteousness was mine, his merits mine, his victory also mine. Now I could see myself in heaven and earth at once, in heaven by my Christ, by my head, by my righteousness and life, though on earth by body or person.

Now I saw Christ Jesus was looked upon of God; and should also be looked upon by us, as that common or public person, in whom the whole body of his elect are always to be considered and reckoned; that we fulfilled the law by him, died by him, rose from the dead by him, got the victory over sin, death, and hell, by him; when he died, we died; and so of his resurrection. "Thy dead men shall live together, with my dead body shall they arise," saith he. And again, "After two days he will revive us, and the third day we shall live in his sight." Which is now fulfilled by the sitting down of the Son of man on the right hand of the Majesty in the heavens, according to that of the Ephesians, "He hath raised us up together, and made us sit together in heavenly places in Christ Jesus."

Ah! these blessed considerations and Scriptures, with many others of like nature, were in those days made to spangle in mine eye, so that I have cause to say, "Praise ye the Lord God in his sanctuary, praise him in the firmament of his power: praise him for his mighty acts; praise him according to his excellent greatness.

Having thus in a few words given you a taste of the sorrow and affliction that my soul went under, by the guilt and terror that these my wicked thoughts did lay me under; and having given you also a touch of my deliverance therefrom, and of the sweet and blessed comfort I met with afterward, which comfort dwelt above a twelve-month with my heart, to my unspeakable admiration; I will now, (God willing,) before I proceed any further, give you in a word or two, what as I conceive, was the cause of this temptation; and also after that, what advantage at the last, it became unto my soul.

For the causes, I conceived they were principally two; of which two also I was deeply convinced all the time this trouble lay upon me. The first was, for that I did not, when I was delivered from the temptation that went before, still pray to God to keep me from the temptations that were to come; for though, as I can say in truth, my soul was much in prayer before this trial seized me; yet then I prayed only, or at the most principally, for the removal of present troubles, and for fresh discoveries of his love in Christ, which I saw afterward was not enough to do; I also should have prayed that the great God would keep me from the evil that was to come.

Of this I was made deeply sensible by the prayer of holy David, who, when he was under present mercy, yet prayed that God would hold him back from sin and temptation to come; "For then," said he, "shall I be upright, and I shall be innocent of the great transgression." By this very word was I galled and condemned quite through this long temptation.

That was also another word that did much condemn me for my folly, in the neglect of this duty: "Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." This I had not done, and therefore was suffered to sin and fall, according to what is written, "Pray that ye may not enter into temptation." And truly this very thing is to this day of such weight and awe upon me, that I dare not, when I come before the Lord, go off my knees, until I entreat him for help and mercy against the temptations that are to come; and I do beseech thee, reader, that thou learn to beware of my negligence, by the afflictions, that for this thing I did for days, and months, and years, with sorrow undergo.

Another cause of this temptation was, that I had tempted God; and on this manner did I do it: Upon a time my wife was great with child, and before her full time was come, her pangs, as of a woman in travail, were fierce and strong upon her, even as if she would have immediately fallen in labour, and been delivered of an untimely birth; now at this very time it was, that I had been so strongly tempted to question the being of God; wherefore, as my wife lay crying by me, I said, but with all secrecy imaginable, even thinking in my heart, "Lord, if now thou wilt remove this sad affliction from my wife, and cause that she be troubled no more therewith this night, (and now were her pangs just upon her,) then I shall know that thou canst discern the most secret thoughts of the heart."

I had no sooner said it in my heart, but her pangs were taken from her, and she was cast into a deep sleep, and so continued till morning; at this I greatly marvelled, not knowing what to think: but after I had been awake a good while and heard her cry no more, I fell asleep also; so when I awaked in the morning, it came upon me again, even what I had said in my heart the last night, and how the Lord had showed me, that he knew my secret thoughts, which was a great astonishment unto me for several weeks after.

Well, about a year and a half afterward, that wicked and sinful thought, of which I have spoken before, went through my wicked heart, even this thought, "Let Christ go if he will:" so when I had fallen under guilt for this, the remembrance of my other thought, and of the effect thereof, would also come upon me with this retort, which also carried rebuke along with it, "Now you may see that God doth know the most secret thoughts of the heart."

And with this, that of the passages that were betwixt the Lord and his servant Gideon fell upon my spirit; how because that Gideon tempted God with his fleece, both wet and dry, when he should have believed and ventured upon his words; therefore the Lord did afterward so try him, as to send him against an innumerable company of enemies, and that too, as to outward appearance, without any strength or help. Thus he served me, and that justly; for I should have believed his word, and not have put an *if* upon the all-seeingness of God.

And now to show you something of the advantages that I also have gained by this temptation: And, first, by this I was made continually to possess in my soul a very wonderful sense both of the blessing and glory of God, and of his beloved Son; in the temptation that

went before, my soul was perplexed with unbelief, blasphemy, hardness of heart, questions about the being of God, Christ, the truth of the word, and certainty of the world to come; I say, then I was greatly assaulted and tormented with atheism, but now the case was otherwise; now was God and Christ continually before my face, though not in a way of comfort, but in a way of exceeding dread and terror. The glory of the holiness of God, did at this time break me to pieces; and the bowels and compassion of Christ did break me as on the wheel; for I could not consider him but as a lost and rejected Christ, the remembrance of which was as the continual breaking of my bones.

The Scriptures also were wonderful things unto me; I saw that the truth and verity of them were the keys of the kingdom of heaven; those that the Scriptures favour, they must inherit bliss; but those that they oppose and condemn, must perish for evermore. Oh! this word, "For the Scriptures cannot be broken," would rend the caul of my heart; and so would that other, "Whose sins ye remit, they are remitted; but whose sins ye retain, they are retained." Now I saw the apostles to be the elders of the city of refuge, those that they were to receive in, were received to life; but those that they shut out were to be slain by the avenger of blood.

Oh! one sentence of the Scripture did more afflict and terrify my mind, I mean those sentences that stood against me, (as sometimes I thought every one of them did,) more, I say, than any army of forty thousand men that might come against me. Woe be to him against whom the Scriptures bend themselves!

By this temptation I was made to see more into the nature of the promises than ever I had before; for I lay now trembling under the mighty hand of God, continually torn and rent by the thundering of his justice; this made me with careful heart, and watchful eye, with great fearfulness to turn over every leaf, and with much diligence mixed with trembling, to consider every sentence, together with its natural force and latitude.

By this temptation also I was greatly holden off from my former foolish practice of putting by the word of promise when it came into my mind; for now, though I could not suck that comfort and sweetness from the promise, as I had done at other times, yet like to a man sinking, I would catch at all I saw. Formerly I thought I might not meddle with the promise, unless I felt its comfort, but now it was time thus to do; the avenger of blood too hardly did pursue me.

Now therefore was I glad to catch at that word, which yet I feared I had no ground or right to own; and even to leap into the bosom of that promise, that yet I feared did shut its heart against me. Now also I would labour to take the word as God hath laid it down, without restraining the natural force of one syllable thereof. Oh! what did I see in that blessed 6th chapter of St. John: "And him that cometh unto me, I will in no wise cast out." Now I began to consider that God hath a bigger mouth to speak with, than I had a heart to conceive with; I thought also with myself, that he spake not his words in haste, or in an unadvised heat, but with infinite wisdom and judgment, and in very truth and faithfulness. (2 Sam. iii. 28.)

I would in these days, often in my greatest agonies, even flounce towards the promise, as the horses do towards sound ground that yet stick in the mire; concluding, though as one almost bereft of his wits through fear, on this will I rest and stay, and leave the fulfilling of it to the God of heaven that made it. Oh! many a pull hath my heart had with Satan, for that blessed 6th chapter of St. John. I did not now, as at other times, look principally for comfort, though, oh, how welcome would it have been unto me! But now a word, a word to lean a weary soul upon, that it might not sink for ever! it was that I hunted for.

Yea, often when I have been making to the promise, I have seen as if the Lord would refuse my soul for ever, I was often as if I had run upon the pikes, and as if the Lord had thrust at me, to keep me from him, as with a flaming sword. Then would I think of Esther, who went to petition the king contrary to law. (Esther iv. 16.) I thought also of Benhadad's servants, who went with ropes upon their heads to their enemies for mercy, (1 Kings xx. 31.) &c. The woman of Canaan also, that would not be daunted, though called dog by Christ, (Matt. xv. 22,) &c., and the man that went to borrow bread at midnight, (Luke i. 5, 6, 7, 8,) &c., were also great encouragement to me.

I never saw those heights and depths in grace, and love, and mercy, as I saw after this temptation; great sins do draw out great grace; and where guilt is most terrible and fierce, there the mercy of God in Christ, when showed to the soul, appears most high and mighty. When Job had passed through his captivity, he had

twice as much as he had before. (Job xlii. 13.) Blessed be God for Jesus Christ our Lord. Many other things I might here make observation of, but I would be brief, and therefore shall at this time omit them; and do pray God that my harms may make others fear to offend, lest they also be made to bear the iron yoke as I did. I had two or three times, at or about my deliverance from this temptation, such strange apprehensions of the grace of God, that I could hardly bear up under it; it was so out of measure amazing, when I thought it could reach me, that I do think if that sense had abode long upon me, it would have made me incapable for business.

Now I shall go forward to give you a relation of other of the Lord's dealings with me at suudry other seasons, and of the temptations I then did meet withal. I shall begin with what I met with when first I did join in fellowship with the people of God in Bedford. After I had propounded to the church, that my desire was to walk in the order and ordinances of Christ with them, and was also admitted by them; while I thought of that blessed ordinance of Christ, which was his last supper with his disciples before his death, that Scripture, "Do this in remembrance of me," was a very precious word unto me; for by it the Lord did come down upon my conscience with the discovery of his death for my sins; and as I then felt, did as if he plunged me in the virtue of the same. But behold, I had not been long a partaker at that ordinance, but such fierce and sad temptation did attend me at all times therein, both to blaspheme the ordinance, and to wish some deadly thing to those that then did eat thereof; that lest I should at any time be guilty of consenting to these wicked and fearful thoughts, I was forced to bend myself all the while, to pray to God to keep me from such blasphemies; and also to cry to God to bless the bread and cup to them, as it were from mouth to mouth. The reason of this temptation, I have thought since, was because I did not with that reverence that became me, at first approach to partake thereof.

Thus I continued for three quarters of a year, and could never have rest nor ease; but at last the Lord came in upon my soul with that same Scripture, by which my soul was visited before; and after that, I have been usually very well and comfortable in the partaking of that blessed ordinance; and have, I trust, therein discerned the Lord's body, as broken for my sins, and that his precious blood had been shed for my transgressions.

Upon a time I was something inclining to a consumption, wherewith about the spring I was suddenly and violently seized, with much weakness in my outward man; insomuch that I thought I could not live. Now began I afresh to give myself up to a serious examination after my state and condition for the future, and of my evidences for that blessed world to come; for it hath, I bless the name of God, been my usual course, as always, so especially in the day of affliction, to endeavour to keep my interest in the life to come, clear before mine eyes.

But I had no sooner began to recall to mind my former experience of the goodness of God to my soul, but there came flocking into my mind an innumerable company of my sins and transgressions; amongst which these were at this time most to my affliction, namely, my deadness, dulness, and coldness in my holy duties; my wanderings of heart, my wearisomeness in all good things, my want of love to God, his ways and people, with this at the end of all, "Are these the fruits of Christianity? Are these the tokens of a blessed man?"

At the apprehensions of these things my sickness was doubled upon me, for now I was sick in my inward man, my soul was clogged with guilt; now also was my former experience of God's goodness to me, quite taken out of my mind, and hid as if they had never been, or seen; now was my soul greatly pinched between these two considerations, "Live I must not, die I dare not." Now I sunk and fell in my spirit, and was giving up all for lost; but as I was walking up and down in the house, as a man in a most woeful state, that word of God took hold of my heart, "Ye are justified freely by his grace, through the redemption that is in Christ Jesus." But oh! what a turn it made upon me!

Now was I as one awaked out of some troublesome sleep and dream; and listening to this heavenly sentence, I was as if I had heard it thus spoken to me: "Sinner, thou thinkest, that because of thy sins and infirmities, I cannot save thy soul; but behold, my Son is by me, and upon him I look, and not on thee, and shall deal with thee according as I am pleased with him." At this I was greatly enlightened in my mind, and made to understand, that if God could justify a sinner at any time, it was but his looking upon Christ, and

imputing of his benefits to us, and the work was forthwith done.

And as I was thus in a muse, that Scripture also came with great power upon my spirit, "Not by the works of righteousness that we have done, but according to his mercy he hath saved us." Now was I got on high, I saw myself within the arms of grace and mercy; and though I was before afraid to think of a dying hour, yet, now I cried, "Let me die." Now death was lovely and beautiful in my sight, for I saw, "We shall never live indeed, till we be gone to the other world." Oh! methought this life is but a slumber, in comparison with that above. At this time also I saw more in these words, "Heirs of God," than ever I shall be able to express while I live in this world. "Heirs of God!" God himself is the portion of the saints. This I saw and wondered at, but cannot tell you what I saw.

Again, I was at another time very ill and weak, all that time also the tempter did beset me strongly, (for I find that he is much for assaulting the soul when it begins to approach towards the grave; then is his opportunity,) labouring to hide from me my former experience of God's goodness: also setting before me the terrors of death, and the judgment of God, insomuch that at this time, through my fear of miscarrying for ever, (should I now die,) I was as one dead before death came, and was as if I had felt myself already descending into the pit; methought I said, there was no way, but to hell I must; but behold, just as I was in the midst of those fears, these words of the angel's carrying Lazarus into Abraham's bosom darted in upon me, as who should say, "So it shall be with thee when thou dost leave this world." This did sweetly revive my spirits, and help me to hope in God; which when I had with comfort mused on a while, that word fell with great weight upon my mind, "O death, where is thy sting? O grave, where is thy victory?" At this I became both well in my body and mind at once, for my sickness did presently vanish, and I walked comfortably in my work for God again.

At another time, though just before I was pretty well and savoury in my spirit, yet suddenly there fell upon me a great cloud of darkness, which did so hide from me the things of God and Christ, that I was as if I had never seen or known them in my life. I was also so overrun in my soul with a senseless, heartless frame of spirit, that I could not feel my soul to move or stir after grace and life by Christ; I was as if my loins were broken, or as if my hands and feet had been tied or bound with chains. At this time also I felt some weakness to seize upon my outward man, which made still the other affliction the more heavy and uncomfortable to me.

After I had been in this condition some three or four days, as I was sitting by the fire, I suddenly felt this word to sound in my heart, "I must go to Jesus," at this my former darkness and atheism fled away, and the blessed things of heaven were set within my view. While I was on this sudden thus overtaken with surprise, "Wife," said I, "is there ever such a Scripture, 'I must go to Jesus?'" She said she could not tell; therefore I stood musing still, to see if I could remember such a place; I had not sat above two or three minutes, but that came bolting in upon me, "And to an innumerable company of angels;" and withal the 12th chapter of Hebrews, about the Mount Sion was set before mine eyes.

Then with joy I told my wife, "Oh! now I know, I know!" But that night was a good night to me, I never had but few better; I longed for the company of some of God's people, that I might have imparted unto them what God had showed me. Christ was a precious Christ to my soul that night; I could scarce lie in my bed for joy, and peace, and triumph, through Christ. This great glory did not continue upon me until morning, yet the 12th chapter of the Hebrews was a blessed Scripture to me for many days together after this.

The words are these: "Ye are come to Mount Sion, to the city of the living God, to the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the first-born, which are written in heaven; to God the Judge of all, and to the spirits of just men made perfect, and to Jesus, the Mediator of the New Testament, and to the blood of sprinkling, that speaketh better things than that of Abel." Through this sentence the Lord led me over and over, first to this word, and then to that; and showed me wonderful glory in every one of them. These words also have oft since that time, been great refreshment to my spirit. Blessed be God for having mercy on me!

A BRIEF ACCOUNT OF THE AUTHOR'S CALL TO THE WORK OF THE MINISTRY.

And now I am speaking my experience, I will in this place thrust in a word or two concerning my preaching the word, and of God's dealing with me in that particular also. After I had been about five or six years awakened, and helped myself to see both the want and worth of Jesus Christ our Lord, and also enabled to venture my soul upon him; some of the most able among the saints with us, I say, the most able for judgment and holiness of life, as they conceived, did perceive that God had counted me worthy to understand something of his will in his holy and blessed word, and had given me utterance in some measure, to express what I saw to others, for edification; therefore they desired me, and that with much earnestness, that I would be willing at sometimes, to take in hand, in one of the meetings, to speak a word of exhortation unto them.

To which, though at the first it did much dash, and abash my spirit, yet being still by them desired and entreated, I consented to their request, and did twice, at two several assemblies, but in private, though with much weakness and infirmity, discover my gift amongst them; at which they not only seemed to be, but did solemnly protest, as in the sight of the great God, they were both affected and comforted; and gave thanks to the Father of mercies, for the grace bestowed on me.

After this, sometimes, when some of them did go into the country to teach, they would also that I should go with them; where, though as yet, I did not, nor durst not, make use of my gift in an open way, yet more privately, still, as I came amongst the good people in those places, I did sometimes speak a word of admonition unto them also, the which they, as the other, received with rejoicing at the mercy of God to me-ward, professing their souls were edified thereby.

Wherefore to be brief, at last, being still desired by the church, after some solemn prayer to the Lord, with fasting, I was more particularly called forth, and appointed to a more ordinary and public preaching of the word, not only to and amongst them that believed, but also to offer the Gospel to those who had not yet received the faith thereof; about which time I did evidently find in my mind a secret pricking forward thereto; though I bless God, not for desire of vain glory, for at that time I was most sorely afflicted with the fiery darts of the devil, concerning my eternal state.

But yet I could not be content, unless I was found in the exercise of my gift, unto which also I was greatly animated, not only by the continual desires of the godly, but also by that saying of Paul to the Corinthians: "I beseech you, brethren, (ye know the household of Stephanus, that it is the first fruits of Achaia, that they have addicted themselves to the ministry of the saints,) that ye submit yourselves unto such, and to every one that helpeth with us, and laboureth."

By this text I was made to see that the Holy Ghost never intended that men who have gifts and abilities, should bury them in the earth, but rather did command and stir up such to the exercise of their gift, and also did commend those that were apt and ready so to do. "They have addicted themselves to the ministry of the saints." This Scripture, in these days, did continually run in my mind, to encourage me, and strengthen me in this my work for God. I have also been encouraged from several other Scriptures and examples of the godly, both specified in the word, and other ancient histories. (Acts viii. 4, and xviii. 24, 25. 1 Peter iv. 10. Rom. xii. 6. Fox's Acts and Monuments.)

Wherefore, though of myself of all the saints the most unworthy, yet I, but with great fear and trembling at the sight of my own weak-

ness, did set upon the work, and did according to my gift, and the proportion of my faith, preach that blessed Gospel that God has showed me in the holy word of truth; which when the country understood, they came in to hear the word by hundreds, and that from all parts, though upon divers and sundry accounts.

And I thank God, that he gave unto me some measure of bowels and pity for their souls, which also did put me forward to labour, with great diligence and earnestness, to find out such a word as might, if God would bless it, lay hold of, and awaken the conscience, in which also the good Lord had respect to the desire of his servant; for I had not preached long, before some began to be touched, and greatly afflicted in their minds at the apprehension of the greatness of their sin, and of their need of Jesus Christ.

But I first could not believe that God should speak by me to the heart of any man, still counting myself unworthy; yet those who were thus touched, would love me, and have a particular respect for me; and though I did put it from me, that they should be awakened by me, still they would confess it, and affirm it before the saints of God; they would also bless God for me, (unworthy wretch that I am!) and count me God's instrument that showed to them the way of salvation.

Wherefore seeing them in both their words and deeds to be so constant, and also in their hearts so earnestly pressing after the knowledge of Jesus Christ, rejoicing that ever God did send me where they were; then began I to conclude it might be so, that God had owned in his work such a foolish one as I, and then came that word of God to my heart, with much sweet refreshment, "The blessing of them that were ready to perish is come upon me; yea, I caused the widow's heart to sing for joy."

At this therefore, I rejoiced; yea, the tears of those whom God did awaken by my preaching would be both solace and encouragement to me; I thought on those sayings, "Who is he that maketh me glad, but the same that is made sorry by me?" And again, "Though I be not an apostle to others, yet doubtless I am unto you; for the seal of my apostleship are ye in the Lord." These things therefore, were as another argument unto me, that God had called me to, and stood by me in this work.

In my preaching of the word, I took special notice of this one thing, namely, that the Lord did lead me to begin where his word begins with sinners; that is, to condemn all flesh, and to open and allege, that the curse of God by the law, doth belong to, and lay hold on all men as they come into the world, because of sin. Now this part of my work I fulfilled with great sense; for the terrors of the law, and the guilt of my transgressions, lay heavy on my conscience; I preached what I felt, what I smartingly did feel; even that under which my poor soul did groan and tremble to astonishment.

Indeed, I have been as one sent to them from the dead; I went myself in chains, to preach to them in chains; and carried that fire in my own conscience, that I persuaded them to be aware of. I can truly say, and that without dissembling, that when I have been to preach, I have gone full of guilt and terror, even to the pulpit door, and there it hath been taken off, and I have been at liberty in my mind until I have done my work; and then immediately, even before I could get down the pulpit stairs, I have been as bad as I was before; yet God carried me on, but surely with a strong hand, for neither guilt nor hell could take me off my work.

Thus I went on for the space of two years, crying out against men's sins, and their fearful state because of them. After which the Lord came in upon my soul with some sure peace and comfort through Christ; for he did give me many sweet discoveries of his blessed grace through him. Wherefore now I altered in my preaching, (for still I preached what I saw and felt;) now therefore I did much labour to hold forth Jesus Christ in all his offices, relations, and benefits unto the world, and did strive also to discover, to condemn, and remove those false supports and props on which the world doth lean, and by them fall and perish. On these things also I stayed as long as on the other.

After this, God led me into something of the mystery of the union of Christ; wherefore that I discovered and showed to them also. And when I had travelled through these three chief points of the word of God, about the space of five years or more, I was caught in my present practice, and cast into prison, where I have lain above as long again to confirm the truth by way of suffering, as I was before in testifying of it according to the Scriptures, in a way of preaching.

When I had been preaching, I thank God, my heart hath often all the time of this and the other exercise, with great earnestness cried to God that he would make the word effectual

to the salvation of the soul; still being grieved lest the enemy should take the word away from the conseienee, and so it should become unfruitful; wherefore I should labour so to speak the word, as that thereby, if it were possible, the sin and person guilty might be particularized by it.

Also when I have done the exercise, it hath gone to my heart, to think the word should now fall as rain on stony places; still wishing from my heart, Oh, that they who have heard me speak this day, did but see as I do, what sin, death, hell, and the cursc of God is; and also what the grace, and love, and mercy of God is, through Christ, to men in sueh a case as they are, who are yet estranged from Lim. And indeed I did often say in my heart before the Lord, "That if to be hanged up presently before their eyes, would be a means to awaken them, and confirm them, in the truth, I gladly should be contented."

For I have been in my preaching, especially when I have been engaged in the doctrine of life by Christ without works, as if an angel of God had stood by at my baek to encourage me. Oh! it hath been with such power and heavenly evidence upon my own soul, while I have been labouring to unfold it, to demonstrate it, and to fasten it upon the conseiences of others, that I could not be eontented with saying, "I believe, and am sure;" methought I was more than sure, (if it be lawful to express myself,) that those things whieh then I asserted, were true.

When I first went to preach the word abroad, the doctors and priests of the country did open wide against me; but I was persuaded of this, not to render railing for railing; but to see how many of their carnal professors I could convince of their miserable state by the law, and of the want and worth of Christ; for, thought I, "This shall answer for me in time to eome, when they shall be for my hire before their faee."

I never cared to meddle with things that were controverted, and in dispute among the saints, espeeially things of the lowest nature; yet it pleased me mueh to eontend with great earnestness for the word of faith, and the remission of sins by the death and sufferings of Jesus: but I say, as to other things, I should let them alone, because I saw they engendered strife, and because that they neither in doing, nor in leaving undone, did commend us to God to be his; besides, I saw my work before me did run in another channel, eveu to earry an awakening word; to that therefore I did stick and adhere.

I never endeavoured to, nor durst make use of other men's lines, (Rom. xv. 18,) (though I do not condemn all that do;) for I verily thought, and found by experienee, that what was taught me by the word and Spirit of Christ, eould be spoken, maintained, and stood to by the soundest and best-established conscience; and though I will not now speak all that I know in this matter, yet my experieuce hath more interest in that text of Seripture, (Gal. i. 11, 12,) than mauy amongst men are aware.

If any of those who were awakened by my ministry, did after that fall back, (as sometimes too many did,) I can truly say, their loss hath been more to me, thau if my own children, begotten of my own body, had been going to the grave. I think verily, I may speak it without any offence to the Lord, nothing has gone so near me as that; unless it was the fear of the loss of the salvation of my own soul. I have eounted as if I had goodly buildings and lordships iu those plaees where my children were born: my heart hath been so wrapped up in the glory of this exeellent work, that I counted myself more blessed and honoured of God by this, than if he had made me emperor of the Christian world, or the lord of all the glory of the earth without it! Oh these words! "He that converteth a sinner from the error of his way, doth save a soul from death. The fruit of the righteous is a tree of life; and he that winneth souls is wise. They that be wise shall shine as the brightness of the firmament, aud they that turn many to righteousness as the stars for ever aud ever. For what is our hope, our joy, or crown of rejoicing? Are not ye even in the presence of our Lord Jesus Christ at his eoming? For ye are our glory and joy." These, I say, with many others of a like nature, have beeu great refreshments to me.

I have observed, that where I have had a work to do for God, I have had first, as it were, the going of God upon my spirit, to desire I might preach there: I have also observed, that sueh and sueh souls in particular, have been strongly set upon my heart, and I stirred up to wish for their salvation; and that these very souls have, after this, been given in as the fruits of my ministry. I have observed, that a word cast in by the by, hath done more execution in a sermon, than all that was spoken besides; sometimes also, when I have thought

I did no good, then I did the most of all; and at other times, when I thought I should catch them, I have fished for nothing.

I have also observed that where there has been a work to do upon sinners, there the devil hath begun to roar in the hearts and by the mouths of his servants; yea, often times, when the wicked world hath raged most, there hath been souls awakened by the word; I could instance particulars, but I forbear.

My great desire in my fulfilling my ministry was to get into the darkest places of the country, even amongst those people that were farthest off of profession; yet not because I could not endure the light, (for I feared not to show my Gospel to any,) but because I found my spirit did lean most after awakening and converting work, and the word that I carried did lean itself most that way also: "Yea so have I strived to preach the Gospel, not where Christ was named, lest I should build upon another man's foundation."

In my preaching I have really been in pain, and have as it were, travailed to bring forth children to God; neither could I be satisfied unless some fruits did appear in my work. If I were fruitless it mattered not who commended me; but if I were fruitful, I cared not who did condemn. I have thought of that, "Lo! children are an heritage of the Lord; and the fruit of the womb is his reward. As arrows in the hands of a mighty man, so are children of the youth. Happy is the man that hath filled his quiver full of them; they shall not be ashamed, but they shall speak with the enemies in the gate."

It pleased me nothing to see people drink in my opinions, if they seemed ignorant of Jesus Christ, and the worth of their own salvation, sound conviction for sin, especially unbelief, and an heart set on fire to be saved by Christ, with strong breathings after a truly sanctified soul; that it was that delighted me; those were the souls I counted blessed.

But in this work, as in all other, I had my temptations attending me, and that of divers kinds, as sometimes I should be assaulted with great discouragements therein, fearing that I should not be able to speak a word at all to edification; nay, that I should not be able to speak sense to the people; at which times I should have such a strange faintness and strengthlessness seize upon my body, that my legs have scarce been able to carry me to the place of exercise.

Sometimes again, when I have been preaching, I have been violently assaulted with thoughts of blasphemy, and strongly tempted to speak the words with my mouth before the congregation. I have also at sometimes, even when I have begun to speak the word with much clearness, evidence, and liberty of speech, yet been before the ending of that opportunity, so blinded and so estranged from the things I have been speaking, and have been also so straitened in my speech, as to utterance before the people, that I have been as if I had not known, or remembered what I have been about; or as if my head had been in a bag all the time of my exercise.

Again, when as sometimes I have been about to preach upon some smart and searching portion of the word, I have found the tempter suggest, "What! will you preach this? This condemns yourself; of this your own soul is guilty; wherefore, preach not of this at all; or if you do, so mince it as to make way for your own escape; lest instead of awakening others, you lay that guilt upon your own soul, that you will never get from under."

But I thank the Lord, I have been kept from consenting to these so horrid suggestions, and have, rather as Samson, bowed myself with all my might, to condemn sin and transgression wherever I found it; yea, though therein also, I did bring guilt upon my own conscience. Let me die, thought I, with the Philistines, rather than deal corruptly with the blessed word of God. "Thou that teachest another, teachest not thou thyself?" It is far better that thou do judge thyself, even by preaching plainly to others, than thou, to save thyself, imprison the truth in unrighteousness. Blessed be God for help in this also.

I have also, while found in this blessed work of Christ, been often tempted to pride and liftings up of heart; and though I dare not say I have not been affected with this, yet truly the Lord, of his precious mercy, hath so carried it towards me, that for the most part I have had but small joy to give way to such a thing; for it hath been my every day's portion, to be let into the evil of my own heart, and still made to see such a multitude of corruptions and infirmities therein, that it hath caused hanging down of the head, under all my gifts and attainments. I have felt this thorn in the flesh, the very mercy of God to me.

I have had also together with this, some notable place or other of the word presented before me, which word hath contained in it

some sharp and piercing sentenee eoneerning the perishing of the soul, notwithstanding gifts and parts; as for instanee, that hath been of great use to me, "Though I speak with the tongues of men and angels, and have not eharity, I am become as a sounding brass and a tinkling eymbal."

A tinkling eymbal is an instrument of music with whieh a skilful player can make sueh melodious and heart-inflaming music, that all who hear him play, ean scareely hold from daneing; and yet behold the eymbal hath not life, neither comes the music from it, but because of the art of him that plays therewith; so then the instrument at last may come to naught and perish, though in times past such music hath been made upon it.

Just thus I saw it was, and will be, with them that have gifts, but want saving grace; they are in the hand of Christ, as the eymbal in the hand of David; and as David could with the cymbal make that mirth in the service of God, as to elevate the hearts of the worshippers, so Christ can use these gifted men, as with them to affeet the souls of his people in his chureh; yet when he hath done all, hang them by, as lifeless, though sounding cymbals.

This consideration therefore, together with some others, were for the most part, as a maul on the head of pride, and desire of vain glory. What, thought I, shall I be proud beeause I am a sounding brass? Is it so mueh to be a fiddle? Hath not the least creature that hath life, more of God in it than these? Besides I knew it was love should never die, but these must eease and vanish; so I concluded, a little grace, a little love, a little of the true fear of God, is better than all the gifts; yea, and I am fully eonvineed of it, that it is possible for souls that can searee give a man an answer, but with great confusion as to method; I say it is possible for them to have a thousand times more graee, and to be more in the love and favour of the Lord, than some who by the virtue of the gift of knowledge, can deliver themselves like angels.

Thus therefore I came to perceive, that though gifts in themselves were good, to the thing for whieh they are designed, to wit, the edifieation of others, yet empty, and without power to save the soul of him that hath them if they be alone. Neither are they, as so, any sign of a man's state to be happy, being only a dispensation of God to some, of whose improvement, or non-improvement, they must when a little love more is over, give an account to him that is ready to judge the quick and dead.

This showed me too, that gifts being alone, were dangerous, not in themselves, but because of those evils that attend them that have them, to wit, pride, desire of vain glory, self-eoneeit, etc., all which are easily blown up at the applause and condemnation of every unadvised Christian, to the endangering of a poor creature to fall into the eondemnation of the devil.

I saw therefore, that he that hath gifts, had need to be let into a sight of the nature of them, to wit, that they come short of making of him to be in a truly saved condition, lest he rest in them, and so fall short of the graee of God.

He hath cause also to walk humbly with God and be little in his own eyes, and to remember withal, that his gifts are not his own, but the church's; and that by them he is made a servant to the church; and he must give at last an aceount of his stewardship unto the Lord Jesus, and to give a good account will be a blessed thing.

Let all men therefore, prize a little with the fear of the Lord, (gifts indeed are desirable;) but yet great grace and smaller gifts are better than great gifts and no graee. It doth not say, the Lord gives gifts and glory, but the Lord gives grace and glory; and blessed is sueh an one, to whom the Lord gives graee, true grace, for that is a certain forerunner of glory.

But when Satan perceived that his thus tempting and assaulting me, would not answer his design; to wit, to overthrow the ministry, and make it ineffeetual, as to the ends thereof; then he tried another way, whieh was, to stir up the minds of the ignorant and malicious to load me with slanders and reproaches: now therefore, I may say, that what the devil could devise, and his instruments invent, was whirled up and down the country against me, thinking, as I said, that by that means they should make my ministry to be abandoned.

It began therefore to be rumoured up and down among the people, that I was a witch, a jesuit, a highwayman, and the like.

To all which, I shall only say, God knows that I am innocent. But as for mine accusers, let them provide themselves to meet me before the tribunal of the Son of God, there to answer for all these things, with all the rest of their iniquities, unless God shall give them repentance for them, for the which I pray with all my heart.

But that which was reported with the boldest confidence, was that I had my misses, my whores, my bastards, yea, two wives at once, and the like. Now these slanders, with the other, I glory in, because but slanders, foolish or knavish lies, and falsehoods cast upon me by the devil and his seed. And should I not be dealt with thus wickedly by the world, I should want one sign of a saint, and a child of God. "Blessed are ye," said the Lord Jesus, "when men shall revile, and persecute you, and shall say all manner of evil of you falsely for my sake. Rejoice and be exceeding glad, for great is your reward in heaven; for so persecuted they the prophets which were before you."

These things therefore, upon my own account troubled me not; no, though they were twenty times more than they are. I have a good conscience, and whereas they speak evil of me, as an evil-doer, they shall be ashamed that falsely accuse my good conversation in Christ.

So then, what shall I say to those who have thus bespattered me? Shall I threaten them? Shall I chide them? Shall I flatter them? Shall I entreat them to hold their tongues? No, not I. Were it not for that these things make them ripe for damnation that are the authors and abettors, I would say unto them, "Report it," because it will increase my glory.

Therefore I bind these lies and slanders to me as an ornament; it belongs to my Christian profession to be vilified, slandered, reproached, and reviled; and since all this is nothing else, as my God and my conscience do bear me witness, I rejoice in reproaches for Christ's sake.

Now, as Satan endeavoured, by reproaches and slanders to make me vile among my countrymen, that, if possible, my preaching might be made of none effect; so there was added hereto a long and tedious imprisonment, that thereby I might be frightened from the service of Christ, and the world terrified and made afraid to hear me preach. Of which I shall in the next place give you a brief account.

A BRIEF ACCOUNT OF THE AUTHOR'S IMPRISONMENT.*

HAVING made profession of the glorious Gospel of Christ a long time, and preached the same about five years, I was apprehended at a meeting of good people in the country; among whom had they let me alone I should have preached that day; but they took me away from amongst them, and had me before a justice; who, after I had offered security for my appearing the next sessions, yet committed me, because my sureties would not consent to be bound, that I should preach no more to the people.

At the sessions after, I was indicted for an upholder and maintainer of unlawful assemblies and conventicles, and for not conforming to the national worship of the Church of England; and after some conference there with the justices, they taking my plain dealing with them for a confession, as they termed it, of the indictment, did sentence me to a perpetual banishment, because I refused to conform. So being again delivered up to the jailer's hands, I was had home to prison, and there have lain now complete twelve years, waiting to see what God would suffer these men to do with me.

In which condition I have continued with much content, through grace; but have met with many turnings and goings upon my heart, both from the Lord, Satan, and my own corruptions: by all which, glory be to Jesus Christ, I have also received, among many things, much conviction, instruction, and understanding; of which at large I shall not here discourse; only give you a hint or two, a word that may stir up the godly to bless God and to pray for me; and also to take encouragement, should the case be their own, not to fear what man can do unto them.

I never had in all my life so great an inlet into the word of God as now. Those Scriptures that I saw nothing in before, are made in this place and state to shine upon me. Jesus Christ also was never more real and apparent than now: here I have seen and felt him indeed. Oh that word! "We have not preached unto you cunningly devised fables;" and that, "God raised Christ from the dead, and gave him glory, that your faith and hope might be in God," were blessed words unto me, in this my imprisoned condition.

These three or four Scriptures also have been great refreshments in this condition to me, (John xiv. 1, 2, 3, 4. John xvi. 33. Col. iii. 3, 4. Heb. xii. 22, 23, 24.) So that sometimes, when I have been in the savour of them, I have been able "to laugh at destruction, and to fear neither the horse nor his rider." I have had sweet sights of the forgiveness of my sins in this place, and of my being with Jesus in another world. Oh the Mount Sion, the heavenly Jerusalem, the innumerable company of angels and God the Judge of all, and the spirits of just men made perfect, and Jesus, have been sweet unto me in this place! I have seen that here, which I am persuaded I shall never, while in this world, be able to express. I have seen a truth in this Scripture, "Whom having not seen ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable, and full of glory."

I never knew what it was for God to stand by me at all turns, and at every offer of Satan to afflict me, &c., as I have found him since I came in hither; for look how fears have presented themselves, so have supports and encouragements; yea, when I have started, even as it were at nothing else but my shadow, yet God, as being very tender of me, hath not suffered me to be molested, but would, with one Scripture or another, strengthen me against all, insomuch that I have often said, "Were it lawful, I could pray for greater trouble, for the greater comfort's sake."

Before I came to prison, I saw what was

* For a more particular account of his trial and imprisonment, see page 677, Vol. II.

a-coming; and had especially two considerations warm upon my heart. The first was, how to be able to encounter death, should that be here my portion. For the first of these, that Scripture was great information to me, namely, to pray to God "to be strengthened with all might, according to his glorious power, unto all patience and long suffering with joyfulness." I could seldom go to prayer before I was imprisoned, but for not so little as a year together, this sentence, or sweet petition, would, as it were, thrust itself into my mind, and persuade me, that if ever I would go through long suffering I must have patience, especially if I would endure it joyfully.

As to the second consideration, that saying was of great use to me, "But we had the sentence of death in ourselves that we might not trust in ourselves, but in God that raiseth the dead." By this Scripture I was made to see, that if ever I would suffer rightly, I must first pass a sentence of death upon every thing that can properly be called a thing of this life; even to reckon myself, my wife, my children, my health, my enjoyments, and all as dead to me, and myself as dead to them.

The second was, to live upon God that is invisible; as Paul said in another place, the way not to faint is, "to look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal, but the things which are not seen are eternal." And thus I reasoned with myself: If I provide only for a prison then the whip comes unawares; and so doth also the pillory. Again, if I only provide for these, then I am not fit for banishment. Further, if I conclude that banishment is the worst, then if death come I am surprised. So that I see the best way to go through sufferings, is to trust in God through Christ, as touching the world to come; and as touching this world, to "count the grave my house, to make my bed in darkness, and to say to corruption, Thou art my father; and to the worm, Thou art my mother and sister;" that is, to familiarize these things to me.

But notwithstanding these helps, I found myself a man encompassed with infirmities. The parting with my wife and poor children hath often been to me, in this place, as the pulling the flesh from my bones; and that not only because I am somewhat too fond of these mercies, but also because I should have often brought to my mind the many hardships, miseries, and wants that my poor family was likewise to meet with; especially my poor blind child, who lay nearer my heart than all I had beside. Oh! the thoughts of the hardships I thought my blind one might go under, would break my heart to pieces.

Poor child, thought I, what sorrow art thou like to have for thy portion in this world! Thou must be beaten, must beg, suffer hunger, cold, nakedness, and a thousand calamities, though I cannot now endure the wind should blow upon thee. But yet recalling myself, thought I, I must venture you all with God, though it goeth to the quick to leave you. Oh! I saw in this condition I was as a man who was pulling down his house upon the head of his wife and children; yet thought I, I must do it, I must do it. And now I thought on those two milch kine that were to carry the ark of God into another country, to leave their calves behind them.

But that which helped me in this temptation was divers considerations, of which three in special here I will name. The first was, the consideration of those two Scriptures, "Leave thy fatherless children, I will preserve them alive, and let thy widows trust in me:" and again, "The Lord said, Verily, it shall go well with thy remnant: verily, I will cause the enemy to entreat thee well in the time of evil," &c.

I had also this consideration, that if I should now venture all for God, I engaged God to take care of my concernments; but if I forsook him and his ways, for fear of any trouble that should come to me or mine, then I should not only falsify my profession, but should count also that my concernments were not so sure, if left at God's feet, whilst I stood to and for his name, as they would be, if they were under my own care, though with the denial of the way of God. This was a smarting consideration, and as spurs unto my flesh. That Scripture also greatly helped it to fasten the more upon me, where Christ prays against Judas, that God would disappoint him in his selfish thoughts, which moved him to sell his master. Pray read it soberly. (Ps. cix., 6, 7, 8, &c.)

I had also another consideration, and that was, the dread of the torments of hell, which I was sure they must partake of, that for fear of the cross, do shrink from their profession of Christ, his words and laws, before the sons of men. I thought also of the glory he had pre-

pared for those that in faith, and love and patience, stood to his ways before them. These things, I say, have helped me, when the thoughts of the misery that both myself and mine, might for the sake of my profession, be exposed to, hath lain pinching on my mind.

When I have indeed conceited, that I might be banished for my profession, then I have thought of that Scripture, "They were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins, and goatskins, being destitute, afflicted, tormented; of whom the world was not worthy;" for all they thought they were too bad to dwell and abide amongst them. I have also thought of that saying, "The Holy Ghost witnesseth in every city, that bonds and afflictions abide me." I have verily thought, that my soul and it have sometimes reasoned about the sore and sad estate of a banished and exiled condition, how they are exposed to hunger, to cold, to perils, to nakedness, to enemies, and a thousand calamities; and at last, it may be to die in a ditch, like a poor, forlorn, and desolate sheep. But I thanked God, hitherto I have not been moved by these most delicate reasonings, but rather by them more approved my heart to God.

I will tell you a pretty business: I was once above all the rest, in a very sad and low condition for many weeks, at which time also I being but a young prisoner, and not acquainted with the laws, had this lain much upon my spirit, "That my imprisonment might end at the gallows for aught that I could tell." Now therefore Satan laid hard at me, to beat me out of heart, by suggesting thus unto me: "But how if, when you come indeed to die, you should be in this condition; that is, as not to savour the things of God, nor to have any evidence upon your soul for a better state hereafter?" for indeed at that time all the things of God were hid from my soul.

Wherefore, when I at first began to think of this, it was a great trouble to me; for I thought with myself, that in the condition I now was, I was not fit to die; neither indeed did think I could, if I should be called to it; besides, I thought with myself, if I should make a scrambling shift to clamber up the ladder, yet I should, either with quaking, or other symptoms of fainting, give occasion to the enemy to reproach the way of God and his people, for their timorousness. This therefore lay with great trouble upon me; for methought I was ashamed to die with a pale face, and tottering knees in such a case as this.

Wherefore I prayed to God, that he would comfort me, and give strength to do and suffer what he should call me to. Yet no comfort appeared, but all continued hid. I was also at this time so really possessed with the thought of death, that oft I was as if on a ladder with a rope about my neck. Only this was some encouragement to me, I thought I might now have an opportunity to speak my last words unto a multitude which I thought would come to see me die; and, thought I, if it must be so, if God will but convert one soul by my last words, I shall not count my life thrown away, nor lost.

But yet all the things of God were kept out of my sight, and still the tempter followed me with, "But whither must you go when you die? What will become of you? Where will you be found in another world? What evidence have you for heaven and glory, and an inheritance among them that are sanctified?" Thus was I tossed for many weeks, and knew not what to do: at last this consideration fell with weight upon me, "That it was for the word and way of God that I was in this condition; wherefore I was engaged not to flinch an hair's breadth from it."

I thought also, that God might choose whether he would give me comfort now, or at the hour of death; but I might not therefore choose whether I would hold my profession or no. I was bound, but he was free; yea, it was my duty to stand to his word, whether he would ever look upon me, or save me at the last; wherefore, thought I, save the point being thus, I am for going on, and venturing my eternal state with Christ, whether I have comfort here or no. If God doth not come in, thought I, "I will leap off the ladder, even blindfold into eternity; sink or swim, come heaven, come hell. Lord Jesus, if thou wilt catch me, do; if not, I will venture for thy name."

I was no sooner fixed upon this resolution but the word dropped upon me, "Doth Job serve God for naught?" As if the accuser had said, "Lord, Job is no upright man; he serves thee for by-respects: hast thou not made an hedge about him?" &c. But put forth now thine hand, and touch all that he hath, and he will curse thee to thy face. How now, thought I, is this the sign of a renewed soul, to desire to serve God when all is taken from him? Is he a godly man that will serve God for nothing rather than give out? Blessed be God then, I

nope I have an upright heart; for I am resolved, God giving me strength, never to deny my profession, though I had nothing at all for my pains. And as I was thus considering, that Scripture was set before me, (Psalm xliv. 12, &c.)

Now was my heart full of comfort, for I hoped it was sincere. I would not have been without this trial for much; I am comforted every time I think of it; and I hope I shall bless God forever, for the teachings I have had by it. Many more of the dealings of God towards me I might relate, "but these out of the spoils won in battle have I dedicated to maintain the house of God."

THE CONCLUSION.

Of all the temptations that ever I met with in my life, to question the being of God, and truth of his Gospel, is the worst, and the worst to be borne. When this temptation comes, it takes away my girdle from me, and removeth the foundation from under me. Oh! I have often thought of that word, "Have your loins girt about with truth:" and of that, "When the foundations are destroyed, what can the righteous do?"

Sometimes, when, after sin committed, I have looked for sore chastisement from the hand of God, the very next that I have had from him hath been the discovery of his grace. Sometimes, when I have been comforted, I have called myself a fool for my so sinking under trouble. And then again, when I have been cast down, I thought I was not wise to give such way to comfort. With such strength and weight have both these been upon me.

I have wondered much at this one thing, that though God doth visit my soul with never so blessed a discovery of himself, yet I have found again, that such hours have attended me afterwards that I have been in my spirit so filled with darkness, that I could not so much as once conceive, what that God, and what that comfort was, with which I have been refreshed.

I have sometimes seen more in a line of the Bible, than I could well tell how to stand under; and yet at another time the whole Bible hath been to me as dry as a stick: or rather, my heart hath been so dead and dry unto it, that I could not conceive the least dram of refreshment though I have looked it all over.

Of all fears, they are best that are made, by the blood of Christ: and of all joy, that is the sweetest that is mixed with mourning over Christ: Oh! it is a goodly thing to be on our knees, with Christ in our arms, before God. I hope I know something of these things.

I find to this day seven abominations in my heart. 1. Inclining to unbelief. 2. Suddenly to forget the love and mercy that Christ manifesteth. 3. A leaning to the works of the law. 4. Wanderings and coldness in prayer. 5. To forget to watch for that I pray for. 6. Apt to murmur because I have no more, and yet ready to abuse what I have. 7. I can do none of those things which God commands me, but my corruptions will thrust in themselves. "When I would do good, evil is present with me."

These things I continually see and feel, and am afflicted and oppressed with; yet the wisdom of God doth order them for my good. 1. They make me abhor myself. 2. They keep me from trusting my heart. 3. They convince me of the insufficiency of all inherent righteousness. 4. They show me the necessity of flying to Jesus. 5. They press me to pray unto God. 6. They show me the need I have to watch and be sober. 7. And provoke me to pray unto God, through Christ, to help me, and carry me through this world.

A CONTINUATION OF MR. BUNYAN'S LIFE;

BEGINNING WHERE HE LEFT OFF, AND CONCLUDING WITH THE TIME AND MANNER OF HIS DEATH AND BURIAL; TOGETHER WITH HIS TRUE CHARACTER, &c.

READER, The painful and industrious author of this book has already given you a faithful and very moving relation of the beginning and middle of the days of his pilgrimage on earth; and since there yet remains somewhat worthy of notice and regard, which occurred in the last scene of his life; the which, for want of time, or for fear some over-censorious people should impute it to him as an earnest coveting of praise from men, he has not left behind him in writing; wherefore, as a true friend, and long acquaintance of Mr. Bunyan's, that his good end may be known, as his evil beginning, I have taken upon me, from my knowledge, and the best account given by other of his friends, to piece this to the thread too soon broke off, and so lengthen it out to his entering upon eternity.

He has told you at large, of his birth and education; the evil habits and corruptions of his youth; the temptations he struggled and conflicted so frequently with; the mercies, comforts, and deliverances he found; how he came to take upon him the preaching of the Gospel; the slanders, reproaches, and imprisonments that attended him, and the progress he notwithstanding made, by the assistance of God's grace, no doubt to the saving of many souls. Therefore take these things, as he himself has methodically laid them down in the words of verity; and so I pass on as to what remains.

After his being freed from his twelve years' imprisonment, and upwards, for nonconformity, wherein he had time to furnish the world with sundry good books, &c., and by his patience, to move Dr. Barlow, the then Bishop of Lincoln, and other churchmen, to pity his hard and unreasonable sufferings, so far as to stand very much his friends, in procuring his enlargement, or there perhaps he had died, by the noisomeness and ill usage of the place; being now, I say, again at liberty, and having, through mercy, shaken off his bodily fetters, for those upon his soul were broken before, by the abounding grace that filled his heart, he went to visit those that had been a comfort to him in his tribulation, with a Christian-like acknowledgment of their kindness and enlargement of charity; giving encouragement by his example, if it happened to be their hard haps to fall into affliction or trouble, then to suffer patiently for the sake of a good conscience, and for the love of God in Jesus Christ, towards their souls, and by many cordial persuasions, supported some, whose spirits began to sink low, through the fear of danger that threatened their worldly concernment, so that the people found a wonderful consolation in his discourse and admonitions.

As often as opportunity would admit, he gathered them together, though the law was then in force against meetings, in convenient places, and fed them with the sincere milk of the word, that they might grow in grace thereby. To such as were any where taken and imprisoned upon these accounts, he made it another part of his business to extend his charity, and gather relief for such of them as wanted.

He took great care to visit the sick, and strengthen them against the suggestions of the tempter, which at such times are very prevalent; so that they had cause for ever to bless God, who had put it into his heart, at such a time, to rescue them from the power of the roaring lion, who sought to devour them. Nor did he spare any pains or labour in travel, though to the remote counties, where he knew, or imagined any people might stand in need of his assistance; insomuch that some of these visitations that he made, which were two or three every year, some (though in a jeering

manner no doubt) gave him the epithet of *Bishop Bunyan*, whilst others envied him for his so earnestly labouring in Christ's vineyard; yet the seed of the word he all this while sowed in the hearts of his congregation, watered with the grace of God, brought forth in abundance, in bringing in disciples to the church of Christ.

Another part of his time he spent in reconciling differences, by which he hindered many mischiefs, and saved some families from ruin; and in some fallings-out, he was uneasy until he found a means to labour a reconciliation, and become a peace-maker, on whom a blessing is promised in holy writ; and indeed, in doing this good office he may be said to sum up his days, it being the last undertaking of his life, as will appear in the close of this paper.

When in the late reign, liberty of conscience was unexpectedly given and indulged to dissenters of all persuasions, his piercing wit penetrated the veil, and found that it was not for the dissenters' sakes they were so suddenly freed from the persecutions that had long lain heavy upon them, and set in a manner, on an equal foot with the church of England, which the papists were undermining, and about to subvert. He foresaw all the advantages that could redound to the dissenters, would have been no more than what Polyphemus, the monstrous giant of Sicily, would have allowed Ulysses, viz., That he would eat his men first, and do him the favour of being eaten last. For although Mr. Bunyan, following the examples of others, did lay hold of this liberty, as an acceptable thing in itself, knowing God as the only Lord of conscience, and that it is good at all times to do according to the dictates of a good conscience, and that the preaching the glad tidings of the Gospel is beautiful in the preacher; yet in all this he moved with caution and holy fear, earnestly praying for averting the impendent judgments, which he saw, like a black tempest, hanging over our heads for our sins, and ready to break upon us, and that the Ninevites' remedy was now highly necessary. Hereupon he gathered his congregation at Bedford, where he mostly lived, and had lived and spent the greater part of his life; and there being no convenient place to be had for the entertainment of so great a confluence of people as followed him, upon the account of his teaching, he consulted with them for the building of a meeting-house, to which they made their voluntary contributions, with all cheerfulness and alacrity; and the first time he appeared to edify, the place was so thronged, that many were constrained to stay without, though the house was very spacious, every one striving to partake of his instructions, that were of his persuasion, and show their good will towards him, by being present at the opening of the place. And here he lived in peace and quiet of mind, contenting himself with that little God had bestowed upon him, and sequestering himself from all secular employments to follow that of his call to the ministry; for as God said to Moses, he that made the lips and heart, can give eloquence and wisdom, without extraordinary acquirements in an university.

During these things there were regulators sent into all cities and towns corporate, to new-model the government in the magistracy, &c., by turning out some, and putting in others. Against this Mr. Bunyan expressed his zeal with some warmness, as foreseeing the bad consequence that would attend it, and laboured with his congregation to prevent their being imposed on in this kind: and when a great man in those days coming to Bedford upon some such errand, sent for him, as it is supposed, to give him a place of public trust, he would by no means come at him, but sent his excuse.

When he was at leisure from writing and teaching, he often came up to London, and there went among the congregations of the nonconformists, and used his talents to the great good-liking of the hearers; and even some, to whom he had been misrepresented, upon the account of his education, were convinced of his worth and knowledge in sacred things, as perceiving him to be a man of sound judgment, delivering himself plainly and powerfully; insomuch that many who came spectators for novelty, rather than to be edified and improved, went away well satisfied with what they heard; and wondered, as the Jews did at the apostles, viz., whence this man should have these things; perhaps not considering that God more immediately assists those that make it their business industriously and cheerfully to labour in his vineyard.

Thus he spent his latter years in imitation of his great Lord and Master, the ever-blessed Jesus; he went about doing good; so that the most prying critic, or even malice herself, is defied to find, even upon the narrowest search or observation, any sully or stain upon his reputation, with which he may be justly charged; and this we note, as a challenge to those that have had the least regard for him,

or them of his persuasion, and have one way or other appeared in the front of those that oppressed him; and for the turning whose hearts, in obedience to the commission and commandment given him of God, he frequently prayed, and sometimes sought a blessing for them, even with tears; the effects of which, they may, peradventure, though undeservedly, have found in their persons, friends, relations, estates; for God will hear the prayers of the faithful, and answer them, even for those that vex them, as it happened in the case of Job's praying for the three persons that had been grievous in their reproach against him, even in the day of his sorrow.

But yet let me come a little nearer to particulars, and periods of time, for the better refreshing the memories of those that knew his labour and sufferings, and for the satisfaction of all that read this book.

After he was sensibly convicted of the wicked state of his life, and converted, he was baptized into the congregation, and admitted a member thereof, viz., in the year 1655, and became speedily a very zealous professor. But upon the return of King Charles to the crown in 1660, he was, on the 12th of November, taken, as he was edifying some good people that was got together to hear the word, and confined in Bedford jail for the space of six years, till the act of indulgence to dissenters being allowed, he obtained his freedom by the intercession of some in trust and power, that took pity of his sufferings. But within six years afterwards, he was again taken up, viz., in the year 1666, and was then confined for six years more; when the jailer took such pity of his rigorous sufferings, that he did as the Egyptian jailer did to Joseph, put all the care and trust in his hand. When he was taken this last time he was preaching on these words, viz., "Dost thou believe on the Son of God?" And this imprisonment continued six years; and when this was over, another short affliction, which was an imprisonment of half a year, fell to his share. During these confinements, he wrote these following books, viz., "Of Prayer by the Spirit," "The Holy City's Resurrection," "Grace Abounding," "Pilgrim's Progress," the first part.

In the last year of his twelve years' imprisonment, the pastor of the congregation at Bedford died, and he was chosen to that care of souls, on the 12th of December, 1671. And in this charge he often had disputes with scholars that came to oppose him, as supposing him an ignorant person; and though he argued plainly, and by Scripture, without phrases and logical expressions, yet he nonplussed one who came to oppose him, in his congregation, by demanding, Whether or no we had the true copies of the original Scriptures? And another, when he was preaching accused him of uncharitableness for saying, "It was very hard for most to be saved:" saying, by that he went about to exclude most of his congregation. But he confuted him, and put him to silence, with the parable of the stony ground, and other texts out of the 13th of Matthew, in our Saviour's sermon out of a ship; all his methods being to keep close to the Scriptures, and what he found not warranted there, himself would not warrant nor determine, unless in such cases as were plain, wherein no doubts nor scruples did arise.

But not to make any further mention of this kind, it is well known that this person managed all his affairs with such exactness as if he had made it his study, above all other things, not to give occasion of offence, but rather suffer many inconveniences to avoid it, being never heard to reproach or revile any, what injury soever he received, but rather to rebuke those that did. And as it was in his conversation, so it is manifested in those books he has caused to be published to the world; where, like the archangel disputing with Satan about the body of Moses, as we find it in the Epistle of St. Jude, he brings no railing accusation, but leaves the rebukers, those that persecuted him, to the Lord.

In his family he kept very strict discipline, in prayer and exhortations, being in this like Joshua, as that good man expresses it, viz., "Whatsoever others did, as for me and my house, we will serve the Lord." And indeed a blessing waited on his labours and endeavours; so that his wife, as the Psalmist says, "was like a pleasant vine upon the wall of his house, and his children like olive-branches round his table; for so shall it be with the man that fears the Lord;" and though by reason of the many losses he sustained by imprisonment and spoil, of his chargeable sickness, &c., his earthly treasure swelled not to excess, he always had sufficient to live decently and creditably; and with that he had the greatest of all treasures, which is content: for as the wise man says, "that is a continual feast."

But where content dwells, even a poor cottage is a kingly palace; and this happiness he had all his life long, not so much minding this world, as knowing he was here as a pilgrim and stranger, and had no tarrying city, but looked for one not made with hands, eternal in the highest heavens. But at length, worn out with sufferings, age, and often teaching, the day of his dissolution drew near; and death, that unlocks the prison of his soul, to enlarge it for a more glorious mansion, put a stop to his acting his part on the stage of mortality. Heaven, like earthly princes, when it threatens war, being always so kind as to call home its ambassadors before it be denounced. And even the last act or undertaking of his was a labour of love and charity: for it so falling out, that a young gentleman, a neighbour of Mr. Bunyan's, happening into the displeasure of his father, and being much troubled in his mind upon that account, as also for that he had heard his father purposed to disinherit him, or otherwise deprive him of what he had to leave, he pitched upon Mr. Bunyan as a fit man to make way for his submission, and prepare his father's mind to receive him; and he, as willing to do any good office as it could be requested, as readily undertook it; and so riding to Reading in Berkshire, he there used such pressing arguments and reasons against anger and passion, as also for love and reconciliation, that the father was mollified, and his bowels yearned towards his returning son.

But Mr. Bunyan, after he had disposed all things to the best for accommodation, returning to London, and being overtaken with excessive rains, coming to his lodging extremely wet, fell sick of a violent fever; which he bore with much constancy and patience, and expressed himself as if he desired nothing more than to be dissolved, and be with Christ, in that case esteeming death as gain, and life only a tedious delaying felicity expected; and finding his vital strength decay, having settled his mind and affairs, as well as the shortness of time and the violence of his disease, would admit, with a constant and Christian patience, he resigned his soul into the hands of his most merciful Redeemer, following his pilgrimage from the city of Destruction to the New Jerusalem, his better part having been all along there, in holy contemplation, pantings and breathings after the hidden manna, and water of life, as by many holy and humble consolations, expressed in his letters to several persons in prison, and out of prison; too many to be here inserted at present. He died at the house of one Mr. Straddock, a grocer at the Star on Snowhill, in the parish of St. Sepulchre, London, on the 12th of August, 1688, and in the 60th year of his age, after ten days' sickness; and was buried in the new burying-place near the Artillery Ground; where he sleeps to the morning of the resurrection, in hopes of a glorious rising to an incorruptible immortality of joy and happiness, where no more trouble and sorrow shall afflict him, but all tears be wiped away; when the just shall be incorporated as members of Christ their head, and reign with him as kings and priests for ever.

A BRIEF CHARACTER OF MR. JOHN BUNYAN.

He appeared in countenance to be of a stern and rough temper; but in his conversation mild and affable, not given to loquacity, or much discourse in company, unless some urgent occasion required it; observing never to boast of himself, or his parts, but rather seem low in his own eyes, and submit himself to the judgment of others; abhorring lying and swearing, being just in all that lay in his power to his word; not seeming to revenge injuries, loving to reconcile differences, and make friendships with all. He had a sharp quick eye, accomplished with an excellent discerning of persons, being of good judgment and quick wit. As for his person, he was tall of stature, strong boned, though not corpulent, somewhat of a ruddy face, with sparkling eyes, wearing his hair on his upper lip, after the old British fashion; his hair reddish, but in his latter days, time had sprinkled it with grey; his nose well set, but not declining or bending, and his mouth moderately large; his forehead something high, and his habit always plain and modest. And thus have we impartially described the internal and external parts of a person whose death hath been much regretted; a person who had tried the smiles and frowns of time, not puffed up in prosperity, not shaken in adversity, always holding the golden mean.

In him at once did three great worthies shine,
Historian, poet, and a choice divine:
Then let him rest in undisturbed dust,
Until the resurrection of the just.

P. S. In his pilgrimage God blessed him with four children, one of which, named Mary, was blind, and died some years before. His other children are Thomas, Joseph, and Sarah; and his wife Elizabeth, having lived to see him overcome his labour and sorrow, and pass from this life to receive the reward of his works, long survived him not; but in 1692 she died, to follow her faithful Pilgrim from this world to the other, whither he was gone before her, while his works remain for the edifying of the reader, and praise of the author. Vale.

MR. JOHN BUNYAN'S DYING SAYINGS.

OF SIN.

Sin is the great block and bar to our happiness, the procurer of all miseries to man, both here and hereafter. Take away sin, and nothing can hurt us; for death, temporal, spiritual and eternal, is the wages of it.

Sin, and man for sin, is the object of the wrath of God. How dreadful therefore must his case be who continues in sin! for who can bear or grapple with the wrath of God!

No sin against God can be of little; because it is against the great God of heaven and earth; but if the sinner can find out a little God, it may be easy to find out little sins.

Sin turns all God's grace into wantonness: it is the dare of his justice, the rape of his mercy, the jeer of his patience, the slight of his power, and the contempt of his love.

Take heed of giving thyself liberty of committing one sin, for that will lead thee to another, till by an ill custom it become natural.

To begin a sin is to lay a foundation for a continuance: this continuance is the mother of custom, and impudence at last the issue.

The death of Christ giveth us the best discovery of ourselves, in what condition we were in that nothing could help us but that; and the most clear discovery of the dreadful nature of our sins: for if sin be so dreadful a thing as to wring the heart of the Son of God, how shall a poor wretched sinner be able to bear it?

OF AFFLICTION.

Nothing can render affliction so insupportable as the load of sin. Would you therefore be fitted for afflictions? Be sure to get the burden of your sins laid aside, and then what affliction soever you may meet with will be very easy to you.

If thou canst hear and bear the rod affliction which God shall lay upon thee, remember this lesson. Thou art beaten that thou mayest be better.

The Lord useth his flail of tribulation, to separate the chaff from the wheat.

The school of the cross is the school of light; it discovers the world's vanity, baseness, and wickedness, and lets us see more of God's mind. Out of dark affliction comes a spiritual light.

In times of affliction we commonly meet with the sweetest experiences of the love of God.

Did we heartily renounce the pleasures of this world, we should be very little troubled for our afflictions: that which renders an afflicted state so insupportable to many, is because they are too much addicted to the pleasures of this life, and so cannot endure that which makes a separation between them.

OF REPENTANCE AND COMING TO CHRIST.

The end of affliction is the discovery of sin, and of that to bring us to a Saviour. Let us therefore, with the prodigal, return unto him, and we shall find ease and rest.

A repenting penitent, though formerly as bad as the worst of men, may by grace become as good as the best.

To be truly sensible of sin, is to sorrow for displeasing of God, to be afflicted that he is displeased by us, more than that he is displeased with us.

Your intentions to repentance, and the neglect of that soul-saving duty, will rise up in judgment against you.

Repentance carries with it a divine rhetoric, and persuades Christ to forgive multitude of sins committed against him.

Say not with thyself, to-morrow I will repent; for it is thy duty to do it daily.

The gospel of grace and salvation is above all doctrines the most dangerous, if it be received in word only by graceless men; if it be not attended with a sensible need of a Saviour, and bring them to him. For such men as have only the notion of it are of all men most mis-

erable; for by reason of their knowing more than heathens, this shall only be their final portion, that they shall have greater stripes.

OF PRAYER.

BEFORE you enter into prayer, ask thy soul these questions: 1. To what end, O my soul, art thou retired into this place? Art thou not come to discourse the Lord in prayer? Is he present, will he hear thee? Is he merciful, will he help thee? Is thy business slight, is it not concerning the welfare of thy soul? What words wilt thou use to move him to compassion?

To make thy preparation complete, consider that thou art but dust and ashes, and he the great God, Father of our Lord Jesus Christ, "that clothes himself with light as with a garment;" that thou art a vile sinner, he a holy God; that thou art but a poor crawling worm, he the omnipotent Creator.

In all your prayers forget not to thank the Lord for his mercies.

When thou prayest, rather let thy heart be without words, than thy words without a heart.

Prayer will make a man cease from sin, or sin will entice a man to cease from prayer.

The spirit of prayer is more precious than treasures of gold and silver.

Pray often; for prayer is a shield to the soul, a sacrifice to God, and a scourge for Satan.

OF THE LORD'S DAY, SERMONS, AND WEEK-DAYS.

HAVE a special care to sanctify the Lord's day; for as thou keepest it, so will it be with thee all the week long.

Make the Lord's day the market for thy soul, let the whole day be spent in prayer, repetitions, or meditations; lay aside the affairs the other parts of the week: let the sermon thou hast heard be converted into prayer. Shall God allow thee six days, and wilt not thou afford him one?

In the church be careful to serve God: for thou art in his eyes, and not in man's.

Thou mayest hear sermons often, and do well in practising what thou hearest; but thou must not expect to be told thee in a pulpit all that thou oughtest to do, but be studious in searching the Scriptures, and reading good books. What thou hearest may be forgotten; but what thou readest may be better retained.

Forsake not the public worship of God, lest God forsake thee, not only in public but in private.

In the week-days when thou risest in the morning, consider, 1. Thou must die. 2. Thou mayest die that minute. 3. What will become of thy soul. Pray often. At night consider, 1. What sins thou hast committed. 2. How often thou hast prayed. 3. What hath thy mind been bent upon 4. What hath been thy dealing. 5. What thy conversation. 6. If thou callest to mind the errors of the day, sleep not without a confession to God, and a hope of pardon. Thus, every morning and evening, make up thy accounts with Almighty God, and thy reckoning will be the less at last.

OF THE LOVE OF THE WORLD.

NOTHING more hinders a soul from coming to Christ than a vain love of the world; and till a soul is freed from it, it can never have a true love for God.

What are the honours and riches of this world, when compared to the glories of a crown of life?

Love not the world; for it is a moth in a Christian's life.

To despise the world, is the way to enjoy heaven; and blessed are they who delight to converse with God by prayer.

What folly can be greater than to labour for the meat that perisheth, and neglect the food of eternal life?

God or the world must be neglected at parting-time; for then is the time of trial.

To seek yourself in this world is to be lost; and to be humble is to be exalted.

The epicure that delighteth in the dainties of this world, little thinketh that those very creatures will one day witness against him.

OF SUFFERING.

IT is not every suffering that makes a martyr, but suffering for the word of God after a right manner: that is, not only for righteousness, but for righteousness' sake; not only for truth, but out of love to truth; not only for God's word, but according to it; to wit, in that holy, humble, meek manner, as the word of God requireth.

It is a rare thing to suffer aright, and to have thy spirit in suffering bent only against God's enemy, sin; sin in doctrine, sin in worship, sin in life, and sin in conversation.

The devil, nor men of the world, can kill

thy righteousness, or love to it; but by thy own hand; or separate that and thee asunder without thy own act. Nor will he that doth indeed suffer for the sake of it, or out of love he bears thereto, be tempted to exchange it for the good will of all the world.

I have often thought, that the best of Christians are found in the worst of times; and I have thought again, that one reason why we are no better is because God purges us no more. Noah and Lot, who so holy as they in the time of their afflictions? And yet who so idle as they in the time of their prosperity?

OF DEATH AND JUDGMENT.

As the devil labours by all means to keep out other things that are good, so to keep out of the heart as much as in him lies, the thoughts of passing from this life into another world; for he knows, if he can but keep them from the serious thoughts of death, he shall the more easily keep them in their sins.

Nothing will make us more earnest in working out the work of our salvation, than a frequent meditation of mortality; nothing hath greater influence for the taking off our hearts from vanities, and for the begetting in us desires after holiness.

O sinner, what a condition wilt thou fall into when thou departest this world, if thou depart unconverted! Thou hadst better have been smothered the first hour thou wast born; thou hadst better have been plucked one limb from another; thou hadst better have been made a dog, a toad, a serpent, than to die unconverted: and this thou wilt find true if thou repent not.

A man would be counted a fool to slight a judge before whom he is to have a trial of his whole estate. The trial we have before God is of otherwise importance; it concerns our eternal happiness or misery; and yet dare we affront him?

The only way for us to escape that terrible judgment, is to be often passing a sentence of condemnation upon ourselves here.

When the sound of the trumpet shall be heard, which shall summon the dead to appear before the tribunal of God, the righteous shall hasten out of their graves, with joy, to meet their Redeemer in the clouds; others shall call to the hills and mountains to fall upon them, to cover them from the sight of their Judge. Let us therefore in time be posing ourselves which of the two we shall be.

OF THE JOYS OF HEAVEN.

THERE is no good in this life but what is mingled with some evil. Honours perplex, riches disquiet, and pleasures ruin health. But in heaven we shall find blessings in their purity, without any ingredient to embitter, with every thing to sweeten them.

Oh! who is able to conceive the inexpressible, inconceivable joys that are there? None but they who have tasted of them. Lord, help us to put such a value upon them here, that in order to prepare ourselves for them, we may be willing to forego the loss of all those deluding pleasures here.

How will the heavens echo of joy, when the bride, the Lamb's wife, shall come to dwell with her husband for ever!

Christ is the desire of nations, the joy of angels, the delight of the Father. What solace then must that soul be filled with, that hath the possession of him to all eternity!

Oh! what acclamations of joy will there be when all the children of God shall meet together, without fear of being disturbed by the antichristian and Cainish brood!

Is there not a time coming when the godly may ask the wicked, What profit they have in their pleasure? What comfort in their greatness? And what fruit in all their labour?

If you would be better satisfied what the beatifical vision means, my request is, that you live holily, and go and see.

OF THE TORMENTS OF HELL.

HEAVEN and salvation is not surely more promised to the godly, than hell and damnation is threatened to, and shall be executed on, the wicked.

When once a man is damned, he may bid adieu to all pleasures.

Oh! who knows the power of God's wrath? None but damned ones.

Sinners' company are the devil and his angels, tormented in everlasting fire with a curse.

Hell would be a kind of paradise, if it were no worse than the worst of this world.

As different as grief is from joy, as torment from rest, as terror from peace, so different is the state of sinners from that of saints in the world to come.

POSTSCRIPT.

BY ROBERT PHILIP.

BUNYAN'S liberation from prison was obtained from Charles II. by Whitehead the Quaker. This discovery was not made when I published his life in 1839. On his release, he soon became one of the most popular preachers of the day, and was, if not the chaplain, "the Teacher" of Sir John Shorter, the Mayor of London.—*Southey's Life.*

But although free and popular, Bunyan evidently dreaded every new crisis in public affairs. He had reason to do so. Venner's conspiracy had increased the severity of his first six years' imprisonment. On the occasion of the Fire in London, he was thrown into prison again. And soon after James II. came to the throne, in 1685, Bunyan conveyed the whole of his property to his wife, by a singular Deed, which can only be accounted for by his suspicions of James and Jeffreys, and by his horror at the revocation of the Edict of Nantz. The asylum which the Refugees found in England did not prove to him that he was safe. No wonder. "KIRKE and his *lambs*" were abroad, and the Bedford justices still in power.

It was under these suspicious circumstances that he divested himself of all his property, in order to save his family from want, should he again be made a victim. These coincidences give peculiar interest to the Deed of Conveyance; a fac-simile of which, from the original, is now presented to the public. The history of its transmission I am unable to give. There is, however, not the shadow of a doubt resting upon its authenticity. Bunyan's own signature is unquestionable. I have been able also to verify that by the Instrument in which Ruffhead conveyed to Bunyan the ground on which his chapel was built. The original is now endorsed on the back thus: "This Will is left by indenture hereunto subscribed, to the Rev. Samuel Hillyard, Minister of Bunyan's Meeting, to be presented to the Trustees of the said Meeting, to be held by them in continuance. Dated this 26th day of October, 1852. Bedford. Witness, A. Brandram, Secretary of the British and Foreign Bible Society; G. P. Livius; J. S. Grimshaw, Vicar of Biddenham." "According to the above statement, this writing of John Bunyan's was put into my hand at the death of Mrs. Livius, and it is my wish that it should be attached to the Church Book. Samuel Hillyard." "Witness, Robert Philip, Author of the Life and Times of Bunyan; William White, Bookseller. Bedford, October 30th, 1838." Mrs. Livius, if not a descendant, was, I think, in some way related to the Bunyan family.

It will be seen that the Deed would not have secured the entire property to Mrs. Bunyan. It shows, however, Bunyan's solicitude for her comfort, and his confidence in her prudence. And his *Elizabeth* well deserved both!

Whatever Bunyan may have feared when he thus disposed of all the little property he had, nothing befell him under James II. He published "The Pharisee and Publican" in 1685, the year of the king's accession, and in 1688, Charles Doe says, "he published six Books (being the time of King James II.'s Liberty of Conscience)." This appears from Doe's List. It throws also much light upon Bunyan's death. Such labour could not fail to sap his strength, even if he did nothing but carry the six books through the press; for none of them are small except the last. The usual account of Bunyan's death, is, that he caught cold, whilst returning from Reading to London on horseback. Violent fever ensued, and after an illness of ten days, he resigned his spirit. Now all this is as true as it is brief; but it is not all the truth. "He was seized with a *sweating* distemper," says Doe, "after he published six books; which, after some weeks' going about, proved his death."—*Doe's Circular.* This fact was not known even to his first biographer. The Sketch in the British Museum states, that "taking a tedious journey

in a slabby rainy day, and returning late to London, he was entertained by one Mr. Strudwick, a grocer on Snow Hill, with all the kind endearments of a loving friend; but soon found himself indisposed with a kind of *shaking*, as it were an ague, which increasing to a kind of fever, he took to his bed, where, growing worse, he found he had not long to last in this world, and therefore prepared himself for another, towards which he had been journeying as a *Pilgrim* and Stranger upon earth, the prime of his days."—P. 35.

The occasion of his journey to Reading, which has always been called "a labour of love and charity," will now be more interesting than it hitherto has been. It was not undertaken by a man in *health;* but by an overwrought author, sinking under "a sweating distemper." Mr. Ivimey's account of Bunyan's errand being the best, I quote it:

"The last act of his life was a labour of love and charity. A young gentleman, a neighbour of Mr. Bunyan, falling under his father's displeasure, and being much troubled in mind on that account, and also from hearing it was his father's design to disinherit him, or otherwise deprive him of what he had to leave, he pitched upon Mr. Bunyan as a fit man to make way for his submission, and prepare his mind to receive him; which he being willing to undertake any good office, readily engaged in, and went to Reading, in Berkshire, for that purpose. There he so successfully accomplished his design, by using such pressing arguments and reason against anger and passion, and also for love and reconciliation, that the father's heart was softened, and his bowels yearned over his son.

"After Mr. Bunyan had disposed everything in the best manner to promote an accommodation, as he returned to London on horseback, he was overtaken with excessive rains, and coming to his lodgings extremely wet, he fell sick of a violent fever, which he bore with much constancy and patience: and expressed himself as if he wished nothing more than to depart and to be with Christ, considering it as gain, and life only a tedious delay of expected felicity. Finding his strength decay, he settled his wordly affairs as well as the shortness of the time and the violence of the disorder would permit; and, after an illness of ten days, with unshaken confidence, he resigned his soul, on the 31st of August, 1688, being sixty years of age, into the hands of his most merciful Redeemer; following his Pilgrim from the City of Destruction to the New Jerusalem, his better part having been all along there in holy contemplations, pantings, and breathings after the hidden manna and the water of life." His tomb is in Bunhill Fields. His cottage at Elstow, although somewhat modernized, is substantially as he left it. His chair, jug, Book of Martyrs, Church Book, and some other relics, are carefully preserved at his chapel in Bedford; and best of all, his *catholic* spirit also is preserved there.

A.B.Walter Eng

PILGRIM SETTING OUT ON THE JOURNEY

THE PILGRIM'S PROGRESS.

FROM THIS WORLD TO THAT WHICH IS TO COME.

DELIVERED UNDER THE SIMILITUDE OF A DREAM.

IN TWO PARTS.

THE AUTHOR'S APOLOGY.

When at the first I took my pen in hand,
Thus for to write, I did not understand
That I at all should make a little book
In such a mode; nay, I had undertook
To make another; which, when almost done,
Before I was aware, I thus begun.
And thus it was: I writing of the way
And race of saints in this our gospel-day,
Fell suddenly into an allegory,
About their journey, and the way to glory,
In more than twenty things, which I set down:
This done, I twenty more had in my crown,
And they again began to multiply,
Like sparks that from the coals of fire do fly.
Nay then, thought I, if that you breed so fast,
I'll put you by yourselves, lest you at last,
Should prove *ad infinitum*, and eat out
The book that I already am about.
Well, so I did; but yet I did not think
To show to all the world my pen and ink
In such a mode; I only thought to make
I knew not what; nor did I undertake
Thereby to please my neighbour; no, not I,
I did it my own self to gratify.
Neither did I but vacant seasons spend
In this my scribble; nor did I intend
But to divert myself in doing this,
From worser thoughts, which made me do amiss.
Thus I set pen to paper with delight,
And quickly had my thoughts in black and white.
For having now my method by the end,
Still as I pull'd it came; and so I penn'd
It down, until at last it came to be,
For length and breadth, the bigness which you see.
Well, when I had put my ends together,
I show'd them others, that I might see whether
They would condemn them, or them justify;
And some said, Let him live; some, Let him die;
Some said, John, print it; others said, Not so.
Some said, It might do good; others said, No.
Now I was in a strait, and did not see
Which was the best thing to be done by me;
At last I thought, since you are thus divided,
I print it will; and so the case decided.
For thought I, some I see would have it done,
Though others in that channel do not run.
To prove then who advised for the best,
Thus I thought fit to put it to the test.
I farther thought, if now I did deny
Those that would have it, to gratify,
I did not know, but hinder them I might
Of that which would to them be great delight;
For those which were not for its coming forth,
I said to them, Offend you I am loth:
Yet since your brethren pleased with it be,
Forbear to judge till you do further see.
If that you would not read, let it alone;
Some love the meat, some to pick a bone;
Yea, that I might them better moderate,
I did too with them thus expostulate.
May I not write in such a style as this?
In such a method too, and yet not miss
My end, thy good? Why may it not be done?
Dark clouds bring waters, when the bright bring none;
Yea, dark or bright, if they their silver drops
Cause to descend, the earth by yielding crops,
Gives praise to both, and carpeth not at either,
But treasures up the fruit they yield together;
Yea, so commixes both, that in their fruit
None can distinguish this from that; they suit
Her well, when hungry; but if she be full,
She spews out both, and makes their blessing null.
You see the ways the fisherman doth take
To catch the fish? what engines doth he make?

Behold! how he engageth all his wits;
Also his snares, lines, angles, hooks and nets;
Yet fish there be, that neither hook nor line,
Nor snares, nor net, nor engine can make thine:
They must be grop'd for and be tickled too,
Or they will not be catch'd, whate'er you do.

How does the fowler seek to catch his game
By divers means? All which one cannot name:
His gun, his nets, his lime-twigs, light and bell;
He creeps, he goes, he stands; yea, who can tell
Of all his postures? yet there's none of these
Will make him master of what fowls he please.
Yea, he must pipe and whistle to catch this;
Yet if he does so, that bird he will miss.

If that a pearl may on a toad's head dwell,
And may be found too in an oyster shell;
If things that promise nothing, do contain
What better is than gold; who will disdain,
That have an inkling of it, there to look
That they may find it! Now my little book
(Tho' void of all these paintings that may make
It with this or the other man to take)
Is not without these things that do excel,
What do in brave, but empty notions dwell.

Well, yet I am not fully satisfied,
That this your book will stand, when soundly tried.
Why, what's the matter? It is dark. What though?
But it is feigned. What of that? I trow,
Some men, by feigned words as dark as mine,
Make truth to spangle, and its rays to shine!
But they want solidness: speak, man, thy mind;
They drown the weak; metaphors make us blind.

Solidity, indeed, becomes the pen
Of him that writeth things divine to men:
But must I needs want solidness, because
By metaphors I speak? Were not God's laws,
His gospel laws, in older times held forth
By shadows, types, and metaphors? Yet loth
Will any sober man be to find fault
With them, lest he be found for to assault
The highest wisdom: No; he rather stoops,
And seeks to find out what by pins and loops,
By calves and sheep, by heifers and by rams,
By birds and herbs, and by the blood of lambs,
God speaketh to him; and full happy he
That finds the light and grace that in them be!

Be not too forward, therefore, to conclude
That I want solidness; that I am rude;
All things solid in show not solid be:
All things in parables despise not we,
Lest things most hurtful lightly we receive,
And things that good are of our souls bereave.

My dark and cloudy words they do but hold
The truth, as cabinets enclose the gold.

The prophets used much by metaphors
To set forth truth; yea, whoso considers
Christ, his apostles too, shall plainly see,
That truths to this day in such mantles be.

I am afraid to say that Holy Writ,
Which for its style and phrase, puts down all wit,
Is every where so full of all these things,
(Dark figures, allegories,) yet there springs
From that same book, that lustre and those rays
Of light, that turn our darkest nights to days.

Come, let my carper to his life now look,
And find there darker lines than in my book
He findeth any; yea, and let him know
That in his best things there are worse lines too.

May we but stand before impartial men,
To his poor one, I dare adventure ten,
That they will take my meaning in these lines,
Far better than his lies in silver shrines.
Come, Truth, although in swaddling clouts, I find,
Informs the judgment, rectifies the mind;
Pleases the understanding, makes the will
Submit, the memory also it doth fill
With what doth our imagination please:
Likewise it tends our troubles to appease.

Sound words, I know, Timothy is to use,
And old wives' fables he is to refuse;
But yet grave Paul him no where did forbid
The use of parables; in which lay hid
That gold, those pearls, and precious stones that were
Worth digging for, and that with greatest care.
Let me add one word more: O man of God,
Art thou offended? Dost thou wish I had
Put forth my matter in another dress?
Or that I had in things been more express?
To those that are my betters, as is fit,
Three things let me propound, then I submit:

1. I find not that I am denied the use
Of this method, so I do not abuse
Put on the words, things, readers, or be rude
In handling figures or similitude,
In application; but all that I may
Seek the advance of truth this or that way.
Denied, did I say? Nay, I have leave
(Examples to, and that from them that have
God better pleased, by their words or ways,
Than any man that breathes now in our days)
Thus to express my mind, thus to declare
Things unto thee that excellentest are.

2. I find that men (as high as trees) will write
Dialogue ways; yet no man doth them slight
For writing so: indeed if they abuse
Truth, cursed be they, and the craft they use
To that intent; but yet let truth be free
To make her sallies upon thee and me,
Which way it pleases God; for who knows how
Better than he that taught us first to plough,
To guide our minds and pens for his design?
And he makes base things usher in divine.

3. I find that Holy Writ, in many places,
Hath semblance with this method, where the cases
Do call for one thing to set forth another;
Use it I may then, and yet nothing smother
Truth's golden beams; nay, by this method may
Make it cast forth its rays as light as day.

And now before I do put up my pen,
I'll show the profit of my book, and then
Commit both thee and it into that hand
That pulls the strong down, and makes weak ones stand.

This book, it chalketh out before thine eyes
The man that seeks the everlasting prize:
It shows you whence he comes, whither he goes:
What he leaves undone, also what he does:
It shows you how he runs and runs,
Till he unto the gate of glory comes.

It shows, too, who set out for life amain,
As if the lasting crown they would obtain:
Here also you may see the reason why
They lose their labour, and like fools do die.

This book will make a traveller of thee,
If by its counsel thou wilt ruled be;
It will direct thee to the holy land,
If thou wilt its directions understand;
Yea, it will make the slothful active be;
The blind also delightful things to see.

Art thou for something rare and profitable?
Or wouldst thou see a truth within a fable?
Art thou forgetful? or wouldst thou remember
From new-year's to the last of December?
Then read my fancies; they will stick like burrs,
And may be to the helpless comforters.
This book is wrote in such a dialect,
As may the minds of listless men affect:
It seems a novelty, and yet contains
Nothing but sound and honest gospel strains.

Wouldst thou divert thyself from melancholy?
Wouldst thou be pleasant, yet be far from folly?
Wouldst thou read riddles, and their explanation?
Or else be drowned in thy contemplation?
Dost thou love picking meat? Or wouldst thou see
A man i' th' clouds, and hear him speak to thee?
Wouldst thou be in a dream, and yet not sleep?
Or wouldst thou in a moment laugh and weep?
Or wouldst thou lose thyself, and catch no harm
And find thyself again without a charm?
Wouldst read thyself, and read thou know'st not what,
And yet know whether thou art bless'd or not,
By reading the same lines? Oh then come hither!
And lay my book, thy head, and heart together.

JOHN BUNYAN.

THE PILGRIM'S PROGRESS.

PART I.

CHAPTER I.

The Author's imprisonment and dream—Christian convinced of sin, flies from the wrath to come, and is directed by the Gospel to Christ.

As I walked through the wilderness of this world, I lighted on a certain place where was a den,* and laid me down in that place to sleep: and as I slept I dreamed a dream. I dreamed; and, behold, "I saw a man clothed with rags, standing in a certain place, with his face from his own house, a book in his hand, and a great burden upon his back." Isa. lxiv. 6; Luke xiv. 33; Ps. xxxviii. 4; Heb. ii. 2; Acts xvi. 31. I looked, and saw him open the book and read therein; and as he read he wept and trembled; and, not being able longer to contain, he brake out with a lamentable cry,† saying, "What shall I do?" Acts ii. 37.

In this plight, therefore, he went home, and refrained himself as long as he could, that his wife and children should not perceive his distress; but he could not be silent long, because that his trouble increased; wherefore at length he brake his mind to his wife and children; and thus he began to talk to them: "O my dear wife," said he, "and you, the children of my bowels, I your dear friend am in myself undone by reason of a burden that lieth hard upon me: moreover I am certainly informed that this our city will be burned with fire from heaven: in which fearful overthrow, both myself, with thee my wife, and you my sweet babes, shall miserably come to ruin, except (the which yet I see not) some way of escape may be found, whereby we may be delivered." At this his relations were sore amazed;‡ not for that they believed that what he had said to them was true, but because they thought some frenzy distemper had got into his head; therefore, it drawing towards night, and they hoping that sleep might settle his brains, with all haste they got

* Mr. Bunyan wrote this precious book in Bedford jail, where he was confined for preaching the Gospel, as a nonconformist, or dissenter. To this he refers when he speaks of the "den." The Lord frequently causes "the wrath of man to praise him." The servants of Christ, when restrained by penal laws, from publishing the word of life from the pulpit, have become more abundantly useful by their writings.

† The cry of an awakened sinner, who sees his own righteousness to be as filthy rags, his soul in a state of wrath and wretchedness, exposed to everlasting destruction, feeling the burden of his sins upon his back, he turns his face from his own house, from himself, from all his false hopes and vain confidences, for refuge, and takes his Bible in his hand to direct him where he shall flee for safety and salvation. The more a sinner reads therein, the more he is convinced of the wretched state and ruined condition of his precious, immortal soul, and of his necessity of fleeing to Christ for eternal life and salvation. As he reads, he weeps and trembles to think what will become of him. Reader, was this ever your case? Did you ever see your sins, and feel the burden of them, so as to cry out, in the anguish of your soul, What must I do to be saved? If not, you will look on this precious book as a romance, or history, which no way concerns you; you can no more understand the meaning of it, than if it was wrote in an unknown language: for you are yet carnal, dead in your sins, lying in the arms of the wicked one in false security. But this book is spiritual; it can only be understood by spiritually quickened souls, who have experienced that salvation in the heart which begins with a sight of sin, a sense of sin, a fear of destruction, and dread of damnation. Such, and only such, commence Pilgrims from the city of Destruction to the heavenly kingdom.

‡ Conviction of sin in the heart, will discover itself to those about us, by the outward conduct and behaviour of the life.

J. D. Gross Sc.

THE PILGRIMS.

him to bed;* but the night was as troublesome to him as the day; wherefore, instead of sleeping, he spent it in sighs and tears. So when the morning was come they would know how he did: he told them, "Worse and worse." He also set to talking with them again, but they began to be hardened. They also thought to drive away his distemper by harsh and surly carriage to him; sometimes they would deride, sometimes they would chide, and sometimes they would quite neglect him. Wherefore he began to retire himself to his chamber, to pray for and pity them; and also to condole his own misery. He would also walk solitarily in the fields, sometimes reading and sometimes praying; and thus for some days he spent his time.

Now I saw, upon a time when he was walking in the fields, that he was (as he was wont) reading in his book, and greatly distressed in his mind; and as he read, he burst out, as he had done before, crying, "What shall I do to be saved?"† Acts xvi. 30, 31.

I saw also that he looked this way and that way, as if he would run; yet he stood still, because (as I perceived) he could not tell which way to go. I looked then, and saw a man named Evangelist coming to him; and he asked, "Wherefore dost thou cry?" ‡

He answered: Sir, I perceive by the book in my hand that I am condemned to die, and after that to come to judgment; and I find that I am not willing to do the first, nor able to do the second.‖ Heb. ix. 27; Job xvi. 21, 22; Ezek. xxii. 14.

Then said Evangelist, Why not willing to die, since this life is attended with so many evils? The man answered, Because I fear that this burden that is upon my back ⁋ will sink me lower than the grave, and I shall fall into *Tophet*. Isa. xxx. 33. And, sir, if I be not fit to go to prison, I am not fit to go to judgment, and from thence to execution: and the thoughts of these things make me cry.

Then said Evangelist, If this be thy condition, why standest thou still? He answered, Because I know not whither to go. Then he gave him a parchment roll; and there was written within, "Flee from the wrath to come."¶ Matt. iii. 7.

The man therefore read it, and looking upon Evangelist, very carefully, said, Whither must I flee? Then said Evangelist, pointing with his finger over a very wide field, Do you see yonder Wicket-gate? Matt. vii. 13, 14. The man said, No. Then said the other, Do you see yonder shining light?** Ps. cxix. 105; 2 Pet. i. 16. He said, I think I do. Then said Evangelist, Keep that light in thine eye, and go up directly thereto, so shalt thou see the gate; at which when thou knockest, it shall be told thee what thou shalt do.

CHAPTER II.

Christian proceeds—Obstinate refuses to accompany him—Pliable goes as far as the slough and returns.

So I saw in my dream that the man began to run. Now he had not run far from his own door, but his wife and children (perceiving it) began to cry after him to return, (Luke xiv. 26;) but the man put his fingers in his ears, and ran on crying, "Life! life! eternal life!" So he

* When we begin to be wise unto salvation, carnal friends pronounce us mad unto destruction; and administer carnal medicine for our sin-sick souls.

† No soul was ever in earnest for salvation, till there is a cry in his heart to be saved from the wrath of an offended God.

‡ Behold here the tender love and care of Jesus, the great Shepherd and Bishop of souls to sin-distressed, heavy-laden sinners, in sending Evangelist, that is, a preacher of Gospel grace and glad tidings of salvation, to them.

‖ A true confession of an enlightened, sensible sinner.

⁋ The convictions of the Spirit of God in the heart, make a man feel the insupportable burden of sin upon his back, and to dread the wrath of God revealed from heaven against sin.

¶ The Gospel never leaves the convinced sinner in the miserable situation in which it finds him, without hope and relief; but points him to Jesus for safety and salvation, that he may fly from himself and the wrath he feels in himself, to the fulness of the grace of Christ, signified by the Wicket-gate.

** Christ, and the way to him, cannot be found without the word. The word directs to Christ, and the Spirit shines into the heart, whereby the sinner sees Christ in the word. This makes God's word precious.

looked not behind him, (Gen. xix. 17; 2 Cor. iv. 18,) but fled towards the middle of the plain.*

The neighbours also came out to see† him run: and, as he run, some mocked, others threatened, and some cried after him to return; and among those that did so, there were two that were resolved to fetch him back by force. The name of one was Obstinate, and the name of the other Pliable. Now by this time the man was got a good distance from them; but, however, they were resolved to pursue him; which they did, and in a little time they overtook him Then said the man, Neighbours, wherefore are ye come? They said, To persuade you to go back with us; but he said, That can by no means be; you dwell, said he, in the city of Destruction; the place also where I was born; I see it to be so; and dying there, sooner or later, you will sink lower than the grave into a place that burns with fire and brimstone: be content, good neighbours, and go along with me.‡

What, said Obstinate, and leave our friends and our comforts behind us!

Yes, said Christian, (for that was his name,) because that all which you shall forsake is not worthy to be compared with a little of that I am seeking to enjoy, and if you will go along with me, and hold it, you shall fare as I myself; for there where I go is enough, and to spare, (Luke xv. 17;) come away, and prove my words.

Obstinate. What are the things you seek, since you leave all the world to find them?

Christian. I seek an "inheritance incorruptible, undefiled, and that fadeth not away; and it is laid up in heaven," (1 Pet. i. 4, 6; Heb. xi. 6, 16;) and safe there, to be bestowed at the time appointed on them that diligently seek it. Read it so if you will in my book.

Tush! said Obstinate! away with your book; will you go back with us or no?

No, not I, said the other, because I have laid my hand to the plough. Luke ix. 62.

Obstinate. Come then, neighbour Pliable, let us turn again and go home without him; there is a company of these crazy-headed coxcombs, that when they take a fancy by the end, are wiser in their own eyes than seven men that can render a reason.

Then said Pliable, Don't revile; if what the good Christian says is true, the things he looks after are better than ours; my heart inclines to go with my neighbour.

Obstinate. What! more fools still? be ruled by me, and go back; who knows whither such a brain-sick fellow will lead you? Go back, go back, and be wise.‖

Christian. Nay, but do thou come with thy neighbour, Pliable; there are such things to be had which I spake of, and many more glories besides; if you believe not me, read here in this book; and, for the truth of what is expressed therein, behold, all is confirmed by the blood of him that made it. Heb ix. 17, 22.

Well, neighbour Obstinate, saith Pliable, I begin to come to a point; I intend to go along with this good man, and to cast in my lot with him; but, my good companion, do you know the way to this desired place?

Christian. I am directed by a man, whose name is Evangelist, to speed me to a little gate that is before us, where we shall receive instructions about the way.

Pliable. Come then, good neighbour, let us be going. Then they went both together.

And I will go back to my place, said Obstinate; I will be no companion of such misled fantastical fellows.⁂

Now I saw in my dream, that when Obstinate was gone back, Christian and Pliable went talking over the plain; and thus they began their discourse.

Christian. Come, neighbour Pliable, how do you do? I am glad you are persuaded to go along with me; had even Obstinate himself but felt what I have felt of the powers and terrors of what is yet unseen, he would not thus lightly have given us the back.

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* When a sinner begins to fly from destruction, carnal relations will strive to prevent him; but it is wiser to stop our ears against the reasonings of flesh and blood, than to parley with them. Carnal affections cannot prevail over spiritual convictions. The sinner who is in earnest for salvation, will be deaf to invitations to go back. The more he is solicited by them, the faster he will fly from them.

† He who flies from the wrath to come, and leads a life of righteousness, is a gazing stock to the world.

‡ The genuine spirit of a sinner, convinced of sin and fleeing from destruction. He would gladly persuade other poor sinners to go with him. The least spark of grace from God in the heart discovers itself in good will to man.

‖ He who never became a fool in the eyes of the world for Christ, is not yet made wise unto salvation through the faith of Christ.

⁂ Here see the different effects which Gospel truths have upon natural men. Obstinate totally rejects them. Pliable hears of them with joy, believes somewhat of them for a season, and accompanies Christian a little way.

Pliable. Come, neighbour Christian, since there is none but us two here, tell me now further what the things are, and how to be enjoyed, whither we are going.

Christian. I can better conceive of them with my mind than speak of them with my tongue; but yet since you are desirous to know, I will read of them in my book.

Pliable. And do you think that the words of your book are certainly true?

Christian. Yes, verily, for it was made by him that cannot lie. Tit. i. 2.

Pliable. Well said; what things are they?

Christian. There is an endless kingdom to be inhabited, and everlasting life to be given us that we may inhabit that kingdom for ever. Isa. xlv. 17; John x. 27, 29.

Pliable. Well said; and what else?

Christian. There are crowns of glory to be given us and garments that will make us shine like the sun in the firmament of heaven. 2 Tim. iv. 8; Rev. xxii. 5; Matt. xiii. 43.

Pliable. This is very pleasant; and what else?

Christian. There shall be no more crying nor sorrow; for he that is owner of the place will wipe all tears from our eyes. Isa. xxv. 8; Rev. vii. 16, 17; xxi. 4.

Pliable. And what company shall we have there?

Christian. There we shall be with seraphims and cherubims, creatures that will dazzle your eyes to look on them. Isa. vi. 2; 1 Thess. iv. 16, 17. There also you shall meet with thousands and tens of thousands that have gone before us to that place; none of them are hurtful, but loving and holy; every one walking in the sight of God, and standing in his presence with acceptance for ever. In a word, there we shall see the elders with their golden crowns, (Rev. iv. 4;) there we shall see holy virgins with their golden harps, (Rev. xiv. 1, 5;) there we shall see men that by the world were cut in pieces, burnt in flames, eaten of beasts, drowned in the seas, for the love that they bare to the Lord of the place, all well, and clothed with immortality as with a garment. John xii. 25; 2 Cor. v. 2, 4.

Pliable. The hearing of this is enough to ravish one's heart; but are these things to be enjoyed? how shall we get to be sharers thereof?

Christian. The Lord, the governor of the country, hath recorded that in this book; the substance of which is, if we be truly willing to have it, he will bestow it upon us freely. Isa. lv. 1, 3; John vi. 37; Rev. xxi. 6; xxii. 17.

Pliable. Well, my good companion, glad am I to hear of these things; come on, let us mend our pace.*

Christian. I cannot go so fast as I would, by reason of this burden that is on my back.

Now I saw in my dream, that just as they had ended this talk, they drew nigh to a very miry slough that was in the midst of the plain, and they being heedless did both fall suddenly into the bog. The name of the slough was Despond. Here therefore they wallowed for a time, being grievously bedaubed with dirt; and Christian, because of the burden that was on his back, began to sink in the mire.

Then said Pliable, Ah! neighbour Christian, where are you now?

Truly, said Christian, I do not know.

At that Pliable began to be offended, and angrily said to his fellow, Is this the happiness you have told me all this while of? If we have such ill speed at our first setting out, what may we expect betwixt this and our journey's end? May I get out again with my life, you shall possess the brave country alone for me: And with that he gave a desperate struggle or two, and got out of the mire on that side of the slough which was next his own house: so away he went and Christian saw him no more.†

Wherefore Christian was left to tumble in the slough of Despond alone; but still he endeavoured to struggle to that side of the slough that was furthest from his own house, and next to the Wicket-gate;‡ the which he did, but could not get out because of the burden that

* Here see the fleshly joys and flashy comforts of temporary professors: he is too hot to hold: too light (having never felt the burden of his sins) to travel far. Our Lord describes such as the stony-ground hearers. They receive the word with joy; the word hath no root in their hearts: they believe a while; but in times of temptation fall away. Luke viii. 15. So did Pliable at the slough of Despond. This signifies those desponding fears, and despairing doubts which beset us, arising from unbelief of God's word, the suggestions of Satan, and the carnal reasonings of our corrupt nature, against the revealed truths, and precious promises of God. These try the reality of our convictions, and the sincerity of our faith.

† It is not enough to be pliable: for the first trial he met with cooled his courage, damped his joy, killed his faith, and sent him back to the city of Destruction.

‡ Christian, in trouble, seeks still to get farther from his own house. See the difference between a truly convinced sinner, and a pliable, unconverted professor; one keeps his face towards Christ for hope and help; the other flies back for comfort to the city of Destruction.

was upon his back. But I beheld, in my dream, that a man came to him, whose name was Help,* and asked him, What he did there?

Sir, said Christian, I was bid to go this way by a man, called Evangelist, who directed me also to yonder gate, that I might escape the wrath to come: and as I was going thither I fell in here.

Help. But why did you not look for the steps? †

Christian. Fear followed me so hard, that I fled the next way and fell in.

Help. Then said he, Give me thy hand; so he gave him his hand, and he drew him out, and set him upon sound ground, and bid him go on his way. Ps. xl. 2.

Then I stepped to him that plucked him out and said: Sir, wherefore, since over this place is the way from the city of Destruction to yonder gate, is it that this plat is not mended, that poor travellers might go thither with more security? and he said unto me, This miry slough is such a place as cannot be mended: it is the descent whither the scum and filth that attends conviction for sin doth continually run, and therefore it was called the slough of Despond: for still as the sinner is awakened about his lost condition, there arise in his soul many fears and doubts, and discouraging apprehensions, which all of them get together, and settle in this place: And this is the reason of the badness of this ground.

It is not the pleasure of the king that this place should remain so bad, (Isa. xxxv. 3, 4;) his labourers also have, by the direction of his majesty's surveyors, been for above these sixteen hundred years employed about this patch of ground, if perhaps it might have been mended: yea, and to my knowledge, said he, here have been swallowed up at least twenty thousand cart-loads; yea, millions of wholesome instructions, that have at all seasons been brought from all places of the king's dominions, (and they that can tell, say, they are the best materials to make good the ground of the place,) if so be it might have been mended; but it is the slough of Despond still; and so will be, when they have done what they can.‡

True, there are, by the direction of the lawgiver, certain good and substantial steps placed even through the very midst of this slough; but at such times as this place does much spew out its filth, as it doth against change of weather, these steps are hardly seen; or if they be, men through the dizziness of their heads step beside; and then they are bemired to purpose, notwithstanding the steps be there: but the ground is good when they are once got in at the gate.‖ 1 Sam. xii. 22.

Now I saw in my dream, that by this time Pliable was got home to his house. So his neighbours came to visit him; and some of them called him wise man for coming back; and some called him fool for hazarding himself with Christian; others again did mock at his cowardliness; ⁋ saying, "Surely, since you began to venture, I would not have been so base to have given out for a few difficulties;" so Pliable sat sneaking among them. But at last he got more confidence; and then they all turned their tales, and began to deride poor Christian behind his back. And thus much concerning Pliable.

* The arm of Christ's omnipotent grace, reacheth forth to snatch poor sinners from destruction; for he says to them, "Thou hast destroyed thyself, but in me is thine help." Hosea xiii. 9.

† The great and precious promises of God, which are in Christ Jesus, to poor, needy and distressed sinners.

‡ Signifying, that there is nothing but despondency and despair in the fallen nature of sinful man; the best that we can do, leaves us in the slough of Despond as to any hopes in ourselves.

‖ That is the Lord Jesus Christ. We never find good ground, nor safe sounding, nor comfortable walking till we enter into possession of Christ by faith, and till our feet are set upon Him, who is the Rock of Ages.

⁋ They who *affect* to despise real Christians, often both express and feel great contempt for those that cast off their profession: such men are unable, for a time, to resume their wonted confidence among their former companions; and this excites them to pay court to them by reviling and deriding those whom they have forsaken.

CHAPTER III.

Christian deceived, by the advice of Mr. Worldly-wiseman, turns out of the way, and is greatly alarmed; but happily meeting with Evangelist, returns to the right path, and proceeds on his journey.

Now as Christian was walking solitarily by himself, he spied one afar off crossing over the field to meet him; and their hap was to meet just as they were crossing the way to each other. The gentleman's name that met him, was Mr. Worldly-wiseman; he dwelt in the town of Carnal-policy; a very great town, and also hard by from whence Christian came. This man, then meeting with Christian, and having some inkling of him, (for Christian's setting forth from the city of Destruction was much noised abroad, not only in the town where he dwelt, but also it began to be the town-talk in some other places;) Mr. Worldly-wiseman, therefore, having some guess of him, by beholding his laborious going, by observing his sighs and groans, and the like, began thus to enter into some talk with Christian.

Worldly-wiseman. How now, good fellow, whither away after this burdened manner?

Christian. A burdened manner indeed, as ever, I think, poor creature had! And whereas you asked me, whither away? I tell you, sir, I am going to yonder Wicket-gate before me; for there, as I am informed, I shall be put in a way to be rid of my heavy burden.

Worldly-wiseman. Hast thou a wife and children?

Christian. Yes; but I am so laden with this burden, that I cannot take that pleasure in them as formerly: methinks I am as if I had none. 1 Cor. vii. 29.

Worldly-wiseman. Wilt thou hearken to me if I give thee counsel?

Christian. If it be *good*, I will; for I stand in need of good counsel.

Worldly-wiseman. I would advise thee, then, that thou with all speed get thyself rid of thy burden; for thou wilt never be settled in thy mind till then, nor canst thou enjoy the benefits of the blessings which God hath bestowed upon thee till then.

Christian. That is that which I seek for, even to be rid of this heavy burden; but get it off myself I cannot; nor is there any man in our country that can take it off my shoulders; therefore am I going this way as I told you, that I may be rid of my burden.*

Worldly-wiseman. Who bid you go this way to be rid of your burden?

Christian. A man that appeared to me to be a very great and honourable person; his name, as I remember, is Evangelist.

Worldly-wiseman. Beshrew him for his counsel; there is not a more dangerous and troublesome way in the world than is that unto which he hath directed thee; and that thou shalt find if thou wilt be ruled by his counsel. Thou hast met with something, as I perceive, already; for I see the dirt of the slough of Despond is upon thee; but that slough is the beginning of the sorrows that do attend those that go on in that way. Hear me; I am older than thou; thou art like to meet with, on the way which thou goest, wearisomeness, painfulness, hunger, perils, nakedness, sword, lions, dragons, darkness, and, in a word, death, and what not! These things are certainly true, having been confirmed by many testimonies. And why should a man so carelessly cast away himself by giving heed to a stranger?

Christian. Why, sir, this burden upon my back is more terrible to me than are all these things which you have mentioned; nay, methinks I care not what I meet with in my way, if so be I can also meet with deliverance from my burden.†

Worldly-wiseman. How camest thou by the burden at first?

Christian. By reading this book in my hand.

Worldly-wiseman.‡ I thought so; and it has happened unto thee as to other weak men, who meddling with things too high for them, do suddenly fall into thy distractions; which distractions do not only unman men, (as thine I perceive have done thee,) but they run them upon desperate ventures, to obtain they know not what.

* A glimpse of the Wicket-gate, or of deliverance from the guilt of sin by Christ, will make the sinner reject all other ways, and press on towards Christ only.

† Such is the frame of the heart of a real penitent.

‡ Mr. Worldly-wiseman does not like that men should be serious in reading the Bible.

Christian. I know what I would obtain; it is ease from my heavy burden.

Worldly-wiseman. But why wilt thou seek for ease this way, seeing so many dangers attend it? Especially since, hadst thou but patience to hear me, I could direct thee to the obtaining of what thou desirest, without the dangers that thou in this way wilt run thyself into. Yea, and the remedy is at hand. Besides I will add, that instead of these dangers, thou shalt meet with much safety, friendship, and content.

Christian. Sir, I pray, open this secret to me.

Worldly-wiseman. Why, in yonder village, (the village is named Morality,) there dwells a gentleman, whose name is Legality, a very judicious man, and a man of very good name, that has skill to help men off with such burdens as thine is from their shoulders; yea, to my knowledge, he hath done a great deal of good this way: ay, and besides, he hath skill to cure those that are somewhat crazed in their wits with their burdens.* To him, as I said, thou mayest go, and be helped presently. His house is not quite a mile from this place; and if he should not be at home himself, he hath a pretty young man to his son, whose name is Civility, that can do it (to speak on) as well as the old gentleman himself. There, I say, thou mayest be eased of thy burden; and if thou art not minded to go back to thy former habitation, as indeed I would not wish thee, thou mayest send for thy wife and children to thee to this village; where there are houses now stand empty, one of which thou mayest have at reasonable rates: provision is there also cheap and good; and that which will make thy life more happy, is to be sure, there thou shalt live by honest neighbours, in credit and good fashion.

Now was Christian somewhat at a stand; but presently he concluded, if this be true which this gentleman hath said, my wisest course is to take his advice; and with that he thus further spake.

Christian. Sir, which is my way to this honest man's house?

Worldly-wiseman. Do you see yonder high hill?

Christian. Yes, very well.

Worldly-wiseman. By that hill you must go, and the first house you come at is his.

So Christian turned out of his way to go to Mr. Legality's house for help.† But behold, when he was got now hard by the hill, it seemed so high, and also that side of it that was next the wayside did hang so much over, that Christian was afraid to venture further, lest the hill should fall on his head; wherefore there he stood still, and wotted not what to do. Also his burden now seemed heavier to him than while he was in the way. There came also flashes of fire out of the hill, that made Christian afraid that he should be burned, (Exod. xix. 16, 18; Heb. xii. 21;) here therefore he sweat and did quake for fear. And now he began to be sorry that he had taken Mr. Worldly-wiseman's counsel. And with that he saw Evangelist ‡ coming to meet him; at the sight also of whom he began to blush for shame. So Evangelist drew nearer and nearer; and, coming up to him, he looked upon him with a severe and dreadful countenance, and thus began to reason with Christian.

What dost thou here, Christian? said he. At which words Christian knew not what to answer; wherefore at present he stood speechless before him. Then said Evangelist further, Art thou not the man that I found crying without the walls of the city of Destruction?

Christian. Yes, dear sir, I am the man.

Evangelist. Did not I direct thee the way to the little Wicket-gate?

Yes, dear sir, said Christian.

Evangelist. How is it then that thou art so quickly turned aside? for thou art now out of the way.

Christian. I met with a gentleman, as soon as I had got over the slough of Despond, who persuaded me that I might in the village before me find a man that could take off my burden.

Evangelist. What was he?

* Mr. Worldly-wiseman prefers Morality to Christ, the Strait Gate. This is the exact reasoning of the flesh. Carnal reason ever opposes spiritual truth. The notion of justification by our own obedience to God's law, ever works in us, contrary to the law of justification by the obedience of Christ and living faith in his blood. Self-righteousness is as contrary to the faith of Christ as indulging the lusts of the flesh.

† And a sad turn it proved to him; for he turned from the work of Christ, for his salvation, to his own works and obedience; so did the Galatians of old. Mark the consequence: Christian is afraid that Mount Sinai, all the dreadful curses of the law, would fall on his head.

‡ Evangelist findeth Christian under Mount Sinai, and looketh severely upon him. See the effect of disobeying the Gospel.

Christian. He looked like a gentleman,* and talked much to me, and got me at last to yield; so I came hither: but when I beheld this hill, and how it hangs over the way, I suddenly made a stand, lest it should fall on my head.

Evangelist. What said that gentleman to you?

Christian. He asked me if I had a family; and I told him. But said I, I am so loaded with the burden that is on my back, that I cannot take pleasure in them as formerly.

Evangelist. And what said he then?

Christian. He bid me with speed get rid of my burden; and I told him it was ease that I sought. And, said I, I am therefore going to yonder gate to receive further directions how I may get to the place of deliverance. So he said that he would show me a better way, and shorter, not so attended with difficulties as the way, sir, that you set me in; which way, said he, will direct you to a gentleman's house that has skill to take off these burdens: so I believed him,† and turned out of that way into this, if haply I might be soon eased of my burden. But when I came to this place, and beheld things as they are, I stopped for fear as I said, of danger; but now know not what to do.

Then, said Evangelist, stand still a little that I may show thee the words of God. So he stood trembling. Then said Evangelist, "See that ye refuse not him that speaketh; for if they escaped not who refused him that spake on earth, much more shall not we escape if we turn away from him that speaketh from heaven." Heb. xii. 25. He said, moreover, "Now the just shall live by faith; but if any man draw back, my soul shall have no pleasure in him." Heb. x. 38. He also did thus apply them: Thou art the man that art running into this misery; thou hast begun to reject the counsel of the Most High, and to draw back thy foot from the way of peace; even almost to the hazarding of thy perdition.‡

Then Christian fell down at his feet as dead, crying, "Woe is me, for I am undone!" At the sight of which Evangelist caught him by the right hand, saying, "All manner of sin and blasphemy shall be forgiven unto men;" "Be not faithless, but believing." Then did Christian again a little revive, and stood up trembling, as at first, before Evangelist.‖

Then Evangelist proceeded, saying, Give more earnest heed to the things that I shall tell thee of. I will now show thee who it was that deluded thee, and who it was also to whom he sent thee. The man that met thee is one Wordly-wiseman, and rightly he is so called; partly because he savoureth only the doctrine of this world, (John iv. 5,) therefore he always goes to the town of Morality to church, and partly because he loveth that doctrine best, for it saveth him best from the cross, (Gal. vi. 12,) and because he is of this carnal temper, therefore he seeketh to pervert my ways, though right. Now there are three things in this man's counsel that thou must utterly abhor: his turning thee out of the way—his labouring to render the cross odious to thee—and his setting thy feet in that way that leadeth unto the ministration of death.§

First. Thou must abhor his turning thee out of the way, yea, and thine own consenting thereto; because this is to reject the counsel of God for the sake of the counsel of a *worldly-wise man*. The Lord says, "Strive to enter in at the strait gate," (the gate to which I send thee,) "for strait is the gate that leadeth unto life and few there be that find it." Luke xiii. 25; Matt. vii. 13, 14. From this little Wicket-gate, and from the way thereto, hath this wicked man turned thee, to the bringing of thee almost to destruction. Hate, therefore, his turning thee out of the way, and abhor thyself for hearkening to him.

Secondly. Thou must abhor his labouring to render the cross odious unto thee; for thou art

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* Beware of taking men by their looks. They may look as gentle as lambs, while the poison of asps is under their tongues; whereby they infect many souls with pernicious errors, turning them from Christ and the hope of justification and eternal life, through him only, to look and rely upon their own works, in whole or in part, for salvation.

† As the belief of truth lies at the foundation of the hope of eternal life, and is the cause of any one becoming a pilgrim; so the belief of a lie is the cause of any one's turning out of the way which leads to glory.

‡ See the danger of turning from the faith of Christ to trust in any degree to our own works for justification and eternal life. Beware of legal teachers and of thy own legal spirit.

‖ See the glory of Gospel grace to sinners. See the amazing love of Christ in dying for sinners. Oh remember the price with which Christ obtained the pardon of your sins: at nothing less than his own most precious blood! Believe his wonderful love. Rejoice in his glorious salvation. Live in the love of him, in the hatred of your sins, and in humbleness of mind before him.

§ Gospel comfort cannot be enjoyed, till the soul is convinced of the evil, and rejects the doctrine of legality, or trusts in any dependence upon our own works for justification. This detestable heresy abounds greatly in the present day.

to "prefer it before the treasures in Egypt." Heb. xi. 25, 26. Besides, the King of Glory hath told thee, that "he that will save his life shall lose it;" and, "He that comes after me, and hates not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, cannot be my disciple." Matt x. 37, 39; Mark viii. 34, 35; Luke xiv. 26, 27; John xii. 25. I say, therefore, for a man to labour to persuade thee that that shall be thy death, without which the truth hath said thou canst not have eternal life; this doctrine thou must abhor.

Thirdly. Thou must hate his setting of thy feet in the way that leadeth to the ministration of death. And for this thou must consider to whom he sent thee, and also how unable that person was to deliver thee from thy burden.

He to whom thou wast sent for ease, being by name Legality, is "the son of the bondwoman which now is, and is in bondage with her children," (Gal. iv. 21, 27;) and is, in a mystery, this Mount Sinai which thou hast feared will fall on thy head. Now if she with her children are in bondage, how canst thou expect by them to be made free? This Legality therefore, is not able to set thee free from thy burden. No man was as yet ever rid of his burden by him; no, nor ever is like to be. "Ye cannot be justified by the works of the law; for by the deeds of the law no man living can be rid of his burden:" therefore, Mr. Worldly-wiseman is a liar, and Mr. Legality a cheat: and for his son Civility, notwithstanding his simpering looks, he is but a hypocrite, and cannot help thee. Believe me, there is nothing in all this noise that thou hast heard of these sottish men, but a design to beguile thee of thy salvation, by turning thee from the way in which I had set thee.* After this Evangelist called aloud to the heavens for confirmation of what he had said; and with that there came words and fire out of the mountain under which poor Christian stood, that made the hair of his flesh stand up. The words were thus pronounced: "As many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them."† Gal. iii. 10.

Now Christian looked for nothing but death, and began to cry out lamentably; even cursing the time in which he met with Mr. Worldly-wiseman; still calling himself a thousand fools for hearkening to his counsel. He also was greatly ashamed to think that this gentleman's arguments, flowing only from the flesh, should have the prevalency with him as to cause him to forsake the right way. This done, he applied himself again to Evangelist in words and sense as follows:

Sir,‡ what think you? Is there any hope? May I now go back, and go up to the Wicket-gate? Shall I not be abandoned for this, and sent back from thence ashamed? I am sorry I have hearkened to this man's counsel; but may my sin be forgiven?

Then said Evangelist to him, thy sin is very great, for by it thou hast committed two evils: thou hast forsaken the way that is good, to tread in forbidden paths; yet will the man at the gate receive thee, for he has *good will* for men; only, said he, take heed that thou turn not aside again, "lest thou perish from the way when his wrath is kindled but a little." Ps. ii. 12. Then did Christian address himself to go back, and Evangelist, after he had kissed him, gave him one smile and bid him God speed.‖ So he went on with haste, neither spake he to any man by the way, nor if any asked him would he vouchsafe them an answer. He went like one that was all the while treading on forbidden ground, and could by no means think himself safe, till again he was got into the way ⁋ which he left to follow Mr. Worldly-wiseman's counsel.

* The Gospel pays no respect to demure looks, and a sanctified face; but pronounces such cheats, hypocrites, and beguilers, who turn souls from the cross of Christ, and the way of salvation by him, to trust in anywise to their own works for justification and salvation.

† Legality is as great an enemy to the cross of Christ, as Licentiousness: for it keeps the soul from coming to believing in, and trusting wholly to the blood of Christ for pardon, and the righteousness of Christ for justification; so that it keeps the soul in bondage, and swells the mind with pride, while Licentiousness brings a scandal on the cross.

‡ Christian inquires if he may yet be happy. Legal hopes will bring on distress of soul, and despondency of spirit, as well as outward sins; there is no hope of a sinner's being comforted by the cross of Christ, till he is made sensible of this.

‖ Nothing but the Gospel of Christ can direct our steps in the right way, and bring peace and comfort to our souls. It salutes us with a cheering smile, a kiss of peace, and a blessing of consolation; and hence it wings our peace to Christ and holiness.

⁋ The faithful minister must warn young converts not to turn aside; nor can any soul ever find confidence or comfort, till they are conscious of having regained the way they had forgotten.

CHAPTER IV.

Christian arrives at the Wicket-gate, where he knocks, and is kindly received.

So in process of time Christian got up to the gate. Now over the gate there was written, "Knock, and it shall be opened unto you." Matt. vii. 7, 8.

He knocked, therefore, more than once or twice,* saying—

"May I now enter here? Will he within
Open to sorry me, though I have been
An undeserving rebel! Then shall I
Not fail to sing his lasting praise on high."
Matt. vii. 7, 8.

At last there came a grave person to the gate, named Good-will, who asked him who was there? and whence he came? and what he would have?

Christian. Here is a poor burdened sinner. I come from the city of Destruction, but am going to Mount Zion, that I may be delivered from the wrath to come. I would, therefore, sir, since I am informed that by this gate is the way thither, know if you are willing to let me in.

I am willing with all my heart,† said he. And with that he opened the gate.

So when Christian was stepping in, the other gave him a pull.‡ Then said Christian, What means that? The other told him, "A little distance from this gate there is erected a strong castle, of which Beelzebub is the captain; from thence both he and they that are with him, shoot arrows at those that come up to this gate, if haply they may die before they can enter in.

Then said Christian, I rejoice and tremble. So when he was got in, the man of the gate asked him who directed him thither.

Christian. Evangelist bid me come hither and knock, as I did; and he said that you, sir, would tell me what I must do.

Good-will. "An open door is before thee, and no man can shut it."

Christian. Now I begin to reap the benefits of my hazards.

Good-will. But how is it that you come alone?

Christian. Because none of my neighbours saw their danger, as I saw mine.

Good-will. Did any of them know of your coming?

Christian. Yes, my wife and children saw me at the first, and called after me to turn again; also some of my neighbours stood crying and calling after me to return; but I put my fingers in my ears and so came on my way.

Good-will. But did none of them follow you, to persuade you to go back?

Christian. Yes, both Obstinate and Pliable; but when they saw that they could not prevail, Obstinate went railing back, but Pliable came with me a little way.

Good-will. But why did he not come through?

Christian. We indeed came both together until we came to the slough of Despond, into the which we also suddenly fell. And then was my neighbour Pliable discouraged, and would not adventure further.‖ Wherefore, getting out again on that side next to his own house, he told me I should possess the brave country alone for all him; so he went *his* way, and I came *mine;* he after Obstinate, and I to this gate.

Then said Good-will, Alas, poor man! is the celestial glory of so small esteem with him, that he counteth it not worth running the hazard of a few difficulties to obtain it?

Truly, said Christian, I have said the truth of Pliable; and if I should also say all the truth of myself, it will appear there is no difference betwixt him and myself. It is true he went back to his own house, but I also turned aside to go into the way of death, being persuaded thereto by the carnal argument of one Mr. Worldly-wiseman.§

* This is praying and pleading in faith with God for mercy and forgiveness of sin through the blood of Jesus Christ.

† The gate will be open to broken-hearted sinners. Here behold the love of Jesus, in freely and heartily receiving every poor sinner who comes unto him. No matter how vile they have been nor what things they have committed: he loves them freely and receives them graciously. For he has nothing but good-will towards men. Luke ii. 14.

‡ Every saved sinner is a brand plucked out of the fire by the loving arm of Christ. Zech. iii. 2.

‖ A man may have company when he sets out for heaven, and yet go thither alone. "Many be called but few chosen." Matt. xx. 16.

§ Where there is true grace in the heart, it will take shame to itself, and give all the glory to God's sovereign grace, for any difference there is between us and others. Free grace destroys pride, and lays the sinner low whilst it exalts Christ, and causes

Good-will. Oh! did he light upon you? What, he would have had you have sought for ease at the hands of Mr. Legality! they are both of them very cheats. But did you take his counsel?

Christian. Yes, as far as I durst. I went to find out Mr. Legality, until I thought that the mountain that stands by his house would have fallen on my head; wherefore there I was forced to stop.*

Good-will. That mountain has been the death of many, and will be the death of many more. It is well you escaped being dashed in pieces by it.

Christian. Why, truly, I do not know what had become of me there, had not Evangelist happily met me again as I was musing in the midst of my dumps; but it was God's mercy that he came to me again, for else I had never come hither. But now I am come, such a one as I am, more fit indeed for death by that mountain, than thus to stand talking with my Lord. But, oh! what a favour is this to me, that yet I am admitted entrance here.†

Good-will. We make no objections against any, notwithstanding all that they have done before they come hither. "They in no wise are cast out," (John vi. 27;) and therefore, good Christian, come a little way with me, and I will teach thee about the way thou must go. Look before thee; dost thou see this narrow way? that is the way thou must go. It was cast up by the patriarchs, prophets, Christ, and his apostles, and it is as straight as a rule can make it; this is the way thou must go.

But, said Christian,‡ are there no turnings nor windings, by which a stranger may lose his way?

Good-will. Yes, there are many ways butt down upon this, and they are crooked and wide; but thus thou must distinguish the right from the wrong, the right only being‖ strait and narrow. Matt. vii. 13, 14.

Then I saw in my dream that Christian asked him further, if he could not help him off with the burden that was upon his back; for as yet he had not got rid thereof, nor could he by any means get it off without help.

He told him, As to thy burden, be content to bear it until thou comest to the place of deliverance;§ for there it will fall from thy back of itself.

Then Christian began to gird up his loins, and to address himself to his journey. So the

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the believer to triumph in his righteousness and salvation.

* Though Jesus knows what is in man, and all his ways, yet he will bring the soul to confession unto him. See the loving heart of Christ to sinners, and the free communications he admits them to with himself. O ye his people, pour out your hearts before him: God is a refuge for us. Ps. lxii. 8.

† It is a sure sign of a genuine work of grace, when the heart ascribes all to grace. Here is no ascribing any thing to his own wisdom or power; but his escape from destruction, and being yet in the way of salvation, are wholly resolved into the grace of the Gospel, the mercy of God, and in his free favour, and almighty power. It is sweet to converse with Jesus, of his free grace to wretched and unworthy sinners. Do not you find it so?

‡ Christian is afraid of losing his way; a blessed sign of a gracious heart, when it possesses godly jealousy.

‖ Christian, being admitted at the *strait* gate, is directed in the narrow way. In the *broad* road every man may choose a path suited to his inclinations, shift about to avoid difficulties, or accommodate himself to circumstances; and he will be sure of company agreeable to his taste. But Christians must follow one another, in the *narrow* way along the same track, surmounting difficulties, facing enemies, and bearing hardships, without any room to evade them: nor is any indulgence given to different tastes, habits, or propensities. It is therefore a *straitened*, or as some render the word, an *afflicted way*—being indeed an habitual course of repentance, faith, love, self-denial, patience: in a word, a full conformity to the will of God, according to the Scriptures. Christ himself is the way, by which we come to the Father; and by living faith which works by love, we are "set in the way of his steps." This path is also *straight*, as opposed to the *crooked* ways of men; for it consists in an uniform regard to piety, integrity, sincerity, and kindness, at a distance from all the hypocrisies, frauds, and artifices, by which ungodly men wind about to avoid detection, keep up their credit, deceive others, or impose on themselves. The question proposed by Christian implies that believers are more afraid of missing the way than of encountering hardships in it; and Good-will's answer, that many ways *butted* down on it, or opened into it, in various directions, shows that the careless and self-willed are extremely liable to be deceived; but it follows that all these ways are *crooked* and *wide*; they turn aside from the direct line of living faith and holy obedience, and are more soothing, indulgent and pleasing to corrupt nature than the path of life; which lies *straight* forward, and is every where contrary to the bias of the carnal mind.

§ There is no deliverance from the guilt and burden of sin, but by the death of Christ. Here observe, that though a sinner, at his first coming to Christ, find some comfort and encouragement, yet he may not for some time have a clear sense of pardon and assurance of the forgiveness of his sins, but he may still feel the burden of them. But by faith in Jesus he shall be adopted into the family of heaven.

other told him that by that he was gone some distance from the gate he would come at the house of the Interpreter, at whose door he should knock, and he would show him excellent things. Then Christian took his leave of his friend, and he again bid him God speed.

CHAPTER V.

Christian delightfully entertained at the Interpreter's house.

THEN Christian went on till he came to the house of the Interpreter,* where he knocked over and over; at last one came to the door and asked who was there?

Christian. Sir, here is a traveller, who was bid by an acquaintance of the good man of this house to call here for my profit; I would therefore speak with the master of the house. So he called for the master of the house, who after a little time came to Christian, and asked him what he would have?

Sir, said Christian, I am a man that am come from the city of Destruction, and am going to the Mount Sion; and I was told by the man that stands at the gate at the head of this way, that if I called here you would show me excellent things, such as would be a help to me in my journey.

Then said the Interpreter, Come in; I will show thee that which will be profitable to thee.† So he commanded his man‡ to light a candle, and bid Christian to follow him: so he had him into a private room, and bid his man open a door; the which when he had done, Christian saw the picture of a very grave person hang up against the wall; and this was the fashion of it: "it had eyes lifted up to heaven, the best of books in its hand, the law of truth was written upon its lips, the world was behind its back; it stood as if it pleaded with men, and a crown of gold did hang over its head."

Then said Christian, What meaneth this?

Interpreter. The man whose picture this is, is one of a thousand; he can beget children, (1 Cor. iv. 15,) travail in birth with children, (Gal iv. 19,) and nurse them himself when they are born. And whereas thou seest him with his eyes lifted up to heaven, the best of books in his hand, and the law of truth written on his lips; it is to show thee that his work is to know and unfold dark things to sinners; even as also thou seest him stand as if he pleaded with men; and whereas thou seest the world as cast behind him, and that a crown hangs over his head; that is to show thee, that slighting and despising the things that are present, for the love that he hath to his Master's service, he is sure in the world that comes next to have glory for his reward. Now, said the Interpreter, I have showed thee this picture first, because the man whose picture this is, is the only man whom the Lord of the place whither thou art going hath authorized to be thy guide, in all difficult places thou mayest meet with in the way; wherefore take good heed to what I have showed thee, and bear well in thy mind what thou hast seen; lest in thy journey thou meet with some that pretend to lead thee right, but their way goes down to death.‖

Then he took him by the hand, and led him into a very large parlour that was full of dust, because never swept; the which, after he had reviewed a little while, the Interpreter called

* Christian comes to the house of the Interpreter: which means the Lord the Spirit, the teacher of his people. The Interpreter is an emblem of the divine teaching of the Holy Spirit, according to the Scriptures, by means of reading, hearing, praying and meditating, accompanied by daily experience and observation. Believers depend on this teaching, and are not satisfied with human instruction, but look to the fountain of wisdom, that they may be delivered from prejudice, preserved from error, and enabled to profit by the ministry of the word.

† Oh how loving, how condescending is the Spirit of God to poor miserable sinners!

‡ Illumination is here signified.

‖ This is a true picture of a Gospel minister; one whom the Lord the Spirit has called and qualified for preaching the everlasting Gospel, he is one who despises the world, is dead to its pleasures and joys; his chief aim is to exalt and glorify the Lord Jesus, his atoning blood, justifying righteousness, and finishing salvation; and his greatest glory is to bring sinners to Christ, to point him out as the one way to them, and to edify and build up saints in him. But there are many who profess to do this, yet turn poor sinners out of the way, and point them to a righteousness of their own for justification, in whole or in part. Of these the Spirit teaches us to beware: the former, he leads and directs souls to love and esteem him highly for their labours and faith in the Lord, and zeal for his honour and glory, and for the salvation of souls. Take heed what you hear. Mark iv. 24.

for a man to sweep. Now when he began to sweep, the dust began so abundantly to fly about, that Christian had almost therewith been choked. Then said the Interpreter to a damsel that stood by, Bring hither water and sprinkle the room; the which when she had done, it was swept and cleansed with pleasure.

Then said Christian, What means this?

The Interpreter answered, This parlour is the heart of a man that was never sanctified by the sweet grace of the Gospel; the dust is his original sin and inward corruptions, that have defiled the whole man. He that began to sweep at first is the law; but she that brought water and did sprinkle it is the Gospel. Now whereas thou sawest that, so soon as the first began to sweep, the dust did so fly about, that the room by him could not be cleansed, but that thou wast almost choked therewith; this is to show thee, that the law, instead of cleansing the heart, by its working, from sin, doth revive, put strength into, and increase it in the soul, even as it doth discover and forbid it; for it doth not give power to subdue it. Rom. v. 20; vii. 7, 11; 1 Cor. xv. 56.

Again as thou sawest the damsel sprinkle the room with water, upon which it was cleansed with pleasure; this is to show thee, that when the Gospel comes in the sweet and precious influences thereof to the heart, then, I say, even as thou sawest the damsel lay the dust by sprinkling the floor with water, so is sin vanquished and subdued, and the soul made clean through the faith of it, and consequently fit for the King of Glory to inhabit.* John xiv. 21, 23; xv. 3; Acts xv. 9; Rom. xvi. 25, 26; Eph. v. 26.

I saw moreover, in my dream, that the Interpreter took him by the hand, and had him into a little room where sat two little children, each one in his chair. The name of the eldest was Passion, and the name of the other Patience. Passion seemed to be much discontented, but Patience was very quiet. Then Christian asked, What is the reason of the discontent of Passion? The Interpreter answered, The governor of them would have him stay for his best things till the beginning of the next year: but he will have all now. But Patience is willing to wait.

Then I saw that one came to Passion and brought him a bag of treasure, and poured down at his feet; the which he took up and rejoiced therein, and withal laughed Patience to scorn. But I beheld but a while, and he had lavished all away, and had nothing left him but rags.

Then said Christian to the Interpreter, Expound this matter more fully to me.

So he said, These two lads are figures: Passion, of the men of this world; and Patience, of the men of that which is to come. For as here thou seest Passion will have all now this year, that is to say, in this world; so are the men of this world, they must have all their good things now, they cannot stay till next year—that is, until the next world, for their portion of good. That proverb, "A bird in the hand is worth two in the bush," is of more authority with them than are all the divine testimonies of the good of the world to come. But as thou sawest that he had quickly lavished all away, and had presently left him nothing but rags; so will it be with all such men at the end of this world.†

Then said Christian, Now I see that Patience has the best wisdom, and that upon many accounts:—because he stays for the best things; and also because he will have the glory of his when the other has nothing but rags.

Interpreter. Nay, you may add another, to wit—the glory of the next world will never wear out, but these are suddenly gone. Therefore Passion had not so much reason to laugh at Patience because he had his good things first, as Patience will have to laugh at Passion because he had his best things last; for *first* must give place to *last*, because *last* must have

* Now judge by this, whether you are under the law, or the Gospel. Have you ever found in yourself what is here described? 1st. Of the law, have you ever felt your lusts and corruptions irritated, and sin made to abound in you, as to your perception and feeling by the commandment working in you all manner of concupiscence? for without the law sin was dead. Rom. vii. 8. Has the application of the law to your conscience made sin to revive in you, so as that you died to all your former hopes of being justified by your obedience to the law? If not you are yet dead in sin, and cleave to legal hopes and vain confidence. But if through the law you become dead to the law, has the Gospel come to you with its reviving, comforting, sanctifying influence? Has it made Christ's blood and righteousness precious to your soul, and given you the victory of faith over the law, sin, and death? If so, go on your way rejoicing.

† Carnal men seek nothing more than the gratification of their senses; their end will be the loss of all things and the destruction of their own souls. But the just live by faith on Jesus, and in hope of joys to come; their end will be glorious; for they shall receive the end of their faith, the salvation of their souls, and the everlasting enjoyment of Christ in glory.

its time to come; but *last* gives place to nothing, for there is not another to succeed: he, therefore, that hath his portion *first* must needs have a time to spend it; but he that has his portion *last* must have it lastingly; therefore it is said of Dives, "In thy lifetime thou receivedst thy good things, and likewise Lazarus evil things; but now he is comforted, and thou art tormented." Luke xiv. 19, 31.

Christian. Then I perceive it is not best to covet things that are now, but to wait for things to come.

Interpreter. You say truth; "For the things that are seen are *temporal;* but the things that are not seen are *eternal,*" (2 Cor. iv. 18;) but, though this be so, yet since things present and our fleshly appetite are such near neighbours one to another; and again, because things to come and carnal sense are such strangers one to another; therefore it is that the first of these so suddenly fall into *amity,* and that *distance* is so continually between the second.*

Then I saw in my dream that the Interpreter took Christian by the hand, and led him into a place where was a fire burning against a wall, and one standing by it always casting much water upon it to quench it; yet did the fire burn higher and hotter.

Then said Christian, What means this?

The Interpreter answered, This fire is the work of grace that is wrought in the heart; he that casts water upon it to extinguish and put it out, is the Devil; but in that thou seest the fire notwithstanding burn higher and hotter, thou shalt also see the reason of that. So he had him about to the back side of the wall, where he saw a man with a vessel of oil in his hand, of which he did also continually cast, but secretly, into the fire.

Then said Christian, What means this?

The Interpreter answered, This is Christ, who continually with the oil of his grace maintains the work already begun in the heart; by the means of which, notwithstanding what the Devil can do, the souls of his people prove gracious still. 2 Cor. xii. 9. And in that thou sawest that the man stood behind the wall to maintain the fire; this is to teach thee that it is hard for the tempted to see how this work of grace is maintained in the soul.†

I saw also, that the Interpreter took him again by the hand, and led him into a pleasant place, where was builded a stately palace, beautiful to behold; at the sight of which Christian was greatly delighted; he saw also upon the top thereof certain persons walking, who were clothed all in gold.

Then said Christian, May we go in thither?

Then the Interpreter took him, and led him up towards the door of the palace; and behold, at the door stood a great company of men, as desirous to go in, but durst not. There also sat a man at a little distance from the door, at a table side, with a book and his inkhorn before him, to take the name of him that should enter therein; he saw also that in the doorway stood many men in armour to keep it, being resolved to do to the men that would enter what hurt and mischief they could. Now was Christian somewhat in amaze; at last, when every man started back for fear of the armed men, Christian saw a man of a very stout countenance come up to the man that sat there, saying, "Set down my name, sir;" the which when he had done, he saw the man draw his sword, and put an helmet upon his head, and rush toward the door upon the armed men, who laid upon him with deadly force; but the man was not at all discouraged, but fell to cutting and hacking most fiercely. So after he had‡ received and given many wounds to those that attempted to keep him out, he cut his way through them all and pressed forward into the palace; at which there was a pleasant voice heard from those that were within, even of those that walked upon the top of the palace, saying,

> "Come in, come in;
> Eternal glory thou shalt win."

So he went in, and was clothed with such gar-

* Here see the preciousness and glory of faith; it causeth the soul to make a proper estimate, and set a due value on things; it piercth through the objects of time and sense, and fixes upon glory and eternity. This is the proper character of every heaven-born soul; the just shall live by faith. Heb. ii. 4. This is a life of heaven upon earth.

† It is plain Mr. Bunyan did not ascribe that glory to the work and power of the creature, which is due solely to the Lord, who is the Alpha and Omega, the First and the Last, the Beginner, the Carrier on, and Finisher of his work in sinners' hearts: and never can his work be extinguished there, till Satan's water is more powerful to quench, than Christ's oil and grace are to keep the fire burning. The instruction especially inculcated by this emblem is an entire reliance on the secret but powerful influence of divine grace, to maintain and carry on the sanctifying work that has been begun in the soul.

‡ We must through much tribulation enter into the kingdom of God. Acts xiv. 22.

ments as they. Then Christian smiled, and said, I think verily I know the meaning of this.*

Now, said Christian, let me go henee. Nay, stay, said the Interpreter, till I have showed thee a little more, and after that thou shalt go on thy way. So he took him by the hand again, and led him into a very dark room, where there sat a man in an iron eage.

Now the man to look on, seemed very sad. He sat with his eyes looking down to the ground, his hands folded together, and he sighed as if he would break his heart. Then said Christian, What means this? At whieh the Interpreter bid him talk with the man.†

Then, said Christian to the man, What art thou? The man answered, I am what I was not onee.

Christian. What wert thou onee?

The man said,‡ I was onee a fair and flourishing professor, both in mine own eyes, and also in the eyes of others; I onee was, as I thought, fair for the Celestial City, (Luke viii. 13,) and had then even joy at the thoughts that I should get thither.‖

Christian. Well, but what art thou now?

Man. I am now a man of despair, and am shut up in it as in this iron eage. I eannot get out; oh *now* I eannot.§

Christian. But how eamest thou in this eondition?

Man. I left off to wateh and be sober; I laid the reins upon the neek of my lusts; I sinned against the light of the word, and the goodness of God; I have grieved the Spirit, and he is gone; I tempted the Devil, and he is eome to me; I have provoked God to anger, and he has left me; I have so hardened my heart that I *cannot* repent.¶

Then said Christian to the Interpreter, But is there no hope for sueh a man as this? Ask him, said the Interpreter.

Then said Christian, Is there no hope but you must be kept in the iron eage of despair?

Man. No, none at all.

Christian. Why? The son of the Blessed is very pitiful.

Man. I have erueified him to myself afresh; I have despised his person, I have despised his righteousness, I have eounted his blood an unholy thing. I have done despite to the Spirit of graee, (Luke xix. 14; Heb. vi. 4, 6; x. 28, 29;) therefore I have shut myself out of all the promises, and there now remains to me nothing but threatenings, dreadful threatenings, fearful threatenings, of eertain judgment and fiery indignation whieh shall devour me as an adversary.**

Christian. For what did you bring yourself into this eondition?

Man. For the lusts, pleasures, and profits of this world; in the enjoyment of whieh I did then promise myself mueh delight; but now every one of those things also bite me and gnaw me like a burning worm.

Christian. But eanst thou not repent and turn?

Man. God hath denied me repentanee. His word gives me no eneouragement to believe; yea, himself hath shut me up in this iron eage; nor ean all the men in the world let me out. O eternity! eternity! how shall I grapple with the misery that I must meet with in eternity?

Then said the Interpreter to Christian, Let this man's misery be remembered by thee, and be an everlasting eaution to thee.

Well, said Christian, this is fearful! God

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* Sueh is the spirit and disposition of a soul who is determiued to win Christ, and to enjoy the kingdom of glory. In spite of all opposition he resolutely forees his way, and presses towards the mark for the prize of his high ealling of God in Jesus Christ. Phil. iii. 14. He is not eontent with a few lazy wishes, or languid hopes; for the kingdom of heaven suffereth violenee and the violent take it by force. Matt. xi. 12.

† The Holy Spirit would have us take warning hy the sad examples of others. Hence he sets before us in the Seripture, the dreadful things whieh have fallen professors, that we may see our danger, be humble, and watehful, and pray to the Lord to keep us from falling away.

‡ Most dreadful change! Think of it with trembling; thou standest hy faith; be not high-minded, but fear.

‖ Soaring professors, beware. See how far this man went; see what he thought of himself; see what others thought of him; yea, he felt great joy in himself at the thoughts of getting to heaven; hut yet through unfaithfulness despair seized on him. "Let us wateh and be sober." 1 Thess. v. 6.

§ A more dreadful state on this side of hell eannot be.

¶ An awful warning to professors. Oh take heed of trifling with the God of truth, and the truths of God! he is a jealous God! jealous of his honour and glory. Yea, our God is a eonsuming fire. Heb. xii. 29.

** It is exeeeding diffieult to draw the line here, so as not to eneourage in sin, or not diseourage broken-hearted sinners from entertaining hope in Christ. Many have written the same bitter things against themselves as here, hut to whom they have in nowise helonged. A sight of sin, a sense of sin, and sorrow for sin, with a desire to be saved by Jesus from all sin, as well as from wrath, do really bespeak the workings of the graee of Christ in the heart.

help me to watch and be sober, and to pray that I may shun the cause of this man's misery.* Sir, is it not time for me to go on my way now?†

Interpreter. Tarry, till I shall show thee one thing more, and then thou shalt go on thy way.

So he took Christian by the hand again, and led him into a chamber where there was one rising out of bed; and as he put on his raiment he shook and trembled. Then said Christian, Why doth this man thus tremble? The Interpreter then bid him tell to Christian the reason of his so doing. So he began and said, This night as I was in my sleep I dreamed, and, behold the heavens grew exceeding black; also it thundered and lightened in most fearful wise, that it put me into an agony; so I looked up in my dream, and saw the clouds rack at an unusual rate; upon which I heard a great sound of a trumpet, and saw also a man sit upon a cloud, attended with the thousands of heaven; they were all in flaming fire, also the heavens were on a burning flame. I heard then a voice saying, "Arise, ye dead, and come to judgment;" and with that the rocks rent, the graves opened, and the dead that were therein came forth, (John v. 28, 29; 1 Cor. xv. 51, 58; 2 Thess. i. 7, 10; Jude 14, 15; Rev. xx. 11, 15;) some of them were exceeding glad, and looked upwards: and some sought to hide themselves under the mountains, (Ps. ii. 1, 3, 22; Isa. xxvi. 20, 21; Mic. vii. 16, 17;) then I saw the man that sat upon the cloud open the book and bid the world draw near. Yet there was, by reason of a fierce flame which issued out and came before him, a convenient distance between him and them, as betwixt the judge and the prisoners at the bar. Dan. vii. 9, 10; Mal. iii. 2, 3. I heard it also proclaimed to them that attended on the man that sat on the cloud, "Gather together the tares, the chaff, and stubble, and cast them into the burning lake;" and with that the bottomless pit opened just whereabout I stood; out of the mouth of which there came in an abundant manner, smoke, and coals of fire, with hideous noises. It was also said to the same persons, "Gather my wheat into the garner." Mal. iv. 1; Matt. iii. 12; xiii. 30; Luke iii. 17. And with that I saw many catched up and carried away in the clouds, (1 Thess. iv. 13, 18,) but I was left behind. I also sought to hide myself, but I could not, for the man that sat upon the cloud still kept his eye upon me; my sins also came in my mind, and my conscience did accuse me on every side. Rom. ii. 14, 15. Upon this I awaked from my sleep.

Christian. But what was it that made you so afraid of this sight?

Man. Why I thought that the day of judgment was come, and that I was not ready for it; but this frighted me most, that the angels gathered up several and left me behind; also the pit of hell opened her mouth just where I stood. My conscience too afflicted me;‡ and, as I thought, the judge had always his eye upon me, showing indignation in his countenance.

Then said the Interpreter to Christian, Hast thou considered all these things?

Christian. Yes; and they put me in hope and fear.‖

Interpreter. Well, keep all things so in thy mind that they may be as a goad in thy sides, to prick thee forward in the way thou must go. Then Christian began to gird up his loins, and to address himself to his journey. Then said the Interpreter, The Comforter be always with thee, good Christian, to guide thee in the way that leads to the city. So Christian went on his way, saying:

"Here I have seen things rare and profitable;
Things pleasant, dreadful, things to make me stable
In what I have begun to take in hand;
Then let me think on them and understand
Wherefore they showed me were; and let me be
Thankful, O good Interpreter, to thee."

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* Render, thou hast constant need to put up this prayer for thyself. Thou art in a body of sin, hast a most deceitful and desperately wicked heart, and art exposed to the world's snares, and Satan's devices.

† Why in such haste, Christian? Poor soul, he had yet got the burden of his sins upon his back; this urged his speed. He wanted to get to the cross, to be delivered of his burden; but the Spirit had many things to show him first, which would be profitable to him hereafter. "He who believeth shall not make haste." Isa. xxviii. 16.

‡ Natural men's consciences are often alarmed and terrified, when there are no spiritual convictions; but such fears and terrors soon wear away, and do not generally issue in conversion.

‖ Where there is a Gospel hope, there will be a godly fear; both are necessary; both are the graces of the Holy Spirit. Fear makes us cautious; hope animates us.

CHAPTER VI.

Christian loses his burden at the cross.

Now I saw in my dream, that the highway, up which Christian was to go, was fenced on either side with a wall, and that wall was called Salvation. Isa. xxvi. 1. Up this way therefore did burdened Christian run, but not without great difficulty, because of the load on his back.*

He ran thus till he came at a place somewhat ascending, and upon that place stood a *Cross* and a little below, in the bottom, a *Sepulchre.* So I saw in my dream, that just as Christian came up with the cross, his burden loosed from off his shoulder, and fell from off his back, and began to tumble, and so continued to do till it came to the mouth of the sepulchre, where it fell in, and I saw it no more.†

Then was Christian glad and lightsome, and said with a merry heart, "He hath given me rest by his sorrow, and life by his death." Then he stood still awhile to look and wonder; for it was very surprising to him, that the sight of the cross should thus ease him of his burden. He looked, therefore, and looked again, even till the springs that were in his head sent the waters down his cheeks. Zech. xii. 10. Now as he stood looking and weeping, behold three shining ones came to him, and saluted him with, "Peace be to thee:" so the first said to him, "Thy sins be forgiven thee," (Mark ii. 5;) the second stripped him of his rags and clothed him with a change of raiment; the third also set a mark ‡ on his forehead, and gave him a roll with a seal upon it, (Zech. iii. 4; Eph. i. 13,) which he bid him look on as he ran, and that he should give it in at the celestial gate; so they went their way. Then Christian gave three leaps for joy, and went on singing:

"Thus far did I come laden with my sin,
Nor could aught ease the grief that I was in,
Till I came hither; what a place is this!
Must here be the beginning of my bliss?
Must here the burden fall from off my back?
Must here the strings that bind it to me crack?
Blest cross! blest sepulchre! blest rather be
The Man that there was put to shame for me!"

* Our uphill difficulty is the way to the greatest comforts. Burdens are more felt when comforts are near at hand.

† Christian had faith; he believed that there was redemption in the blood of Christ, even forgiveness of sins, before he came up to the cross, but now he finds and feels the comfort of it: He has now the joy of faith, the guilt of his sins is taken off his conscience, and he is filled with joy and peace in believing. You who believe Christ to be the only Saviour, go on believing till you experience the comfort of knowing that he is *your* Saviour, and feel pardon in his blood; for when God releases us of our guilt and burden, we are as those that leap for joy; but you cannot have this till you come to the cross, and rest all your hopes upon it.

‡ Here is the love and grace of God the Father, God the Son, and God the Holy Ghost. Pray mind; when God pardons the sinner through the blood of Christ, he also clothes him with the righteousness of Christ. Those who deny Christ's righteousness, never saw the purity of the law, their own nakedness, nor abhorred the filthy rags of their own righteousness. The author's uniform doctrine sufficiently shows, that he considered spiritual apprehensions of the nature of the atonement as the only source of genuine peace and comfort. And as the "mark in the forehead" plainly signifies the renewal of the soul to holiness, so that the mind of Christ may appear in the outward conduct, connected with an open profession of faith, while the roll with a seal upon it, denotes such an assurance of acceptance, as appears most clear and satisfactory, when the believer most attentively compares his views, experiences, desires, and purposes, with the Holy Scriptures, so he could not possibly intend to ascribe such effects to any other agent than the Holy Spirit, who, by enabling a man to exercise all filial affections towards God in an enlarged degree, as the "Spirit of adoption bears witness" with his conscience that God is reconciled to him, having pardoned all his sins; that he is justified by faith, through the blood of Christ; and that he is a child of God, and an heir of heaven. These things are clear and intelligible to those who have experienced this happy change.

CHAPTER VII.

Christian finds Simple, Sloth, and Presumption, fast asleep—is despised by Formalist and Hypocrisy—ascends the hill Difficulty—loses his roll, and finds it again.

I SAW then in my dream, that he went on thus even until he came at the bottom, where he saw, a little out of the way, three men fast asleep, with fetters upon their heels. The name of the one was Simple, another Sloth, and the third Presumption.*

Christian then seeing them lie in this case went to them, if peradventure he might awake them; and cried, You are like to them that sleep on the top of a mast, (Prov. xxiii. 34,) for the dead sea is under you, a gulf that hath no bottom; awake, therefore, and come away; be willing also and I will help you off with your irons. He also told them, If he that goeth about like a roaring lion comes by, you will certainly become a prey to his teeth. 1 Pet. v. 8. With that they looked upon him, and began to reply in this sort: Simple† said, "I see no danger;" Sloth said, "Yet a little more sleep:" and Presumption said, "Every tub must stand upon its own bottom." And so they laid down to sleep again, and Christian went on his way.

Yet was he troubled to think that men in that danger should so little esteem the kindness of him that so freely offered to help them, both by the awakening of them, counselling of them, and proffering to help them off with their irons.‡ And as he was troubled thereabout, he spied two men come tumbling over the wall on the left hand of the narrow way; and they made up apace to him. The name of the one was Formalist, and the name of the other Hypocrisy. So as I said, they drew up unto him, who thus entered with them into discourse.

Christian. Gentlemen, whence come you, and whither go you?

Formalist and *Hypocrisy.* We were born in the land of Vain-Glory, and are going for *praise* to Mount Zion.

Christian. Why came you not in at the gate which standeth at the beginning of the way? Know you not that it is written, "He that cometh not in by the door, but climbeth up some other way, the same is a thief and a robber?" John x. 1.

They said, that to go to the gate for entrance was by all their countrymen counted too far about; and that, therefore, their usual way was to make a short cut of it, and to climb over the wall, as they had done.

Christian. But will it not be counted a trespass against the Lord of the city whither we are bound, thus to violate his revealed will?

They told him,‖ that, as for that, he needed not trouble his head thereabout; for what they did, they had custom for: and could produce, if need were, testimony that would witness it for more than a thousand years.

But, said Christian, will your practice stand a trial at law?

They told him, that *custom*, it being of so long standing as above a thousand years, would doubtless now be admitted as a thing legal by an impartial judge, and besides, say they, if we get into the way, what's the matter which way we get in? If we are in, we are in: thou art but in the way, who, as we perceive, came in at the gate; and we are also in the way, that came tumbling over the wall: wherein now is thy condition better than ours?

Christian. I walk by the rule of my Master, you walk by the rude working of your fancies. You are counted thieves already by the Lord of the way, therefore I doubt you will not be found true men at the end of the way. You came in by yourselves without his direction, and shall go out by yourselves without his mercy.§

* The Lord shows us the misery and danger of other professors, to give us warnings by the way, and to stir us up to watchfulness.

† There is no persuasion will do, if God openeth not the eyes. Remember all is of grace. It is God's grace that quickens, enlightens, converts, justifies, preserves, sanctifies, and glorifies. Well may pilgrims sing every step:

Oh to grace what mighty debtors,
Daily, hourly, Lord, are we!

‡ A Christian spirit feels for others' dangers, and aims and strives to be profitable to them.

‖ They that come into the way, but not by the door, think that they can say something in vindication of their own practice.

§ Here is the essential difference between a real Christian and formal hypocrites: he takes the word of God for the warrant of his faith, and the rule of his conduct, which they reject; for they are left under the power of their natural will and carnal reason, and

To this they made but little answer; only they bid him look to himself. Then I saw that they went on, every man in his way, without much conference one with another; save that these two men told Christian, that, as to *laws* and *ordinances*, they doubted not but that they should as conscientiously do them as he; therefore, said they, we see not wherein thou differest from us, but by the *coat* that is on thy back, which was, as we trow, given thee by some of thy neighbours, to hide the shame of thy nakedness.*

Christian. By laws and ordinances you will not be saved, (Gal. ii. 16,) since you came not in by the door. And as for this coat that is on my back, it was given me by the Lord of the place whither I go; and that as you say, to cover my nakedness with. And I take it as a token of kindness to me; for I had nothing but rags before: and besides, thus I comfort myself as I go; surely, think I, when I come to the gate of the city, the Lord thereof will know me for good, since I have his coat on my back! a coat that he gave me freely in the day that he stripped me of my rags. I have, moreover, a mark in my forehead, of which perhaps you have taken no notice, which one of my Lord's most intimate associates fixed there in the day that my burden fell off my shoulders. I will tell to you, moreover, that I had then given me a roll sealed, to comfort me by reading as I go on the way; I was also bid to give it in at the celestial gate, in token of my certain going in after it; all which things I doubt you want, and want them because you came not in at the gate.†

To these things they gave him no answer; only they looked upon each other and laughed.‡ Then I saw that they went on all, save that Christian kept before, who had no more talk but with himself, and that sometimes sighingly,‖ and sometimes comfortably: also he would be often reading in the roll ⁋ that one of the shining ones gave him, by which he was refreshed.

I beheld then that they all went on till they came to the foot of the hill Difficulty;¶ at the bottom of which was a spring. There were also in the same place two other ways besides that which came straight from the gate, one turned to the left hand and the other to the right, at the bottom of the hill; but the narrow way lay right up the hill, and the name of the way is called Difficulty. Christian went now to the spring, and drank thereof to refresh himself, (Isa. xlix. 10,) and then began to go up the hill, saying—

"The hill, though high, I covet to ascend,
The difficulty will not me offend;
For I perceive the way to life lies here;
Come, pluck up heart, let's neither faint nor fear.
Better, though difficult, the right way to go,
Than wrong, though easy, where the end is woe."**

The other two also came to the foot of the hill; but when they saw that the hill was steep and high, and that there were two other ways to go; and supposing also that these two ways might meet again with that up which Christian went, on the other side of the hill, therefore they were resolved to go into those ways. Now the name of one of those ways was Danger, and the name of the other Destruction. So the one took the way which is called Danger, which did lead him into a great wood, and the other took directly up the way to Destruction, which led him into a wide field, full of dark mountains, where he stumbled and fell, and rose no more.††

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hence they brave it out for a season, with vain hopes and confidences.

* The glorious robe of Christ's righteousness, which is put upon every believer, is sneered at and held in contempt by formal professors who see not their nakedness and want of covering.

† Where there is the witness of the Spirit, and the seal of the Spirit, that soul will also glory in the righteousness of Christ; for this is the joy of faith, that Christ is the Lord our righteousness. Jer. xxiii. 6. In vain do men talk of inward joy, who reject the clothing of Christ's righteousness.

‡ Vain-glorious fools laugh at Christ's humble pilgrims.

‖ What! sighing already, and just pardoned? One should expect that he was all joy; nothing but joy. Oh these are sighs of love, which strangers to spiritual joy know nothing of.

⁋ This means the assurance which he had from the Spirit, of the free love, free grace, free pardon, free justification, of Christ to his soul.

¶ He came to the hill Difficulty; a way unpleasing to flesh and blood, which proves and tries the sincerity of our faith, and the earnestness of our souls, in our pilgrimage.

** Depend upon it, pilgrim, some great blessing is at hand, when thou hast some great difficulty to grapple with and to overcome. The believer's state on earth is a state of trial: he must meet with difficulties to prove his faith and love. The hill Difficulty represents those circumstances which require self-denial and exertion, and may signify whatever in our walk proves irksome to flesh and blood.

†† Formalists and hypocrites, as they come easy into the way of profession, without any convictions of sin to cause them to fly to Christ the Wicket-gate, so they

I looked then after Christian, to see him go up the hill, where I perceived he fell from running to going, and from going to clambering upon his hands and knees, because of the steepness of the place. Now about the midway to the top of the hill was a pleasant arbour made by the Lord of the hill for the refreshing of weary travellers; thither, therefore, Christian got, where also he sat down to rest him: then he pulled his roll out of his bosom, and read therein to his comfort; he also now began afresh to take a review of the coat or garment that was given him as he stood by the cross. Thus pleasing himself awhile he at last fell into a slumber, and thence into a fast sleep, which detained him in that place until it was almost night; and in his sleep his roll fell out of his hand.* Now as he was sleeping, there came one to him and awaked him, saying, "Go to the ant, thou sluggard: consider her ways, and be wise." Prov. vi. 6. And with that Christian suddenly started up, and sped him on his way, and went apace till he came to the top of the hill.†

Now when he was got up to the top of the hill there came two men running to meet him amain; the name of the one was Timorous, and of the other Mistrust:‡ to whom Christian said, Sirs, what is the matter you run the wrong way? Timorous answered, that they were going to the city of Zion, and had got up that difficult place; but said he, the further we go, the more danger we meet with; wherefore we turned, and are going back again.

Yes, said Mistrust, for just before us lies a couple of lions in the way, (whether sleeping or waking we know not;) and we could not think, if we came within reach, but they would presently pull us in pieces.

Then said Christian, You make me afraid; but whither shall I flee to be safe? If I go back to my own country, that is prepared for fire and brimstone, and I shall certainly perish there; if I can get to the Celestial City, I am sure to be in safety there:‖ I must venture: to go back is nothing but death: to go forward is fear of death, and life everlasting beyond it: I will yet go forward. So Mistrust and Timorous ran down the hill, and Christian went on his way. But thinking again of what he had heard from the men, he felt in his bosom for his roll, that he might read therein and be comforted; but he felt and found it not. Then was Christian in great distress, and knew not what to do; for he wanted that which used to relieve him, and that which should have been his pass into the Celestial City. Here therefore he began to be much perplexed,§ and knew not what to do. At last he bethought himself that he had slept in the arbour that is on the side of the hill; and falling down upon his knees he asked God forgiveness for that foolish act, and then went back to look for his roll. But all the way he went back, who can sufficiently set forth the sorrow of Christian's heart? Sometimes he sighed, sometimes he wept, and oftentimes he chid himself for being so foolish to fall asleep in that place, which was erected only for a little refreshment for his weariness. Thus, therefore, he went back, carefully looking on this side and on that, all the way as he went, if happily he might find the roll that had been his comfort so many times in his journey. He

find the easiest path to flesh and blood, and often perish in the end.

* Happy for Christian that he did not fall into the dream of Antinomian notions, so as to sleep in a false security without his roll. The best of blessings, even spiritual comforts from the God of grace, through the infection of our nature, (if we do not watch and pray in faith,) are liable to be abused, so as to cause us to sleep when we should be active and diligent in running the heavenly race, looking unto Jesus.

† The Lord loves his people, nor will he suffer them to sleep the sleep of death; HE will, on their stirring up his gift within them, shine upon, and revive his gracious work.

‡ Timorous and Mistrust are great enemies to the Christian's faith, and bring up an evil report of his way. Listen not to them, but look to God's truth and faithfulness; rely on his precious promises, and have your feet shod with the Gospel of peace. Who or what shall harm you if ye be followers of that which is good?

‖ Christian shakes off fear by sound Scripture reasoning: even the reasoning of faith, against the fear of the flesh, and mistrust or unbelief. We have always a sure word of prophecy, whereunto we shall do well to take heed. When dangers beset, and fears assault, remember whose ye are, and whom you serve; look to the way you are in, and the end of your faith, even the salvation of your soul. Study the word of God and obey it.

§ He is perplexed for his roll: this is right. If we suffer spiritual loss, and are easy and unconcerned about it, it is a sure sign that we indulge carnal security and vain confidence. Many go on so till they sink into a downright Antinomian spirit. Oh beware of this; for many there are who abhor the name, yet have drunk into the spirit of it, and hence live and walk without spiritual communion with God the Father, and his Son Jesus Christ, and rest contented without the witness of the Spirit with their spirits, that they are the children of God.

went thus till he came again in sight of the arbour where he sat and slept; but that sight renewed his sorrow the more, by bringing again, even afresh, his evil of sleeping into his mind.* Thus therefore he now went on bewailing his sinful sleep, saying, "O wretched man that I am! that I should sleep in the day-time! (1 Thess. v. 7, 8; Rev. ii. 4, 5,) that I should sleep in the midst of difficulty! that I should so indulge the flesh, as to use that rest for ease to my flesh, which the Lord of the hill hath erected only for the relief of the spirits of pilgrims! How many steps have I took in vain! Thus it happened to Israel, for their sin they were sent back again by the way of the Red Sea; and I am made to tread those steps with sorrow, which I might have trod with delight, had it not been for this sinful sleep. How far might I have been on my way by this time! I am made to tread those steps thrice over, which I needed to have trod but once:† yea, now also I am like to be benighted, for the day is almost spent; oh that I had not slept!

Now by this time he was come to the arbour again, where for a while he sat down and wept; but at last, (as God would have it,) looking sorrowfully down under the settle, there he spied his roll; the which he with trembling and haste catched up and put in his bosom. But who can tell how joyful this man was when he had gotten his roll again? For this roll was the assurance of his life, and acceptance at the desired haven. Therefore he laid it up in his bosom, gave God thanks for directing his eye to the place where it lay, and with joy and tears betook himself again to his journey.‡ But oh how nimbly now did he go up the rest of the hill!—Yet before he got up, the sun went down upon Christian; and this made him again recall the vanity of his sleeping to his remembrance; and thus he again began to condole with himself: "O thou sinful sleep! how for thy sake am I like to be benighted in my journey! I must walk without the sun, darkness must cover the path of my feet, and I must hear the noise of doleful creatures, because of my sinful sleep!" Now also he remembered the story that Mistrust and Timorous told him of, how they were frightened with the sight of the lions. Then said Christian to himself again, These beasts range in the night for their prey; and if they should meet with me in the dark, how should I shift them? how should I escape being by them torn in pieces? Thus he went on. But while he was bewailing his unhappy miscarriage, he lifted up his eyes; and, behold, there was a very stately palace before him, the name of which was Beautiful,‖ and it stood by the highway side.

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* Look to your spirits, Christians. See if you have not after-sorrow for former indulgences. But it is far better to be crying, "O wretched man that I am," than to be alive to carnal confidences, and dead to the desire of spiritual comforts.

† Christian's perplexity, fear, sorrow, remorse, redoubled earnestness, complaints, and self-reproachings, when he missed his roll, and went back to seek it, exactly suit the experience of numbers, who through unwatchfulness, are brought into a state of uncertainty. Nothing can afford comfort to a mind that has enjoyed an assurance of the favour of God, but that love which is "better than life;" and such is the abundant mercy of Jehovah, that he imparts light and power to the humble soul, who, by means of extraordinary diligence, with renewed application to the blood of Jesus, will in time recover his warranted confidence which he lost, and God will "restore to him the joy of his salvation;" but he must as it were, pass repeatedly over the same ground with sorrow, which had it not been for his negligence, he might have passed at once with comfort.

‡ This means a fresh sense of the love and peace of God, and joy in the Holy Ghost, through faith in Christ Jesus. Mind with what alacrity and speed Pilgrim now pursues his journey. Oh this rich blessing of assurance is not enough prized, and too little sought for by professors. But how can any be content without it? It is impossible for them to be happy, and to rejoice in the Lord, without a real, scriptural assurance of his love and favour. It is this which adds wings to faith, liveliness to hope, joy to love, and cheerfulness to obedience. Plead the precious promises: be not content without the enjoyment of the blessings contained in them. Says our Lord, "Ask and ye shall receive, that your joy may be full." John xvi. 24.

‖ Hitherto Christian has been a solitary pilgrim; but we must next consider him as admitted to the communion of the faithful, and joining with them in the most solemn public ordinances. This is represented under the emblem of the House Beautiful, and the Pilgrim's entertainment in it, as described in the subsequent pages. Mr. Bunyan here manifests much candour and liberality of sentiment; and his representations may suit the admission of any new members into the society of professed Christians in any communion, where a serious regard to spiritual religion is in this respect maintained.

It certainly would be very desirable, that Christian societies should be formed according to the principles here exhibited! such would indeed be very *beautiful*, honourable to God, conducive to mutual edification, and examples to the world around them. Different expedients have been adopted for thus promoting the communion of saints; the advantages resulting there-

A.B. Walter Eng

CHRISTIAN DESCRIBING THE LIONS.

CHAPTER VIII.

Christian safely passes the lions, and arrives at the house called Beautiful, where he is kindly received, and agreeably entertained.

So I saw in my dream, that he made haste and went forward, that if possible he might get lodging there. Now before he had gone far he entered into a very narrow passage, which was about a furlong off the Porter's lodge; and looking very narrowly before him as he went, he spied two lions in the way.* Now, thought he, I see the danger that Mistrust and Timorous were driven back by. (The lions were chained, but he saw not the chains.) Then he was afraid, and thought also himself to go back after them; for he thought nothing but death was before him. But the Porter at the lodge, whose name is Watchful, perceiving that Christian made a halt, as if he would go back, cried unto him, saying, "Is thy strength so small? Mark iv. 40. Fear not the lions, for they are chained, and are placed there for trial of faith where it is, and for discovery of those that have none; keep in the midst of the path and no hurt shall come unto thee."

Then I saw that he went on trembling for fear of the lions; but taking good heed to the directions of the Porter, he heard them roar, but they did him no harm. Then he clapped his hands, and went on till he came and stood before the gate where the Porter was.† Then said Christian to the Porter, Sir, what house is this? and, may I lodge here to-night? The Porter answered, This house was built by the Lord of the hill, and he built it for the relief and security of pilgrims. The Porter also asked whence he was? and whither he was going?

Christian. I am come from the city of Destruction, and am going to Mount Zion: but, because the sun is now set, I desire, if I may, to lodge here to-night.

Porter. What is your name?

Christian. My name is now Christian, but my name at the first was Graceless:‡ I came of the race of Japheth, whom God will persuade to dwell in the tents of Shem. Gen. ix. 27.

Porter. But how doth it happen that you come so late? The sun is set.

Christian. I had been here sooner, but that, wretched man that I am! I slept in the arbour that stands on the hill side. Nay, I had, notwithstanding that, been here much sooner, but that in my sleep I lost my evidence,‖ and came without it to the brow of the hill; and then feeling for it, and finding it not, I was forced, with sorrow of heart, to go back to the place where I slept my sleep; where I found it, and now I am come.⁋

Porter. Well, I will call out one of the virgins of this place, who will, if she like your talk, bring you in to the rest of the family, according to the rules of the house. So Watchful the Porter rang a bell, at the sound of which came out at the door of the house a grave and beautiful damsel, named Discretion,¶ and asked why she was called?

The Porter answered, This man is in a journey from the city of Destruction to Mount Zion; but being weary and benighted, he asked me if he might lodge here to-night: so I told him I would call for thee, who after discourse had with him, mayest do as seemeth thee good, even according to the law of the house.

Then she asked him, whence he was? and whither he was going? and he told her. She asked him also how he got in the way?

from have been incalculable; but surely even more might be done, than is at present, perhaps any where, were all concerned to attempt it boldly, earnestly, and with united efforts.

* The two lions may signify to us, the roaring of the devil and the world against us; but both are chained, they cannot go one link beyond what our God permits. Sometimes we may not see the chain, and unscriptural fears may beset us. But this is the watch-word of our Lord, FEAR NOT.

† A minister of Christ, one who is watchful for the good of souls. Oh how precious are they to pilgrims' hearts! See the sweet encouragement and blessed advice Pilgrim obtained from him.

‡ O soul, did you ever know that this was your name? Hast thou tasted that the Lord is rich in grace to graceless sinners? Oh then sing of free grace and unmerited love, every step of thy pilgrimage.

‖ Look well to your roll. Beware of losing your assurance. See the evil of it; it keeps the soul back. Many have lost it and have never found it.

⁋ None ought to be admitted into the church of Christ, but such as can give good evidence that they are the children of God by faith in Christ Jesus, and are sincere pilgrims in the way to the heavenly city.

¶ Admitting members into churches, should be done with discretion.

and he told her. Then she asked him what he had seen and met with in the way? and he told her. And at last she asked his name. So he said, It is Christian; and I have so much the more a desire to lodge here to-night, because, by what I perceive, this place was built by the Lord of the hill for the relief and security of pilgrims. So she smiled, but the water stood in her eyes; and after a little pause she said, I will call forth two or three more of the family. So she ran to the door, and called out Prudence, Piety and Charity, who, after a little more discourse with him, had him into the family; and many of them meeting him at the threshold of the house said, "Come in, thou blessed of the Lord; 'this house was built by the Lord of the hill, on purpose to entertain such pilgrims in.'" Then he bowed his head, and followed them into the house. So when he was come in and sat down, they gave him something to drink, and consented together that, until supper was ready, some of them should have some particular discourse with Christian, for the best improvement of time; and they appointed Piety, and Prudence, and Charity, to discourse with him: and thus they began.*

Piety. Come, good Christian, since we have been so loving to you to receive you into our house this night, let us, if perhaps we may better ourselves thereby, talk with you of all things that have happened to you in your pilgrimage.

Christian. With a very good will; and I am glad that you are so well disposed.

Piety. What moved you at first to betake yourself to a pilgrim's life?

Christian. I was driven out of my native country by a dreadful sound that was in mine ears; to wit, that unavoidable destruction did attend me if I abode in that place where I was.

Piety. But how did it happen that you came out of your country this way?

Christian. It was as God would have it; for when I was under the fears of destruction, I did not know whither to go; but by chance there came a man, even to me as I was trembling and weeping, whose name is Evangelist, and he directed me to the Wicket-gate, which else I should never have found and so set me into the way that hath led me directly to this house.

Piety. But did not you come by the house of the Interpreter?

Christian. Yes, and did see such things there, the remembrance of which will stick by me as long as I live; especially three things; to wit, how Christ, in despite of Satan, maintains his work of grace in the heart; how the man had sinned himself quite out of hopes of God's mercy; and also the dream of him that thought in his sleep the day of judgment was come.†

Piety. Why, did you hear him tell his dream?

Christian. Yes, and a dreadful one it was, I thought; it made my heart ache as he was telling of it; but yet I am glad I heard it.

Piety. Was this all you saw at the house of the Interpreter?

Christian. No; he took me and had me where he showed me a stately palace, and how the people were clad in gold that were in it; and how there came a venturous man and cut his way through the armed men that stood in the door to keep him out; and how he was bid to come in and win eternal glory; methought those things did ravish my heart. I would have stayed at that good man's house a twelve-month, but that I knew I had further to go.

Piety. And what saw you else in the way?

Christian. Saw! Why, I went but a little further, and I saw one, as I thought in my mind, hang bleeding upon a tree; and the very sight of him made my burden fall off my back, (for I groaned under a very heavy burden, but then it fell down from off me.) It was a strange thing to me, for I never saw such a thing before; yea, and while I stood looking up (for then I could not forbear looking) three shining ones came to me; one of them testified that my sins were forgiven me; another stripped me of my rags, and gave me this embroidered coat which you see; and the third set the mark which you see in my forehead, and gave me this sealed roll, (and with that he plucked it out of his bosom.) ‡

* The blessedness of savoury, experimental conversation with fellow-pilgrims.

† Hope and fear should accompany us every step on our journey. Without true piety there can be no real Christianity. The Lord shows us many things in our way concerning the cases of others, to make us fear falling away; while he displays the glory of his grace in keeping his saints, to animate our hope on his power, and trust in his grace. Look unto Jesus.

‡ A blessed scriptural experience of what the Lord had done for his soul; quite necessary for every one, before admission into the church of Christ. For want of this, many who are joined, prove of no profit to other souls, and get no good to their own. A mere profession of Christ, without an experience of his love, grace, and peace, being sealed upon the heart by the Spirit the Comforter, is nothing but empty speculation.

Piety. But you saw more than this, did you not?

Christian. The things that I have told you were the best; yet some other matters I saw; as, namely, I saw three men, Simple, Sloth and Presumption, lie asleep a little way out of the way as I came, with irons upon their heels; but do you think I could not awake them! I also saw Formality and Hypocrisy come tumbling over the wall, to go, as they pretended, to Zion, but they were quickly lost; even as I myself did tell them, but they would not believe. But, above all, I found it hard work to get up this hill, and as hard to come by the lions' mouths; and truly, if it had not been for the good man, the Porter, that stands at the gate, I do not know but that, after all, I might have gone back again; but now, I thank God, I am here; and I thank you for receiving of me.

Then Prudence thought good to ask him a few questions, and desired his answers to them.

Prudence. Do you not think sometimes of the country from whence you came?

Christian. Yes, but with much shame and detestation; truly, if I had been mindful of that country from whence I came out, I might have had an opportunity to have returned; but now I desire a better country, that is an heavenly one. Heb xi. 16.

Prudence. Do you not bear away with you some of the things that then you were conversant withal?*

Christian. Yes, but greatly against my will; especially my inward and carnal cogitations, with which all my countrymen, as well as myself were delighted; but now all those things are my grief; and might I but choose mine own things, I would choose never to think of those things more; but when I would be a doing of that which is best, that which is worst is with me. Rom. vii. 19.

Prudence. Do you not find sometimes as if those things were vanquished, which at other times are your perplexity?

Christian. Yes, but that is but seldom; but they are to me golden hours in which such things happen to me.

Prudence. Can you remember by what means you find your annoyances at times as if they were vanquished?

Christian. Yes; when I think on what I saw at the cross, that will do it; and when I look upon my embroidered coat, that will do it; and when I look into the roll that I carry in my bosom, that will do it; and when my thoughts wax warm about whither I am going, that will do it.†

Prudence. And what is it that makes you so desirous to go to Mount Zion?

Christian. Why there I hope to see him alive that did hang dead on the cross; and there I hope to be rid of all those things, that to this day are in me, an annoyance to me; there, they say, there is no death, (Isaiah xxv. 8; Rev. xxi. 4;) and there shall I dwell with such company as I like best. For, to tell you the truth, I love him because I was by him eased of my burden; and I am weary of my inward sickness. I would fain be where I shall die no more, and with the company that shall continually cry, "Holy, holy, holy!"‡

Then said Charity to Christian, Have you a family? are you a married man?

Christian. I have a wife and four small children.

Charity. And why did you not bring them along with you?

Then Christian wept, and said, Oh! how willingly would I have done it! but they were all of them utterly averse to my going on my pilgrimage.‖

Charity. But you should have talked to them, and have endeavoured to have shown them the danger of being left behind.

Christian. So I did: and told them also what God had showed to me of the destruction of our city; but I seemed to them as one that mocked, and they believed me not. Gen. xix. 4.

Charity. And did you pray to God that he would bless your counsel to them?

Christian. Yes, and that with much affection;

* Prudence must be joined to piety. Christian prudence should be visible in every step of the professor, for says Solomon, "I, Wisdom, dwell with Prudence," (Prov. viii. 12,) and "the wisdom of the prudent is to understand his way," (xiv. 8.) His path is peace and his end salvation.

† Mind this. By believing his pardon by the blood of Christ, the love of God to him, by the witness of his Spirit and the glory of heaven, to which he is going, are what strengthens the Christian's heart against all oppositions.

‡ A sight of Christ by faith, begets longing of soul to see him in glory. A sense of his pardoning love makes us long to be with him; a desire of being perfectly freed from the very being of sin, ever accompanies a true and lively faith in him, and manifests that we profess a most holy faith. Jude 20.

‖ So the spirit of a pilgrim manifests itself in love to those of his own house, by earnestly wishing, striving, and praying, if by any means he can prevail on them to flee from destruction, and come to Jesus for salvation.

for you must think that my wife and poor children were very dear unto me.

Charity. But did you tell them of your own sorrow, and fear of destruction? for I suppose that destruction was visible enough to you.

Christian. Yes, over, and over, and over. They might also see my fears in my countenance, in my tears, and also in my trembling under the apprehension of the judgments that did hang over our heads; but all was not sufficient to prevail with them to come with me.

Charity. But what could they say for themselves why they came not?

Christian. Why, my wife was afraid of losing this world: and my children were given to the foolish delights of youth: so, what by one thing and what by another, they left me to wander in this manner alone.

Charity. But did you not with your vain life damp all that you by words used by way of persuasion to bring them away with you?*

Christian. Indeed I cannot commend my life; for I am conscious to myself of many failings therein: I know also, that a man by his conversation may soon overthrow what by argument or persuasion he doth labour to fasten upon others for their good. Yet this I can say, I was very wary of giving them occasion, by any unseemly action, to make them averse to going on pilgrimage. Yea, for this very thing, they would tell me I was too precise; and that I denied myself of things, for their sakes, in which they saw no evil. Nay, I think, I may say, that if what they saw in me did hinder them, it was my great tenderness in sinning against God, or of doing any wrong to my neighbour.

Charity. Indeed Cain hated his brother, "because his own works were evil, and his brother's righteous," (John iii. 12;) and if thy wife and children have been offended with thee for this, they thereby show themselves to be implacable to good; and thou hast delivered thy soul from their blood.† Ezek. iii. 19.

Now I saw in my dream, that thus they sat talking together until supper was ready. So when they had made ready, they sat down to meat.‡ Now the table was furnished with fat things and with wine that was well refined; and all their talk at the table was about the Lord of the hill; as, namely, about what he had done, and wherefore he did what he did, and why he had builded that house; and, by what they said, I perceived that he had been a great warrior, and had fought with, and slain him that had the power of death, (Heb. ii. 14, 15,) but not without great danger to himself; which made me love him the more.

For, as they said, and, as I believe, said Christian, he did it with the loss of blood. But that which put glory of grace into all he did, was, that he did it out of pure love to his country. And besides, there were some of them of the household that said they had been, and spoke with him, since he did die on the cross; and they have attested, that they had it from his own lips, that he is such a lover of poor pilgrims, that the like is not to be found from the east to the west.

They, moreover, gave an instance of what they affirmed, and that was, he had stripped himself of his glory that he might do this for the poor; and that they heard him say and affirm, that he would not dwell in the mountain of Zion alone. They said moreover, that he had made many pilgrims princes, though by nature they were beggars born, and their original had been the dunghill. 1 Sam. ii. 8; Ps. cxiii. 7.

Thus they discoursed together till late at night; and after they had committed themselves to their Lord for protection, they betook themselves to rest. The pilgrim they laid in a large upper chamber, whose window opened towards the sun-rising: the name of the cham-

* O soul, consider this deeply; it is the life of a Christian, that carries more conviction and persuasion than his words. Though like an angel you talk of Christ, of the Gospel, of the doctrines of grace, and of heaven, yet if you indulge evil tempers, and live under the power of any sinful lusts and passions, you will hereby harden others against the things of God, and prevent their setting out in the ways of God, and are in danger of finally perishing. Study and pray to be a constant walker in the way of holiness, else all is but windy profession, and airy talk. Oh how much harm is done to Christ's cause by the unholy walk of many professors!

† Hence see the necessity of a Christian's giving good evidence, that he is really possessed of those graces of piety, prudence, and charity or love, before he can enjoy the communion of saints. True faith in Jesus is never alone, but is always attended with a train of Christian graces.

‡ This means the Lord's supper; where Christians in common feed on Jesus by faith, and dwell in contemplation, with wonder, love and praise, for what Jesus had done for them, is in them, and is now doing for them at the right hand of God. Thus Christians feed on him by faith, and are nourished up by him unto eternal life.

ber was Peace, where he slept till break of day, and then he awoke and sang:

"Where am I now? Is this the love and care
Of Jesus, for the men that pilgrims are;
Thus to provide, that I should be forgiven,
And dwell already the next door to heaven?"*

So in the morning they all got up; and, after some more discourse, they told him that he should not depart till they had showed him the rarities of that place. And first they had him into the study,† where they showed him records of the greatest antiquity: in which, as I remember my dream, they showed him, first, the pedigree of the Lord of the hill, that he was the Son of the Ancient of days, and came by that eternal generation: here also were more fully recorded the acts that he had done, and the names of many hundreds that he had taken into his service; and how he had placed them in such habitations that could neither by length of days, nor decay of nature, be dissolved.

Then they read to him some of the worthy acts that some of his servants had done; as how they had "subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, and turned to flight the armies of the aliens." Heb. xi. 33, 34.

Then they read again in another part of the records of the house, where it was showed how willing the Lord was to receive into his favour any, even any, though they in time past had offered great affronts to his person and proceedings. Here also were several other histories of many other famous things, of all which Christian had a view: as of things both ancient and modern; together with prophecies and predictions of things that have their certain accomplishment, both to the dread and amazement of enemies, and the comfort and solace of pilgrims.

The next day they took him, and had him into the armoury,‡ where they showed him all manner of furniture which their Lord had provided for pilgrims, as sword, shield, helmet, breastplates, all-prayer, and shoes that would not wear out. And there was here enough of this to harness out as many men, for the service of their Lord, as there be stars in the heaven for multitude.

They also showed him some of the engines, with which some of his servants had done wonderful things. They showed him Moses' rod; the hammer and nail with which Jael slew Sisera; the pitchers, trumpets, and lamps too, with which Gideon put to flight the armies of Midian. Then they showed him the ox-goad, wherewith Shamgar slew six hundred men. They showed him also the jaw-bone with which Samson did such mighty feats; they showed him moreover the sling and stone with which David slew Goliah of Gath; and the sword also with which their Lord will kill the man of sin, in the day that he shall rise up to the prey. They showed him besides many excellent things with which Christian was much delighted.‖ This done they went to their rest again.

Then I saw in my dream, that on the morrow he got up to go forwards, but they desired him to stay till the next day also; and then, said they, we will, if the day be clear, show you the Delectable Mountains;⁋ which, they said,

* A sinner cannot sleep safely and comfortably till he has found peace with God. But, "being justified by faith, we have peace with God [and peace in our consciences] through our Lord Jesus Christ." Rom. v. 1. But all unbelievers of the grace of our Lord Jesus Christ are under the curse of the law, and condemnation for sin, and are at enmity against God.

† Christ, and meditation on Christ, on his birth, his person, his life, his works, his death, his atonement, righteousness, and salvation, are the delight of Christian souls. Says David, "My meditation of him shall be sweet: I will be glad in the Lord." Psal. civ. 34. A lively Christian cannot live without spiritual meditation.

‡ The provision which is made in Christ, and his fulness for maintaining and increasing in the hearts of his people, those holy dispositions and affections by the vigorous exercise of which, victory is obtained over all their enemies, is here represented by the armoury. This suffices for all who may seek to be supplied from it, how many soever they be. We ought, therefore, to "take to ourselves the whole armour of God," and "put it on" by diligently using all the means of grace, and we should assist others, by our exhortations, counsels, examples, and prayers, in doing the same.

‖ Contemplations on the things of old, recorded in the word of God, is the joy and glory of faith, animates hope, and causeth the soul to press forward in the Christian race.

⁋ The Delectable Mountains, as seen at a distance, represent those distinct views of the privileges and consolations attainable in this life, with which believers are sometimes favoured, when attending on divine ordinances: or diligently making a subsequent improvement of them, by means whereof they are animated to "press forward toward the mark, for the prize of the high calling of God in Christ Jesus."

would yet further add to his comfort, because they were nearer the desired haven than the place where at present he was; so he consented and stayed. When the morning was up, they had him to the top of the house, and bid him look south; so he did; and behold, at a great distance, (Isa. xxxiii. 16, 17,) he saw a most pleasant mountainous country, beautified with woods, vineyards, fruits of all sorts, flowers also, with springs and fountains, very delectable to behold. Then he asked the name of the country. They said, It was Immanuel's Land; and it is as common, say they, as this hill is, to and for all the pilgrims. And when thou comest there, from thence thou mayest see the gate to the Celestial City, as the shepherds that live there will make appear.

CHAPTER IX.

Christian enters the Valley of Humiliation, where he is fiercely attacked by Apollyon, but overcomes him.

Now Christian bethought himself of setting forward, and they were willing he should. But first, said they, let us go again into the armoury. So they did; and when he came there, they harnessed him from head to foot with what was of proof, lest perhaps he should meet with assaults in the way. He being therefore thus accoutred,* walked out with his friends to the gate, and there he asked the Porter, if he saw any pilgrim pass by? Then the Porter answered, Yes.

Christian. Pray did you know him?

Porter. I asked his name, and he told me it was Faithful.

Oh, said Christian, I know him: he is my townsman, my near neighbour, he comes from the place where I was born: how far do you think he may be before?

Porter. He has got by this time below the hill.

Well, said Christian, good Porter, the Lord be with thee, and add to all thy blessings much increase, for the kindness that thou hast showed to me.

Then he began to go forward; but Discretion, Piety, Charity, and Prudence, would accompany him down to the foot of the hill. So they went on together, reiterating their former discourses, till they came to go down the hill. Then said Christian, As it was *difficult* coming up, so far as I can see, it is *dangerous* going down. Yes, said Prudence, so it is; for it is an hard matter for a man to go down into the Valley of Humiliation as thou art now, and to catch no slip by the way; therefore, said they, are we come out to accompany thee down the hill. So he began to go down, but very warily, yet he caught a slip or two.†

Then I saw in my dream, that these good companions, when Christian was gone down to the bottom of the hill, gave him a loaf of bread, a bottle of wine, and a cluster of raisins; and then he went on his way.

But now, in this Valley of Humiliation, poor Christian was hard put to it; for he had gone but a little way, before he spied a foul fiend coming over the field to meet him; his name is Apollyon.‡ Then did Christian begin to be afraid, and to cast in his mind whether to go back or stand his ground. But he considered again that he had no armour for his back, and therefore thought that to turn the back to him might give him greater advantage, with ease to pierce him with his darts; there-

Great is the Lord our God,
And let his praise be great:
He makes his churches his abode,
His most delightful seat.

These temples of his grace,
How beautiful they stand!
The honours of our native place,
And bulwarks of our land.

* See what this Christian armour is in Eph. vi. 18, &c.

† Thus it is after a pilgrim has been favoured with many special and peculiar blessings, there is danger of his being puffed up and exalted on account of them; so did even holy Paul express it: therefore the messenger of Satan was permitted to buffet him. 2 Cor. xii. 7. In our present mixed state, the Lord knows, it would not be best for us always to dwell on the mount of spiritual joy; therefore, for the good of the soul, the flesh must be humbled and kept low, lest spiritual pride prevail. It is hard going down into the Valley of Humiliation, without slipping into murmuring and discontent, and calling in question the dealings of God with us.

‡ Apollyon signifies the *destroyer*. See Rev. ix. 11.

fore he resolved to venture, and stand his ground; for, thought he, had I no more in my eyes than the saving of my life, it would be the best way to stand.

So he went on, and Apollyon met him. Now the monster was hideous to behold: he was clothed with scales like a fish, (and they are his pride;) he had wings like a dragon, feet like a bear, and out of his belly came fire and smoke, and his mouth was as the mouth of a lion. When he was come up to Christian, he beheld him with a disdainful countenance, and thus began to question with him.*

Apollyon. Whence came you? and whither are you bound?

Christian. I am come from the city of Destruction, which is the place of all evil, and am going to the city of Zion.

Apollyon. By this I perceive thou art one of my subjects; for all that country is mine, and I am the prince and god of it. How is it then that thou hast run away from thy king? Were it not for that I hope thou mayest do me more service, I would strike thee now at one blow to the ground.

Christian. I was born indeed in your dominions, but your service was hard, and your wages was such as a man could not live on; "for the wages of sin is death," (Rom. vi. 23;) therefore when I was come to years, I did as other considerate persons do, look out if perhaps I might mend myself.†

Apollyon. There is no prince that will thus lightly lose his subjects, neither will I as yet lose thee; but since thou complainest of thy service and wages, be content to go back; what our country will afford, I do here promise to give thee.

Christian. But I have let myself to another, even to the king of princes; and how can I with fairness go back with thee?

Apollyon. Thou hast done in this according to the proverb:—"Change a bad for a worse:" but it is ordinary for those that have professed themselves his servants, after a while to give him the slip, and return again to me. Do thou so too, and all shall be well.‡

Christian. I have given him my faith, and sworn my allegiance to him; how then can I go back from this, and not be hanged as a traitor?

Apollyon. Thou didst the same to me, and yet I am willing to pass by all, if now thou wilt yet turn again and go back.

Christian. What I promised thee was in my nonage; and besides I count that the prince under whose banner I now stand is able to absolve me; yea, and to pardon also what I did as to my compliance with thee: and besides, O thou destroying Apollyon, to speak truth, I like his service, his wages, his servants, his government, his company and country, better than thine; and therefore leave off to persuade me further; I am his servant, and I will follow him.

Apollyon. Consider again, when thou art in cool blood, what thou art like to meet with in the way that thou goest. Thou knowest that for the most part, his servants come to an ill end, because they are transgressors against me and my ways. How many of them have been put to shameful deaths? And besides thou countest his service better than mine, whereas he never came yet from the place where he is, to deliver any that served him out of their hands: but, as for me, how many times, as all the world very well knows, have I delivered, either by power or fraud, those that have faithfully served me, from him and his, though taken by them: and so I will deliver thee.‖

Christian. His forbearing at present to deliver them is on purpose to try their love, whether they will cleave to him to the end; and, as for the ill end thou sayest they come to, that is most glorious in their account; for, for present deliverance, they do not much expect

* Do not be terrified though you meet Satan, and he assaults you in the most terrible form; but mind this, before Satan is suffered to attack Christian, his Lord had provided and fitted him with armour; the armour of God, wherewith he could stand his ground, conquer Satan, and repel all his fiery darts. In every conflict with Satan, the battle is the Lord's; his strength is engaged for our victory; therefore fight the good fight of faith.

† All this is the effect of believing God's word, and the conviction which it brings to the mind, of the evil of sin, of the deplorable state the sinner finds himself in, and of the grace and salvation of the Son of God. As soon as a man believes these truths, he quits the service of the father of lies: and by the faith of the truth, he is armed to resist Satan: for it is the glory of faith to draw all its reasonings from divine truth.

‡ Here the father of lies delivers a most awful truth, but like himself backs it with a lying promise. Most dreadful to think of, to set out in the profession of Jesus, and again to turn back to the service of Satan, yet how common is this! Such reject Christ's truth, and believes the devil's lie "that all shall be well." But their end is ill, and their death damnation.

‖ Mark the many subtle ways, and artful reasonings of Satan to prevent pilgrims from persevering in the ways of the Lord. Happy for us not to be ignorant of Satan's devices.

it; for they stay for their glory, and then they shall have it, when their Prince comes in his and the glory of the angels.*

Apollyon. Thou hast already been unfaithful in thy service to him; and how dost thou hope to receive wages of him?

Christian. Wherein, O Apollyon, have I been unfaithful to him?

Apollyon. Thou didst faint at first setting out, when thou wast almost choked in the gulf of Despond: thou didst attempt wrong ways to be rid of thy burden, whereas thou shouldest have stayed till thy Prince had taken it off; thou didst sinfully sleep, and lose thy choice things: thou wast almost persuaded to go back at the sight of the lions: and when thou talkest of thy journey, and of what thou hast heard and seen, thou art inwardly desirous of vain-glory in all that thou sayest or doest.†

Christian. All this is true, and much more which thou hast left out; but the Prince, whom I serve and honour, is merciful and ready to forgive. But besides, these infirmities possessed me in thy country: for three I sucked them in, and I have groaned under them, being sorry for them, and have obtained pardon of my Prince.‡

Then Apollyon broke out into a grievous rage, saying, I am an enemy to this Prince; I hate his person, his laws, and people; I am come out on purpose to withstand thee.

Christian. Apollyon, beware what you do; for I am in the king's highway, the way of holiness: therefore take heed to yourself.

Then Apollyon straddled quite over the whole breadth of the way, and said, I am void of fear in this matter; prepare thyself to die; for I swear by my infernal den that thou shalt go no further: here will I spill thy soul.

And with that he threw a flaming dart at his breast; but Christian had a shield in his hand, with which he caught it, and so prevented the danger of that.‖

Then did Christian draw; for he saw it was time to bestir him; and Apollyon as fast made at him, throwing darts as thick as hail; by the which, notwithstanding all that Christian could do to avoid it,⁋ Apollyon wounded him in his head, his hand, and foot. This made Christian give a little back: Apollyon, therefore, followed his work amain, and Christian again took courage, and resisted as manfully as he could. This sore combat lasted for above half a day, even till Christian was almost quite spent; for you must know that Christian, by reason of his wounds, must needs grow weaker and weaker.¶

Then Apollyon, spying his opportunity, began to gather up close to Christian, and wrestling with him, gave him a dreadful fall; and with that Christian's sword flew out of his hand. Then said Apollyon, I am sure of thee now: and with that he had almost pressed him to death; so that Christian began to despair of life. But, as God would have it,** while Apollyon was fetching his last blow, thereby to make a full end of this good man, Christian nimbly stretched out his hand for his sword, and caught it, saying, "Rejoice not against me, O mine enemy! when I fall, I shall arise," (Mic. vii. 8,) and with that gave him a dreadful thrust, which made him give back as one that had received his mortal wound. Christian perceiving that, made at him again, saying,

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* Here is the precious reasoning of faith. Well might Paul say, "Above all (or over all) taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked one." Eph. vi. 16.

† Satan is justly styled the accuser of the brethren of Christ, (Rev. xii. 10,) for he accuseth them before God, and to their own consciences. "But they overcome him by the blood of the Lamb, and by the word of their testimony, (Rev. xii. 11,) namely, "that they have redemption in the blood of Christ, even the forgiveness of their sins." Eph. i. 7.

‡ That is the best way to own Satan's charges if they be true, yea, to exaggerate them also, to exalt the riches of the grace of Christ above all, in pardoning all of them freely. By thus humbling ourselves, and exalting Christ, Satan can get no advantage over us, though this will put him into a rage against us.

‖ The shield of faith: the belief of what Christ had done for him, and in him, and what he was in Christ, justified and sanctified. This glorious confession of faith honours Christ, repels and quenches all the fiery darts of Satan, and gets the victory over him. This is what Peter exhorts to: "Resist the devil, steadfast in faith." 1 Pet. v. 9.

⁋ Christian wounded in his understanding, faith, and conversation.

¶ We may think this is hard work; why should a Christian be so severely attacked by Satan? The Lord does not give us an armour to be useless, but to fight with, and prove its excellency, and in the use of it to experience his almighty power and unchangeable love: for though we are weak, he is almighty to strengthen us, therefore we are called upon to be "strong in the Lord, and in the power of his might." Eph. vi. 10.

** Observe that the Lord does not look on as a mere spectator of our conflicts, but he strengthens us in every evil day, and in every fight of faith, and brings us off at last, more than conquerors through his love.

"Nay, in all these things we are more than conquerors, through him that loved us," (Rom. viii. 37, 39; James iv. 7;) and with that Apollyon spread forth his dragon wings and sped him away, that Christian saw him no more.

In this combat no man can imagine, unless he had seen and heard, as I did, what yelling and hideous roaring Apollyon made all the time of the fight; he spake like a dragon: and, on the other side, what sighs and groans burst from Christian's heart. I never saw him all the while give so much as one pleasant look, till he perceived he had wounded Apollyon with his two-edged sword; then indeed he did smile and look upward!* But it was the dreadfulest fight that ever I saw.

So when the battle was over, Christian said, I will here give thanks to him that hath delivered me out of the mouth of the lion, to him that did help me against Apollyon. And so he did; saying:

"Great Belzebub, the captain of this fiend,
Design'd my ruin; therefore to this end
He sent him harness'd out; and he with rage
That hellish was, did fiercely me engage;
But blessed Michael helped me, and I,
By dint of sword, did quickly make him fly:
Therefore to him let me give lasting praise
And thanks, and bless his holy name always."

Then there came to him an hand with some of the leaves of the tree of life, the which Christian took and applied to the wounds that he had received in the battle, and was healed immediately.† He also sat down in that place to eat bread, and to drink of that bottle that was given him a little before: so being refreshed, he addressed himself to his journey with his sword‡ drawn in his hand; for he said, I know not but some other enemy may be at hand. But he met with no other affront from Apollyon quite through the valley.

Now at the end of this valley was another, called the Valley of the Shadow of Death,‖ and Christian must needs go through it, because the way to the Celestial City lay through the midst of it. Now this valley is a very solitary place. The prophet Jeremiah thus describes it: "A wilderness, a land of deserts and of pits; a land of drought, and of the *shadow of death;* a land that no man (but a

* Not a vain-glorious, but an humble, thankful smile. He looked up and smilingly gave the Lord all the glory of his victory.

† No matter what wounds we get in our conflicts with Satan, for Jesus will heal them all. But who will heal those which we get by complying with the devil instead of resisting him?

‡ Conflicts with Satan make Christians wary, and value their sword, so as to walk with the sword of the spirit, the word of God, in their hands. As faith in that word prevails, the power of temptation declines, and the Christian becomes victorious; yea, more than a conqueror through the blood of Jesus.

‖ "Many are the afflictions of the righteous;" so Christian found it. He came off conqueror in the Valley of Humiliation, his wounds were healed by the tree of life, and his soul rejoiced in God his Saviour. But new trials awaited him; he expected them. He heard a dismal account of the valley before him; but as his way lay through it, no persuasions would stop his progress.

The Valley of the Shadow of Death seems intended to represent a variation of inward distress, conflict and alarm, which arise from unbelief, and a supposition that God has withdrawn the light of his countenance, and is accompanied by manifold apprehensions and temptations. Most Christians know something of this, but perhaps very few are acquainted with that great degree of horror and fear which are here represented. The words quoted from the prophet, describe the waste howling wilderness through which Israel journeyed to Canaan; which typified the believer's pilgrimage through this world to heaven. Low-spirited persons, of a gloomy turn, or under the power of some nervous disorder, are more usually exercised in this manner than others; for the subtle enemy knows how to take advantage of our weakness, and to impress, if possible, distressing ideas on the mind, when it is most disposed to receive them. At such times the imagination is crowded with terrible ideas, every thing looks black and big with danger, reason itself is disturbed in its exercises, and no real relief can be gained till the great Physician be pleased to restore health, both to body and soul.

In addition to the foregoing, let it be observed, that we must not suppose our author intended to convey an idea, that all experience these trials in the same order and degree as Christian did. Evil spirits never fail, when not resisted by faith, to mislead, entangle, or perplex the soul, and many, not knowing fully Satan's devices, are apt, in the *trying hour*, to ascribe such a state wholly to desertion, which exceedingly enhances their distress; and as Bunyan had been greatly harassed in this way, he has given us a larger proportion of this shade than is met with by consistent believers, or than the Scriptures by any means give us reason to expect; and probably he meant hereby to state the outlines of his own experience in the pilgrimage of Christian; all due honour must be given to the words of Christ, who has declared, "He that followeth me (Christ) shall not walk in darkness." Let *us* be found in a constant exercise of faith in the great and precious promises, then shall we rejoice evermore, and in every thing give thanks.

Christian) passeth through, and where no man dwelt." Jer. ii. 6.

Now here Christian was worse put to it than in his fight with Apollyon, as by the sequel you shall see.

CHAPTER X.

Christian sorely distressed in the Valley of the Shadow of Death, through which, however, he passes unhurt.

I SAW then in my dream, that when Christian was got on the borders of the Shadow of Death, there met him two men, children of them that brought up an evil report of the good land, (Num. xiii.,) making haste to go back;* to whom Christian spoke as follows:

Whither are you going?

They said, Back! back! and we would have you to do so too, if either life or peace is prized by you.

Why, what's the matter? said Christian.

Matter! said they: we were going that way as you are going, and went as far as we durst; and indeed we were almost past coming back: for had we gone a little further, we had not been here to bring the news to thee.

But what have you met with? said Christian.

Men. Why, we were almost in the Valley of the Shadow of Death, (Ps. xliv. 19;) but that by good hap we looked before us, and saw the danger before we came to it.

But what have you seen? said Christian.

Men. Seen? Why the Valley itself, which is as dark as pitch: we also saw there the hobgoblins, satyrs, and dragons of the pit: we heard also in that Valley a continual howling and yelling, as of people under unutterable misery, who there sat bound in affliction and irons; and over that Valley hang the discouraging clouds of confusion: death also doth always spread his wings over it. Job iii. 5; x. 22. In a word, it is every whit dreadful, being utterly without order.

Then said Christian, I perceive not yet, by what you have said, but that this is my way to the desired haven.

Men. Be it thy way; we will not choose it for ours.†

So they parted; and Christian went on his way, but still with his sword drawn in his hand, for fear lest he should be assaulted.

I saw then in my dream, so far as this Valley reached there was on the right hand a very deep ditch; that ditch is it unto which the blind have led the blind in all ages, and have both there miserably perished.‡ Again, behold, on the left hand there was a very dangerous quag, into which if even a good man falls he finds no bottom for his foot to stand on: into this quag King David once did fall, and had, no doubt, therein been smothered, had not he that is able plucked him out. Ps. lxix. 14.

The pathway was here also exceeding narrow, and therefore good Christian was the more put to it; for when he sought in the dark to shun the ditch on the one hand, he was ready to tip over into the mire on the other: also when he sought to escape the mire, without great carefulness he would be ready to fall into the ditch.|| Thus he went on, and I heard him here sigh bitterly: for besides the danger mentioned above, the pathway was here so dark, that ofttimes when he lifted up his foot to go

* Such we frequently meet with; who set out without a sense of sin, true faith, real hope, and sincere love to Christ; and as sure as they go back from a profession, they bring up an evil report of the way to the kingdom of Christ.

† See what it is, when men are left to will and choose for themselves, they prefer their own ways, though it be to destruction; their wills are averse to God's, and they choose death in the error of their life; but the faithful soul is under the reign of grace, and he chooses to obey the will of God, and to walk in the ways of God, though they are not pleasing to flesh and blood, hence true faith is tried, and a mere empty profession made manifest.

‡ The ditch on the right hand is error in principle, into which the blind (as to spiritual truths, blind guides) lead the blind, who are not spiritually enlightened. The quag on the left hand, means outward sins and wickedness, which many fall into. Both are alike dangerous to pilgrims; but the Lord will keep the feet of his saints. 1 Sam. ii. 9.

|| A tender conscience is as much afraid of corrupt principles, as of sinful practices. This manifests the sincerity of the soul, even when a Christian is assaulted by the most violent and complicated temptations.

forward, he knew not where, nor upon what he should set it next.

About the midst of the Valley, I perceived the mouth of hell to be, and it stood also hard by the way-side: Now, thought Christian, what shall I do? And ever and anon the flame and smoke would come out in such abundance with sparks and hideous noises, (things that cared not for Christian's sword, as did Apollyon before,) that he was forced to put up his sword, and betake himself to another weapon, called *all-prayer*: so he cried in my hearing, "O Lord, I beseech thee, deliver my soul." Ps. cxvi. 4; Eph. vi. 18. Thus he went on a great while, yet still the flames would be reaching towards him: also he heard doleful voices, and rushing to and fro, so that sometimes he thought he should be torn to pieces, or trodden down like mire in the streets. This frightful sight was seen, and these dreadful noises were heard by him for several miles together: and coming to a place where he thought he heard a company of fiends* coming forward to meet him, he stopped, and began to muse what he had best to do: sometimes he had half a thought to go back; then again he thought he might be half way through the Valley: he remembered also how he had already vanquished many a danger: and that the danger of going back might be much more than for to go forward. So he resolved to go on: yet the fiends seemed to come nearer and nearer: but when they were come even almost at him, he cried out with a most vehement voice, "I will walk in the strength of the Lord God;" so they gave back, and came no further.

One thing I would not let slip: I took notice that now poor Christian was so confounded that he did not know his own voice; and thus I perceived it; just when he was come over against the mouth of the burning pit, one of the wicked ones got behind him, and stepped up softly to him, and whisperingly suggested many grievous blasphemies to him, which he verily thought had proceeded from his own mind! This put Christian more to it than any thing that he met with before, even to think that he should now blaspheme him that he loved so much before; yet if he could have helped it he would not have done it: but he had not the discretion either to stop his ears or to know from whence those blasphemies came.†

When Christian had travelled in this disconsolate condition some considerable time, he thought he heard the voice of a man as going before him, saying, "Though I walk through the Valley of the Shadow of Death I will fear no ill, for thou art with me."‡ Ps. xxiii. 4.

Then was he glad, and that for these reasons: first, because he gathered from thence, that some who feared God were in this Valley as well as himself:—secondly, for that he perceived God was with them, though in that dark and dismal state: and why not, thought he, with me? though, by reason of the impediment that attends this place I cannot perceive it: (Job ix. 11)—thirdly, for that he hoped (could he overtake them) to have company by and by. So he went on, and called to him that was before; but he knew not what to answer, for that he also thought himself to be alone. And by and by the day broke: then said Christian, He hath "turned the shadow of death into the morning."‖ Amos v. 8.

Now morning being come, he looked back, not out of desire to return, but to see by the light of the day what hazards he had gone through in the dark: so he saw more perfectly the ditch that was on the one hand, and the quag that was on the other; also how narrow the way was which led betwixt them both: also now he saw the hobgoblins, and satyrs, and dragons of the pit, but all afar off, for after break of the day they came not nigh: yet they were discovered to him according to that which is written, "He discovereth deep things out of darkness, and bringeth to light the shadow of death." Job xii. 22.

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* But it may be asked, Why doth the Lord suffer his children to be so afflicted? It is for his glory; it tries their faith in him, and excites prayer to him; but his love abates not in the least towards them, since he lovingly inquires after them, "Who is there among you that feareth the Lord, and walketh in darkness, and hath no light?" Then he gives most precious advice to them. Let him trust in the Lord, and stay himself upon his God. Isa. i. 10.

† Now here the conscience manifests its tenderness by abhorring the evil of Satan's suggestions. Oh what nigh access has the enemy to our hearts! But the Lord is also nigh, to save to the uttermost all who trust in him; he will hear their cry, and save them. Ps. xxiii. 4.

‡ The experience of other saints is very encouraging, for the soul finds that others have gone before in dreadful and dreary paths.

‖ To walk in darkness, and not to be distressed for it, argues stupidity of soul. To have the light of God's countenance shine upon us, and not to rejoice and be thankful, is impossible.

Now was Christian much affected with his deliverance from all the dangers of his solitary way; which dangers, though he feared them more before, yet he saw them more clearly now, because the light of the day made them conspicuous to him. And about this time the sun was rising; and this was another mercy to Christian: for you must note, that though the first part of the Valley of the Shadow of Death was dangerous; yet this second part, which he was yet to go, was, if possible, far more dangerous:* for, from the place where he now stood, even to the end of the Valley, the way was all along set so full of snares, traps, gins, and nets, here, and so full of pits, pitfalls, deep holes, and shelvings down there; that had it been dark, as it was when he came the first part of the way, had he had a thousand souls, they had in reason been cast away: but, as I said just now, the sun was rising. Then said he, "His candle shineth on my head, and by his light I go through darkness." Job xxix. 3.

In this light therefore he came to the end of the Valley. Now I saw in my dream, that at the end of this Valley lay blood, bones, ashes, and mangled bodies of men, even of pilgrims that had gone this way formerly; and while I was musing what should be the reason, I spied a little before me, a cave, where two giants, Pope and Pagan,† dwelt in old time; by whose power and tyranny the men, whose bones, blood, ashes, &c., lay there were cruelly put to death. But by this place Christian went without much danger, whereat I somewhat wondered; but I have learnt since, that Pagan has been dead many a day; and, as for the other, though he be yet alive, he is, by reason of age, and also of the many shrewd brushes that he met with in his younger days, grown so crazy and stiff in his joints, that he now can do little more than sit in his cave's mouth, grinning at pilgrims as they go by, and biting his nails because he cannot come at them.

So I saw that Christian went on his way: yet at the sight of the old man that sat in the mouth of the cave, he could not tell what to think; especially because he spoke to him, though he could not go after him, saying, "You will never mend till more of you be burned." But he held his peace, and set a good face on it, and so went by and catched no hurt.‡ Then sang Christian,

"Oh world of wonders! (I can say no less)
That I should be preserv'd in that distress
That I have met with here! Oh blessed be
That hand that from it hath deliver'd me.
Dangers in darkness, devils, hell, and sin,
Did compass me while I this vale was in:
Yea, snares, and pits, and traps, and nets did lie
My path about, that worthless, silly I
Might have been catch'd, entangled, and cast down:
But since I live, let Jesus wear the crown."

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* This means the raging of persecution for the truth's sake, and those dreadful deaths which the martyrs suffered in the cause of Christ and his glorious Gospel and precious salvation. But here Christian had the blessed light of the glorious Gospel.

† The inhabitants of this kingdom are not thought to be in any immediate danger, either from Pope or Pagan. Yet something like the philosophical part of Paganism seems to be rising from the dead, while Popery grows more infirm than ever: and as, even by the confession of the late king of Prussia, who was a steady friend to the philosophical infidels, "they are by no means favourable to general toleration;" it is not improbable, (says the Rev. Mr. Scott,) but Pagan persecution may also in due time revive. Our author, however, has described no other persecution than what Protestants in his time carried on against each other with very great alacrity.

‡ Nothing shall harm us while we are followers of that which is good. This every faithful soul can testify; for the Lord will give grace and glory, and no good thing will be withheld from those who walk uprightly. Such are the inestimable blessings consequent on steadfastly fighting the good fight of faith. The real Christian, amidst all his temptations, shall hold on his way, while his whole soul sings, "Let Jesus wear the crown."

Then let my soul arise,
And tread the tempter down:
My Captain leads me forth
To conquest and a crown.
A feeble saint shall win the day,
Tho' death and hell obstruct the way. *Watts.*

CHAPTER XI.

Christian meets with an excellent companion in Faithful, with whom he has much profitable conversation.

Now as Christian went on his way, he came to a little ascent, which was cast up on purpose that pilgrims might see before them.* Up there, therefore, Christian went, and looking forward, he saw Faithful before him upon his journey. Then said Christian aloud, "Ho, ho! so ho! stay, and I will be your companion." At that Faithful looked behind him; to whom Christian cried, "Stay, stay, till I come to you;" but Faithful answered, "No, I am upon my life, and the avenger of blood is behind me."†

At this Christian was somewhat moved, and putting to all his strength, he quickly got up with Faithful, and did also overrun him; so the last was first. Then did Christian vain-gloriously smile, because he had gotten the start of his brother: but not taking good heed to his feet, he suddenly stumbled and fell, and could not rise again until Faithful came up to help him.‡

Then I saw in my dream they went very lovingly on together, and had sweet discourse of all things that had happened to them in their pilgrimage: and thus Christian began:

My honoured and well-beloved brother Faithful, I am glad that I have overtaken you: and that God has so tempered our spirits that we can walk as companions in this so pleasant a path.‖

Faithful. I had thought, dear friend, to have had your company quite from our town, but you did get the start of me; wherefore I was forced to come thus much of the way alone.

Christian. How long did you stay in the city of Destruction, before you set out after me on your pilgrimage?

Faithful. Till I could stay no longer;§ for there was great talk presently after you were gone out, that our city would, in a short time, with fire from heaven be burned down to the ground.

Christian. What! and did your neighbours talk so?

Faithful. Yes, it was for a while in every body's mouth.

Christian. What! and did no more of them but you come out to escape the danger?

Faithful. Though there was, as I said, a great talk thereabout, yet I do not think they did firmly believe it. For, in the heat of the discourse, I heard some of them deridingly speak of you and your *desperate journey;* for so they called this your pilgrimage. But I did believe, and do still, that the end of our city will be with fire and brimstone from above; and therefore I have made my escape.

Christian. Did you hear no talk of neighbour Pliable?

Faithful. Yes, Christian, I heard that he followed you till he came to the slough of Despond: where, as some said, he fell in; but he would not be known to have so done; but I am sure he was soundly bedaubed with that kind of dirt.

Christian. And what said the neighbours to him?

Faithful. He hath since his going back been had greatly in derision, and that among all sorts of people; some do mock and despise him, and scarce will any set him on work. He is now seven times worse than if he had never gone out of the city.

Christian. But why should they be so set against him, since they also despised the way that he forsook?

Faithful. Oh, they say, "Hang him; he is a turncoat! he was not true to his profession:" I think God has stirred up even his enemies to

* The Lord cares for his people: he has cast up, by means of his word and promises, many a little hill of prospect and comfort in their way, that they may look forward with pleasure and delight.

† It is good to beware and be jealous of what company we fall into. Many have joined hurtful professors instead of profitable pilgrims.

‡ How soon doth spiritual pride show its cursed head, in thinking we have outstripped another! Then danger is near, a fall is at hand, if we humble not ourselves before the Lord. The very person's hand we need to help us, whom we had frequently undervalued.

‖ This episode, so to speak, with others of the same kind, gives our author a happy advantage of varying the characters and experiences of Christians, as found in real life; and of thus avoiding the common fault of making one man a standard for others, in the circumstances of his religious progress.

§ This is the case with every pilgrim. From the powerful convictions which he has from above, of his state and danger, he is urged by necessity to flee from the wrath to come.

hiss at him, and make him a proverb, beeause he hath forsaken the way. Jer. xxix. 18, 19.

Christian. Had you no talk with him before you eame out?

Faithful. I met him onee in the streets, but he leered away on the other side, as one ashamed of what he had done: so I spake not to him.*

Christian. Well, at my first setting out, I had hopes of that man; but now I fear he will perish in the overthrow of the eity: for "it hath happened to him aecording to the true proverb, The dog is turned to his vomit again; and the sow that was washed, to her wallowing in the mire." 2 Pet. ii. 22.

Faithful. They are my fears of him too: but who ean hinder that whieh will be?

Well, neighbour Faithful, said Christian, let us leave him, and talk of things that more immediately eoneern ourselves. Tell me now what you have met with in the way as you eame: for I know you have met with some things, or else it may be writ for a wonder.

Faithful. I eseaped the slough that I pereeived you fell into, and got up to the gate without that danger; † only I met with one, whose name was Wanton, that had like to have done me a misehief.

Christian. It was well you eseaped her net; Joseph was hard put to it by her, and he escaped her as you did; but it had like to have eost him his life. Gen. xxxix. 11, 13. But what did she say to you?

Faithful. You cannot think, but that you know something, what a flattering tongue she had; she lay at me hard to turn aside with her, promising me all manner of eontent.‡

Christian. Nay, she did not promise you the eontent of a good eonseienee.

Faithful. You know that I mean all earnal and fleshly eontent.

Christian. Thank God you have eseaped her: "the abhorred of the Lord shall fall into her ditch." Prov. xxii. 14.

Faithful. Nay, I know not whether I did wholly eseape her or no.‖

Christian. Why, I trow you did not eonsent to her desires.

Faithful. No, not to defile myself; for I remembered an old writing that I had seen whieh said, "her steps take hold on hell." Prov. v. 5; Job xxxi. 1. So I shut mine eyes, beeause I would not be bewitehed with her looks: then she railed on me and I went my way.

Christian. Did you meet with no other assault as you eame?

Faithful. When I eame to the foot of the hill ealled Diffieulty, I met with a very aged man, who asked me what I was, and whither bound? I told him that I was a pilgrim to the Celestial City. Then said the old man, Thou lookest like an honest fellow; wilt thou be eontent to dwell with me, for the wages that I shall give thee? Then I asked him his name, and where he dwelt? He said his name was Adam the first,⁂ and that he dwelt in the town of Deeeit. Eph. iv. 22. I asked him then what was his work? and what the wages he would give? He told me, that his work was many delights; and his wages, that I should be his heir at last. I further asked what house he kept, and what other servants he had? So he told me that his house was maintained with all the dainties in the world, and that his servants were those of his own begetting. Then I asked how many ehildren he had? He said, that he had but three daughters, "the Lust of the Flesh, the Lust of the Eyes, and the Pride of Life," (1 John ii. 16;) and that I should marry them if I would. Then I asked how long time he would have me to live with him? And he told me, as long as he lived himself.

Christian. Well, and what eonelusion eame the old man and you to at last?

Faithful. Why, at first I found myself somewhat inelinable to go with the man, for I thought he spake very fair; but looking in his forehead as I talked with him, I saw there written, "Put off the old man with his deeds." ¶

Christian. And how then?

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* Apostates from the profession of Christ cannot look his followers boldly in the face; some convictions will follow them, till their hearts are hardened, and their consciences seared.

† Though no sinner will flee from the wrath to eome to Christ for salvation, till the Spirit has convineed of sin, and deserved wrath and destruction: yet all do not fall under the like despondency of soul, at first setting out.

‡ Fleshly lusts will plead hard, and promise fair. Happy those who look to the Lord for power against them, and eye his preeious promises, that we may escape them.

‖ A jealous conscience is grieved for temptations of the flesh to lust, and can hardly quit itself of guilt. This makes the eleansing blood of Christ exeeeding precious, while the soul is sunk into humility and self-loathing.

⁂ That is original sin, and inward corruption, which has infeeted our whole nature.

¶ Blessed is the man who does not consult with flesh and blood, but looks to and obeys what is written by the Lord.

Faithful. Then it came burning hot into my mind, whatever he said and however he flattered, when he got me home to his house he would sell me for a slave. So I bid him forbear to talk, for I would not come near the door of his house. Then he reviled me, and told me, that he would send such a one after me, that should make my way bitter to my soul. So I turned to go away from him; but just as I turned myself to go thence I felt him take hold of my flesh, and give me such a deadly twitch back, that I thought he had pulled part of me after himself:* this made me cry, "O wretched man!" Rom. vii. 24. So I went on my way up the hill.

Now, when I had got about half-way up I looked behind me, and saw one coming after me, swift as the wind; so he overtook me just about the place where the settle stands.

Just there, said Christian, did I sit down to rest me; but being overcome with sleep, I there lost this roll out of my bosom.

Faithful. But, good brother, hear me out: so soon as the man overtook me, he was but a word and a blow; for down he knocked me, and laid me for dead. But when I was a little come to myself again, I asked him wherefore he served me so? He said, Because of thy secret inclination to Adam the first:† and with that he struck me another deadly blow on the breast, and beat me down backward: so I lay at his foot as dead as before. When I came to myself again I cried to him for mercy: but he said, I know not how to show mercy: and with that knocked me down again. He had doubtless made an end of me but that one came by and bid him forbear.

Christian. Who was it that bid him forbear?

Faithful. I did not know him at first, but as he went by I perceived the holes in his hands and his side: then I concluded that he was our Lord. So I went up the hill.

Christian. The man that overtook you was Moses. He spareth none, neither knoweth he how to show mercy to those that transgress his law.

Faithful. I know it very well; it was not the first time that he has met with me. It was he that came to me when I dwelt securely at home, and told me he would burn my house over my head if I stayed there.‡

Christian. But did you not see the house that stood there on the top of the hill on the side of which Moses met you?

Faithful. Yes, and the lions too, before I came at it:—but, for the lions, I think they were asleep; for it was about noon;—and because I had so much of the day before me, I passed by the Porter, and came down the hill.

Christian. He told me, indeed, that he saw you go by; but I wish you had called at the house, for they would have showed you so many rarities, that you would scarce have forgot them to the day of your death. But pray tell me, did you meet nobody in the valley of Humility?

Faithful. Yes, I met with one Discontent, who would willingly have persuaded me to go back again with him: his reason was, for that the valley was altogether without honour. He told me moreover, that there to go was the way to disoblige all my friends, as Pride, Arroganey, Self-Conceit, Worldly-Glory, with others, who he knew, as he said, would be very much offended if I made such a fool of myself as to wade through this valley. ‖

Christian. Well, and how did you answer him?

Faithful. I told him, That although all these that he named might claim kindred of me, and that rightly, (for indeed they were my relations according to the flesh;) yet since I became a pilgrim, they have disowned me, and I also have rejected them; and therefore they are to me now no more than if they had never

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* Though original sin is hard to be borne, it is good to be sensible of its evil. Though it makes us cry, "O wretched!" yet it tends to keep up a sense of our want of Christ, and of the worth of him, and that nothing less than being delivered by the blood of Christ, will perfect our salvation.

† This is afterwards explained to be Moses, or the law of God. Think not that the law reacheth only to outward actions: nay, but it reacheth to the thoughts and intents of the heart. It knocks a man's hopes down and curses him to death, even only for secretly inclining to sin. So strict, so spiritual, so pure, is the holy law of God. Hence none but self-righteous, vainglorious souls can place the least confidence in their obedience to the law, and trust in their own righteousness for justification.

‡ That sinner who never had a threatening fiery visit from Moses, is yet asleep in his sins, and secure in his soul, though under the curse and wrath of the fiery law of God.

‖ Here observe the different experience of Christians, in regard to the enemies they meet with. We do not read that Christian was attacked by Discontent, as Faithful was: but yet Faithful reasoned, and got the better of this enemy. Many pilgrims go on much more contented than others. The reasoning of faith will ever prevail over that discontent which springs from pride, arroganey, self-conceit, and a thirst for worldly glory, riches, and pleasure.

been of my lineage. I told him, moreover, that as to this valley, he had quite misrepresented the thing; for "before honour is humility," "and a haughty spirit before a fall." Therefore, said I, I had rather go through this valley to the honour that was so accounted by the wisest, than choose that which *he* esteemed most worthy our affections.

Christian. Met you with nothing else in that valley?

Faithful. Yes, I met with Shame; but of all the men that I met with in my pilgrimage, he, I think, bears the wrong name. The other would be said nay, after a little argumentation and somewhat else, but that bold-faced Shame would never have done.

Christian. Why, what did he say to you?

Faithful. What! why he objected against religion itself; he said, it was a pitiful, low, sneaking business for a man to mind religion; he said that a tender conscience was an unmanly thing; and that for a man to watch over his words and ways, so as to tie up himself from that hectoring liberty that the brave spirits of the times accustomed themselves unto, would make him the ridicule of the times. He objected also, that but few mighty, rich, or wise, were ever of my opinion; nor any of them neither, before they were persuaded to be fools, and to be of a voluntary fondness to venture the loss of all for nobody knows what. John vii. 48; 1 Cor. i. 26; iii. 18; Phil. iii. 7, 9. He moreover objected the base and low estate and condition of those that were chiefly the pilgrims of the times in which they lived; also their ignorance, and want of understanding in all natural science. Yea, he did hold me to it at that rate also, about a great many more things than here I relate; as, that it was a shame to sit whining and mourning under a sermon, and a shame to come sighing and groaning home: that it was a shame to ask my neighbour forgiveness for petty faults, or to make restitution where I have taken from any. He said also, that religion made a man grow strange to the great, because of a few vices, which are called by finer names; and made him own and respect the base, because of the same religious fraternity; and is not this, said he, a shame?*

Christian. And what did you say to him?

Faithful. Say! why I could not tell what to say at first. Yea, he put me so to it, that my blood came up in my face: even this Shame fetched it up, and had almost beat me quite off. But at last I began to consider that "that which is highly esteemed among men is had in abomination with God." Luke xvi. 15. And I thought again, This Shame tells me what men are; but it tells me nothing what God, or the word of God is. And I thought moreover, that at the day of doom we shall not be doomed to death or life, according to the hectoring spirits of the world, but according to the wisdom and law of the Highest. Therefore, thought I, what God says is best, though all the men in the world are against it: seeing then that God prefers his religion; seeing God prefers a tender conscience; seeing they that make themselves fools for the kingdom of heaven are wisest; and that the poor man that loves Christ is richer than the greatest man in the world that hates him—Shame, depart, thou art an enemy to my salvation; shall I entertain thee against my sovereign Lord? how then shall I look him in the face at his coming? Should I now be ashamed of his ways and servants, how can I expect the blessing? Mark viii. 38. But indeed this Shame was a bold villain; I could scarce shake him out of my company: yea, he would be haunting of me, and continually whispering me in the ear, with some one or other of the infirmities that attend religion: but at last I told him, it was but in vain to attempt further in this business; for those things that he disdained, in those I did see most glory: and so at last I got past this importunate one. And when I had shaken him off then I began to sing:

"The trials that those men do meet withal,
That are obedient to the heavenly call,
Are manifold, and suited to the flesh,
And come, and come, and come again afresh,
That now, or sometimes else, we by them may
Be taken, overcome, and cast away.
Oh let the pilgrims, let the pilgrims, then
Be vigilant, and 'quit themselves like men."

* Nothing can be a stronger proof that we have lost the image of God, than that shame which is natural to us, concerning the things of God. This, joined to the shame of man, is a very powerful enemy to God's truths, Christ's glory, and our soul's comfort. Better at once get rid of our apprehensions, by declaring boldly for Christ and his cause, than stand shivering on the brink of profession, ever dreading the loss of our good name and reputation: for Christ says, (awful words,) "Whosoever shall be ashamed of me and of my words in this adulterous and sinful generation, of him also shall the Son of man be ashamed when he cometh in the glory of his Father." Mark viii. 38. It is one thing to be attacked by shame: and another thing to be conquered by it.

Christian. I am glad, my brother, that thou didst withstand this villain so bravely; for of all, as thou sayest, I think he had the wrong name: for he is so bold as to follow us in the streets and to attempt to put us to shame before all men: that is, to make us ashamed of that which is good.* But if he was not himself audacious, he would never attempt to do as he does: but let us still resist him; for, notwithstanding all his bravadoes, he promoteth the fool, and none else. "The wise shall inherit glory," said Solomon, "but shame shall be the promotion of fools." Prov. iii. 35.

Faithful. I think we must cry to him, for help against Shame, that would have us be valiant for truth upon the earth.

Christian. You say true: but did you meet nobody else in that valley?

Faithful. No, not I, for I had sunshine all the rest of the way through that, and also through the Valley of the Shadow of Death.

Christian. It was well for you; I am sure it fared far otherwise with me: I had for a long season, as soon as almost I entered into that valley, a dreadful combat with that foul fiend Apollyon; yea, I thought verily he would have killed me, especially when he got me down, and crushed me under him, as if he would have crushed me to pieces: for as he threw me, my sword flew out of my hand; nay, he told me he was sure of me; but I cried to God, and he heard me, and delivered me out of all my troubles. Then I entered into the Valley of the Shadow of Death, and had no light for almost half the way through it. I thought I should have been killed there over and over: but at last day brake, and the sun arose, and I went through that which was behind with far more ease and quiet.

CHAPTER XII.

The picture of an empty professor accurately drawn in the character of Talkative, son of Mr. Say-well, of Prating-row.

MOREOVER I saw in my dream, that as they went on, Faithful, as he chanced to look on one side, saw a man, whose name is Talkative, walking at a distance besides them;† for in this place there was room enough for them all to walk. He was a tall man, and something more comely at a distance than at hand. To this man Faithful addressed himself in this manner:

Friend, whither away? are you going to the heavenly country?

Talkative. I am going to the same place.

Faithful. That is well: then I hope we may have your good company.

Talkative. With a very good will will I be your companion.

Faithful. Come on then, and let us go together, and let us spend our time in discoursing of things that are profitable.

Talkative. To talk of things that are good, to me is very acceptable, with you or with any other; and I am glad that I have met with those that incline to so good a work; for, to speak the truth, there are but few that care thus to spend their time as they are in their travels; but choose much rather to be speaking of things to no profit: and this hath been a trouble to me.

Faithful. That is indeed a thing to be lamented; for what thing so worthy of the use of the tongue and mouth of men on earth, as are the things of the God of heaven?

Talkative. I like you wonderful well, for your sayings are full of conviction: and, I will add, what things are so pleasant, and what so profitable, as to talk of the things of God?

What things so pleasant? that is, if a man

* Christian experiences perfectly agree in regard to shame. No one ever set out for glory, but he was attacked by shame in the way. Giving way to shame, prevents much glory being brought to our Jesus, who is not ashamed to call us brethren. Heb. ii. 11. Alas! we are prone to be ashamed of Christ, of his words, and of his ways, which should be our greatest glory. Oh let us cry for more boldness for Christ, our best friend, that shame may hide its pitiful head, and skulk away from us as our greatest enemy.

Asham'd of Jesus! yes we may,
When we've no sin to wash away,
No tears to wipe, no joys to crave,
Or no immortal soul to save.

† There is a great difference between having notions in the head, and being able to talk of doctrines of grace, and experiencing the grace and power of those doctrines in the heart. Look to yourselves. 2 John 8.

hath any delight in things that are wonderful: for instance, if a man doth delight to talk of the history or the mystery of things; or if a man doth love to talk of miracles, wonders, or signs, where shall he find things recorded so delightful, and so sweetly penned, as in the Holy Scripture?

Faithful. That's true: but to be profited by such things in our talk be our chief design.

Talkative. That is it that I said; for to talk of such things is most profitable: for by so doing a man may get knowledge of many things; as, of the vanity of earthly things, and the benefit of things above. Thus in general: but more particularly, by this a man may learn the necessity of the new birth; the insufficiency of our works; the need of Christ's righteousness, &c. Besides, by this a man may learn what it is to repent, to believe, to pray, to suffer, or the like; by this also a man may learn what are the great promises and consolations of the Gospel, to his own comfort. Further, by this a man may learn to refute false opinions, to vindicate the truth, and also to instruct the ignorant.*

Faithful. All this is true, and glad am I to hear these things from you.

Talkative. Alas! the want of this is the cause that so few understand the need of faith, and the necessity of a work of grace in their souls, in order to eternal life; but ignorantly live in the works of the law, by which a man can by no means obtain the kingdom of heaven.

Faithful. But, by your leave, heavenly knowledge of these is the gift of God; no man attaineth to them by human industry, or only by the talk of them.

Talkative. All that I know very well: for a man can receive nothing except it be given him from heaven; all is of grace, not of works: I could give you an hundred Scriptures for the confirmation of this.

Well then, said Faithful, what is that one thing that we shall at this time found our discourse upon?

Talkative. What you will: I will talk of things heavenly, or things earthly; things moral, or things evangelical; things sacred, or things profane; things past, or things to come; things foreign, or things at home; things more essential, or things circumstantial; provided that all be done to our profit.

Now did Faithful begin to wonder; and stepping to Christian (for he walked all this while by himself) he said to him, but softly, What a brave companion have we got! surely this man will make a very excellent pilgrim.

At this Christian modestly smiled, and said, This man, with whom you are so taken, will beguile with this tongue of his twenty of them who know him not.

Faithful. Do you know him then?

Christian. Know him? yes, better than he knows himself.

Faithful. Pray what is he?

Christian. His name is Talkative; he dwelleth in our town; I wonder that you should be a stranger to him; only I consider that our town is large.

Faithful. Whose son is he? and whereabouts doth he dwell?

Christian. He is the son of one Say-well, he dwelt in Prating-row; and is known, of all that are acquainted with him, by the name of Talkative in Prating-row; and, notwithstanding his fine tongue, he is but a sorry fellow.†

Faithful. Well, he seems to be a very pretty man.

Christian. That is, to them that have not a thorough acquaintance with him; for he is the best abroad, near home he is ugly enough: your saying that he is a pretty man, brings to my mind what I have observed in the work of the painter, whose pictures show best at a distance, but very near more unpleasing.

Faithful. I am ready to think you do but jest, because you smiled.

Christian. God forbid that I should jest (though I smiled) in this matter, or that I should accuse any falsely. I will give you a further discovery of him: this man is for any company, and for any talk; as he talketh now with you, so will he talk when he is on the ale-bench; and the more drink he hath in his crown, the more of these things he hath in his mouth: religion hath no place in his heart, or

* Is not here the very standard of orthodoxy? Hence observe, a mere professor may learn, like a parrot, to talk of sound doctrines, and may have a sound judgment concerning them; while his heart is rotten, as to any experience of them, love to them, and the power and influence of them upon his affections and his life. Many own Christ for their master now, whom as their judge he will condemn hereafter.

† Are we not forbid to speak evil of any man? Titus iii. 2. Is not Christian guilty of this? No; for where the glory of God, and honour of the Gospel is at stake, and there is danger of a brother's being deceived by a mere talkative, loose, wicked professor, here it is right, and the nature of things require it, that we should detect and expose such in a becoming spirit.

house, or conversation; all he hath lieth in his tongue, and his religion is to make a noise therewith.*

Faithful. Say you so? then I am in this man greatly deceived.

Christian. Deceived! you may be sure of it: remember the proverb, "They say, and do not;" but "the kingdom of God is not in word, but in power." Matt. xxiii. 3; 1 Cor. iv. 20. He talketh of prayer, of repentance, of faith, and of the new birth; but he knows but only to talk of them. I have been in his family, and have observed him both at home and abroad; and I know what I say of him is the truth. His house is as empty of religion, as the white of an egg is of savour. There is there neither prayer, nor sign of repentance for sin; yea, the brute, in his kind, serves God far better than he. He is the very stain, reproach, and shame of religion, to all that know him, (Rom. ii. 23, 24;) it can hardly have a good word in all that end of the town where he dwells, through him. Thus say the common people that know him—"A saint abroad, and a devil at home." His poor family finds it so: he is such a churl, such a railer at, and so unreasonable with his servants, that they neither know how to do for, or speak to him. Men that have any dealings with him say it is better to deal with a Turk than with him; for fairer dealings they shall have at their hands. This Talkative, if it be possible, will go beyond them, defraud, beguile, and over-reach them. Besides, he brings up his sons to follow his steps: and if he finds in any of them a "*foolish timorousness*," (for so he calls the first appearance of a tender conscience,) he calls them fools and blockheads, and by no means will employ them in much, or speak to their commendation before others. For my part I am of opinion that he has by his wicked life caused many to stumble and fall; and will be, if God prevents not, the ruin of many more.†

Faithful. Well, my brother, I am bound to believe you; not only because you say you know him, but also because like a Christian you make your reports of men. For I cannot think that you speak those things of ill will, but because it is even so as you say.

Christian. Had I known him no more than you, I might perhaps have thought of him as at the first you did: yea, had I received this report at their hands only, that are enemies to religion, I should have thought it had been a slander, (a lot that often falls from bad men's mouths, upon good men's names and professions:) but all these things, yea, and a great many more as bad, of my own knowledge, I can prove him guilty of. Besides, good men are ashamed of him; they can neither call him brother nor friend: the very naming of him among them, makes them blush, if they know him.

Faithful. Well, I see that *saying* and *doing* are two things, and hereafter I shall better observe this distinction.

Christian. They are two things indeed, and are as diverse as are the soul and the body; for, as the body without the soul is but a dead carcass, so saying, if it be alone, is but a dead carcass also. The soul of religion is the practical part: "pure religion and undefiled, before God and the Father, is this: to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." James i. 22, 27. This Talkative is not aware of; he thinks that *hearing* and *saying* will make a good Christian; and thus he deceiveth his own soul. Hearing is but as the sowing of the seed; talking is not sufficient to prove that fruit is indeed in the heart and life: and let us assure ourselves that at the day of doom men shall be judged according to their fruits, (Matt. xiii. 23;) it will not be said then, "Did you believe?" but "Were you *doers*, or *talkers* only?" ‡ and accordingly shall they be judged.

* Such professors there are now, as there always were. The blessed cause is wounded by them, and the most glorious truths through them are brought into contempt. There is more hurt to be got by them, than from the utterly ignorant and profane. Shun and avoid such.

† Read this and tremble, ye whose profession lies only on your tongue, but who never experienced the love and grace of Christ in your souls. Oh how do you trifle with the grace of God, and with the holy word of truth! Oh what an awful account have you to give hereafter to a holy, heart-searching God! Ye true pilgrims of Jesus, read this, and give glory to your Lord, for saving you from resting in barren notions, and taking up with talking of truths; and that he has given you to know the truth in its power, to embrace it in your heart, and to live and walk under its sanctifying influences. Who made you to differ?

‡ Though sinners are redeemed, and their sins washed away by the blood of Christ—though by faith they are fully justified—though the gift of God is eternal life through Jesus Christ; yet none are partakers of these invaluable blessings, but those who have living faith in Christ. And this faith, which is the gift of God, manifests itself by its obedience to the will of God, and in bringing forth fruits to the glory of God. Therefore let no one deceive himself; for

The end of the world is compared to our harvest; and you know men at harvest regard nothing but fruit. Not that anything can be accepted that is not of faith; but I speak this to show you how insignificant the profession of Talkative will be at that day.

Faithful. This brings to my mind that of Moses, by which he described the beast that is clean, (Lev. xi; Deut. xiv.)—he is such an one that parteth the hoof and cheweth the cud; not that parteth the hoof only, or that cheweth the cud only. The hare cheweth the cud, but yet is unclean, because he parteth not the hoof. And this truly resembleth Talkative; he cheweth the cud, he seeketh knowledge! he cheweth upon the word; but he divideth not the hoof, but he parteth not with the way of sinners; but, as the hare, he retaineth the foot of a dog or bear, and therefore he is unclean.

Christian. You have spoken, for aught I know, the true Gospel sense of those texts. And I will add another thing: Paul calleth some men, yea, and those great *talkers* too, "sounding brass and tinkling cymbals;" that is, as he expounds them in another place, "things without life, giving sound." 1 Cor. xiii. 1, 3. "Things without life;" that is, without the true faith and grace of the Gospel; and consequently things that shall never be placed in the kingdom of heaven among those that are the children of life, though their sound, by their talk, be as it were the tongue or voice of an angel.

Faithful. Well, I was not so fond of his company at first, but am as sick of it now. What shall we do to be rid of him?

Christian. Take my advice, and do as I bid you, and you shall find that he will soon be sick of your company too, except God shall touch his heart and turn it.

Faithful. What would you have me to do?

Christian. Why, go to him, and enter into some serious discourse about the *power* of religion; and ask him plainly, when he has approved of it, (for that he will,) whether this thing be set up in his heart, house, or conversation?*

Then Faithful stepped forward again, and said to Talkative, Come, what cheer? how is it now?

Talkative. Thank you, well; I thought we should have had a great deal of talk by this time.

Faithful. Well, if you will, we will fall to it now; and since you left it with me to state the question, let it be this: How doth the saving grace of God discover itself when it is in the heart of man?

Talkative. I perceive, then, that our talk must be about the *power* of things: well, it is a very good question, and I shall be willing to answer you; and take my answer in brief thus:—first, where the grace of God is in the heart, it causeth there a great outcry against sin. Secondly—

Faithful. Nay, hold, let us consider of one at once: I think you should rather say, It shows itself by inclining the soul to abhor its sin.

Talkative. Why, what difference is there between crying out against, and abhorring of, sin?

Faithful. Oh! a great deal. A man may cry out against sin, of policy, but he cannot abhor it but by virtue of a godly antipathy against it: I have heard many cry out against sin in the pulpit, who yet can abide it well enough in the heart, house, and conversation. Joseph's mistress cried with a loud voice, as if she had been very holy; but she would willingly, notwithstanding that, have committed uncleanness with him. Gen. xxxix. 11, 15. Some cry out against sin, even as the mother cries out against her child in her lap, when she calleth it slut, and naughty girl, and then falls to hugging and kissing it.

Talkative. You lie at the catch, I perceive.

Faithful. No, not I; I am only for setting things right. But what is the second thing whereby you will prove a discovery of a work of grace in the heart?

Talkative. Great knowledge of Gospel mysteries.

Faithful. This sign should have been first; but, first or last, it is also false; for knowledge, great knowledge, may be obtained in the mysteries of the gospel, and yet no work of grace in the soul. 1 Cor. xiii. Yea, if a man have all knowledge, he may yet be nothing, and so, consequently be no child of God. When

faith without works is dead, and a dead faith never begets living hope upon a risen Saviour; nor will it avail, when he shall appear as the Judge.

* Without this, all is empty notion, mere sound, and unavailing profession. Men only take up fancy for faith; the form of godliness, instead of the power: and the old nature is dressed up in the specious appearance of new pretensions. True faith will ever show itself by its fruits; a real conversion, by the life and conversation. Be not deceived: God is not mocked with the tongue, if the heart is not right towards him in love and obedience.

Christ said, "Do ye know all these things?" and the disciples had answered, Yes,—he added, "Blessed are ye if ye do them." He doth not lay the blessing in the knowing of them, but in the doing of them. For there is a knowledge that is not attended with doing: "he that knoweth his master's will, and doeth it not." A man may know like an angel, and yet be no Christian: therefore your sign of it is not true. Indeed, to *know*, is a thing that pleaseth talkers and boasters; but to *do*, is that which pleaseth God. Not that the heart can be good without knowledge; for without that the heart is naught. There are therefore two sorts of knowledge: knowledge that resteth in the bare speculation of things, and knowledge that is accompanied with the grace of faith and love, which puts a man upon doing even the will of God from the heart: the first of these will serve the talker; but without the other, the true Christian is not content: "Give me understanding, and I shall keep thy law; yea, I shall observe it with my whole heart." Ps. cxix. 34.

Talkative. You lie at the catch again; this is not for edification.

Faithful. Well, if you please, propound another sign how this work of grace discovereth itself where it is.

Talkative. Not I; for I see we shall not agree.

Faithful. Well, if you will not, will you give me leave to do it?

Talkative. You may use your liberty.

Faithful. A work of grace in the soul discovereth itself either to him that hath it, or to standers by.

To him that hath it, thus: it gives him conviction of sin, especially of the defilement of his nature, and the sin of unbelief for the sake of which he is sure to be damned, if he findeth not mercy at God's hand, by faith in Jesus Christ. Mark xvi. 16; John xvi. 8, 9; Rom. vii. 24. This sight and sense of things worketh in him sorrow and shame for sin; he findeth, moreover, revealed in him the Saviour of the world, and the absolute necessity of closing with him for life; at the which he findeth hungerings and thirstings after him; to which hungerings, &c., the promise is made. Ps. xxxviii. 18; Jer. xxxi. 19; Matt. v. 6; Acts iv. 12; Gal. i. 15, 16; Rev. xxi. 6. Now according to the strength or weakness of his faith in his Saviour, so is his joy and peace, so is his love to holiness, so are his desires to know him more, and also to serve him in this world. But though, I say, it discovereth itself thus unto him, yet it is but seldom that he is able to conclude that this is a work of grace: because his corruptions now, and his abused reason, make his mind to misjudge in this matter: therefore in him that hath his work, there is required a very sound judgment, before he can with steadiness conclude that this is a work of grace.

To others it is thus discovered:—1. By an experimental confession of his faith in Christ. 2. By a life answerable to that confession; to wit, a life of holiness, heart-holiness: family-holiness, (if he hath a family,) and by conversation-holiness in the world; which in the general teacheth him inwardly to abhor his sin, and himself for that in secret; to suppress it in his family, and to promote holiness in the world: not by talk only, as an hypocrite or talkative person may do, but by a practical subjection in faith and love to the power of the word.* Ps. l. 23; Ezek. xx. 43; Matt. v. 8; John xiv. 15; Rom. x. 9, 10; Phil. iii. 17, 20. And now, sir, as to this brief description of the work of grace, and also the discovery of it, if you have aught to object, object; if not, then give me leave to propound to you a second question.

Talkative. Nay, my part is not now to object, but to hear: let me therefore have your second question.

Faithful. It is this: Do *you* experience this first part of the description of it; and doth your life and conversation testify the same? or standeth your religion in *word* or *tongue*, and not in *deed* and *truth*? Pray, if you incline to answer me in this, say no more than you know the God above will say Amen to; and also nothing but what your conscience can justify you in: "for not he who commendeth himself is approved, but whom the Lord commendeth." Besides, to say I am thus and thus, when my conversation and all my neighbours tell me I lie, is great wickedness.†

Then Talkative at first began to blush; but recovering himself, thus he replied: You come

* This, and this only, is what will evidence that we are real disciples of Christ, honour his name and his truths, and recommend his religion in the world. Without this power of godliness, we have only a name to live, while we are dead to the power of the Gospel. Examine yourself: look to your ways.

† Blessed, faithful dealing! Oh that it was more practised in the world and in the church! How then would vain talkers be detected in the one, and driven out of the other!

now to experience, to conscience, and God; and to appeal to him for justification of what is spoken: this kind of discourse I did not expect; nor am I disposed to give an answer to such questions; because I count not myself bound thereto, unless you take upon you to be a *catechiser:* and though you should so do, yet I may refuse to make you my judge. But I pray, will you tell me why you ask me such questions?*

Faithful. Because I saw you forward to talk, and because I knew not that you had aught else but notion. Besides, to tell you all the truth, I have heard of you, that you are a man whose religion lies in talk, and that your conversation gives this your profession the lie. They say you are a spot among Christians; and that religion fareth the worse for your ungodly conversation; that some already have stumbled at your wicked ways, and that more are in danger of being destroyed thereby; your religion, and an ale-house, and covetousness, and uncleanness, and swearing, and lying, and vain company-keeping, &c., will stand together. The proverb is true of you, which is said of a harlot, to wit, that "she is a shame to all women;" so you are a shame to all professors.

Talkative. Since you are ready to take up reports, and to judge so rashly as you do, I cannot but conclude you are some peevish or melancholic man, not fit to be discoursed with: and so adieu.†

Then came up Christian, and said to his brother, I told you how it would happen; your words and his lusts could not agree. He had rather leave your company than reform his life; but he is gone, as I said: let him go, the loss is no man's but his own: he has saved us the trouble of going from him; for, he continuing (as I suppose he will do) as he is, he would have been but a blot in your company: besides, the apostle says, "From such withdraw thyself."

Faithful. But I am glad we had this little discourse with him; it may happen that he will think of it again: however, I have dealt plainly with him, and so am clear of his blood if he perisheth.‡

Christian. You did well to talk so plainly to him as you did; there is but little of this faithful dealing with men now-a-days, and that makes religion to stink so in the nostrils of many as it doth: for there are these talkative fools, whose religion is only in words, and are debauched and vain in their conversation, that, being so much admitted into the fellowship of the godly, do puzzle the world, blemish Christianity, and grieve the sincere. I wish that all men would deal with such as you have done; then should they be either made more comformable to religion, or the company of saints would be too hot for them. Then did Faithful say—

"How Talkative at first lifts up his plumes!
How bravely doth he speak! How he presumes
To drive down all before him! But so soon
As Faithful talks of heart-work, like the moon
That's past the full, into the wane he goes:
And so will all but he that heart-work knows."

Thus they went on talking of what they had seen by the way, and so made that way easy which would otherwise no doubt have been tedious to them: for now they went through a wilderness.‖

* Heart-searching, soul-examining, and close questioning of the conduct of life, will not do with talkative professors. Ring a peal on the doctrines of grace, and many will chime in with you; but speak closely how grace operates upon the heart, and influences the life to follow Christ in self-denying obedience, they cannot bear it: they are offended with you, and will turn away from you, and call you legal.

† Where the heart is rotten, it will ward off conviction, turn from a faithful reprover, condemn him, and justify itself. Faithful dealing will not do for unfaithful souls. Mind not that, but be faithful to the truth.

‡ Mind this. These are right principles to act from, and right ends to have in view, in faithful reproving, or aiming to convict our fellow-sinners. Study and pursue these.

‖ Spiritual observations and conferences on past experiences are very enlivening to the soul. They very often change the wilderness of dejection into a garden of delights; and so beguile the weary steps of pilgrims through tedious paths. O Christians, look more to Christ, and talk more to each other of his love to you, and dealings with you.

CHAPTER XIII.

Persecution exhibited, in the treatment of Christian and Faithful in Vanity Fair.

Now when Christian and Faithful were got almost quite out of this wilderness, Faithful chanced to cast his eye back, and spied one coming after them, and he knew him. Oh! said Faithful to his brother, who comes yonder? Then Christian looked, and said, It is my good friend Evangelist. Ay, and my good friend too, said Faithful; for it was he that set me in the way to the gate. Now as Evangelist came up unto them, he thus saluted them:

Peace be with you, dearly beloved; and peace be to your helpers.

Christian. Welcome, welcome, my good Evangelist, the sight of thy countenance brings to my remembrance thy ancient kindness and unwearied labours for my eternal good.

And a thousand times welcome, said good Faithful; thy company, O sweet Evangelist, how desirable is it to us poor pilgrims!*

Then said Evangelist, How hath it fared with you, my friends, since the time of our last parting? what have you met with, and how have you behaved yourselves?†

Then Christian and Faithful told him of all things that had happened to them in the way; and how, and with what difficulty, they had arrived to that place.

Right glad am I, said Evangelist, not that you have met with trials, but that you have been victors, and for that you have, notwithstanding many weaknesses, continued in the way to this very day. I say, right glad am I of this thing, and that for my own sake and yours. I have sowed and you have reaped; and the day is coming, when "both he that sowed and they that reaped shall rejoice together;" that is, if you hold out; "for in due time ye shall reap, if you faint not." John iv. 36; Gal. vi. 9. The crown is before you, and it is an incorruptible one; "so run that you may obtain it." Some there be that set out for this crown, and after they have gone far for it, another comes in and takes it from them; "hold fast therefore that you have, let no man take your crown," (1 Cor. iv. 24, 27; Rev. iii. 1:) you are not yet out of the gunshot of the devil: "you have not resisted unto blood, striving against sin:" let the kingdom be always before you, and believe steadfastly concerning things that are invisible: let nothing that is on this side the other world get within you: and, above all, look well to your own hearts, and to the lusts thereof, for they are "deceitful above all things, and desperately wicked:" set your faces like a flint; you have all power in heaven and earth on your side.‡

Then Christian thanked him for his exhortation; but told him withal, that they would have him speak further to them for their help the rest of the way; and the rather, for that they well knew that he was a prophet, and could tell them of things that might happen unto them, and how they might resist and overcome them. To which request Faithful also consented. So Evangelist began as followeth:

My sons, you have heard in the words of the truth of the Gospel, that "you must through many tribulations enter into the kingdom of heaven." And again, that "in every city, bonds and afflictions abide on you;" and therefore you cannot expect that you should go long on your pilgrimage without them, in some sort or other. You have found something of the truth of these testimonies upon you already, and more will immediately follow: for now, as you see, you are almost out of this wilderness, and therefore you will soon come into a town, that you will by and by see before you; and in that town you will be hardly beset with enemies, who will strain hard but they will kill you; and be you sure that one or both of you must seal the testimony which you hold with blood: but "be

* A sincere and cordial love for Gospel ministers, under a sense of their being made instrumental to our soul's profit, is a sure and a blessed sign of a pilgrim's spirit.

† To inquire after the concerns and prosperity of the soul, should always be the business of faithful ministers of Christ; but is not this sadly neglected? Oh how often do ministers visit and depart, without close experimental converse with their people! Hence both suffer present loss, and much harm is the consequence.

‡ Here is a blessed word of encouragement, of warning and of exhortation, to be steadfast in faith, joyful in hope, watchful over our hearts, and to abound in the work of the Lord. All this is constantly necessary for pilgrims. Faithful ministers will give advice, and pilgrims will be thankful for such.

you faithful unto death, and the King will give you a crown of life." He that shall die there, although his death will be unnatural, and his pains perhaps great, he will yet have the better of his fellow, not only because he will be arrived at the Celestial City soonest, but because he will escape many miseries that the other will meet with in the rest of his journey. But when you are come to the town, and shall find fulfilled what I have here related, then remember your friend, and 'quit yourselves like men; and commit the keeping of your souls to your God in "well-doing, as unto a faithful Creator." *

Then I saw in my dream, that when they were got out of the wilderness, they presently saw a town before them; the name of that town is Vanity; and at that town there is a fair kept, called Vanity Fair: it is kept all the year long: it beareth the name of Vanity Fair, because the town where it is kept is "lighter than vanity," and also, because all that is there sold, or that cometh thither, is vanity. As is the saying of the wise, "All that cometh is vanity." Eccles. i. 2, 14; ii. 17; xi. 8; Isa. xl. 17.

This fair is no new-erected business, but a thing of ancient standing: I will show you the original of it.

Almost five thousand years agone, there were pilgrims walking to the Celestial City, as these two honest persons are: and Beelzebub, Apollyon, and Legion, with their companions, perceiving, by the path that the pilgrims made, that their way to their city lay through this town of Vanity, they contrived here to set up a fair; a fair, wherein should be sold all sorts of vanity; and that it should last all the year long: therefore, at this fair, are all such merchandise sold, as houses, lands, trades, places, honours, preferments, titles, countries, kingdoms, lusts, pleasures; and delights of all sorts, as whores, bawds, wives, husbands, children, masters, servants, lives, blood, bodies, souls, silver, gold, pearls, precious stones, and what not!

And moreover, at this fair there is at all times to be seen jugglings, cheats, games, plays, fools, apes, knaves and rogues, and that of every kind.

Here are to be seen too, and that for nothing, thefts, murders, adulteries, false-swearers, and that of a blood-red colour. †

And as in other fairs of less moment, there are several rows and streets under their proper names, where such wares are vended, so here likewise you have the proper places, rows, streets, (viz. countries and kingdoms,) where the wares of this fair are soonest to be found. Here is the Britain row, the French row, the Italian row, the Spanish row, the German row, where several sorts of vanities are to be sold. But as in other fairs some one commodity is as the chief of all the fair, so the ware of Rome and her merchandise is greatly promoted in this fair: only our English nation, with some others, have taken a dislike thereat. ‡

Now, as I said, the way to the Celestial City lies just through the town where this lusty fair is kept: and he that will go to the city, and yet not go through this town "must needs go out of the world." The Prince of princes himself, when here, went through this town to his own country, and that upon a fair day too: yea, and as I think, it was Beelzebub, the chief lord of this fair, that invited him to buy of his vanities; yea, would have made him lord of the fair, would he but have done him reverence as he went through the town: yea, because he was such a person of honour, Beelzebub had him from street to street, and showed him all the kingdoms of the world in a little time, that he might, if possible, allure that Blessed One to cheapen and buy some of his vanities; but he had no mind to the merchandise, and therefore left the town without laying out so

* Woe unto them that fold their hands, and fall asleep in strong confidence! You see what hard work yet lay before these pilgrims. Let us ever remember, this is not our rest. We must be pressing forward, fighting the good fight of faith, labouring to enter into that rest which remaineth for the people of God: looking diligently, lest we fail of the grace of God. Heb. xii. 5.

† A just description of this wicked world. How many, though they profess to be pilgrims, have never yet set one foot out of this fair, but live in it all the year round! They walk according to the course of this world. Eph. ii. 2. For the god of this world hath blinded their mind. 1 Cor. iv. 4. You cannot be a pilgrim, if you are not delivered from this world and its vanities; for if you love the world, if it has your supreme affections, the love of God is not in you. 1 John ii. 15. You have not one grain of faith in Jesus.

‡ The doctrine of the Church of Rome. It is much to be wished, that the vile presumption of man's bartering with God, and purchasing a title to heaven, by his performing terms and conditions of salvation, meriting heaven by his good works, and procuring justification by his own obedience, to the exalting his pride, and the debasing the work and glory of Christ, was totally rejected by us. But alas! these proud, unscriptural notions too much prevail

much as one farthing upon these vanities. Matt. iv. 8, 9; Luke iv. 5, 7. This fair, therefore, is an ancient thing, of long standing, and a very great fair.

Now these pilgrims, as I said, must needs go through this fair. Well, so they did; but, behold, even as they entered into the fair, all the people in the fair were moved, and the town itself, as it were, in a hubbub about them: and that for several reasons: for,

First, The pilgrims were clothed with such kind of raiment, as was diverse from the raiment of any that traded in that fair. The people, therefore, of the fair, made a great gazing upon them: some said they were fools, (1 Cor. iv. 9, 10;) some, they were bedlams; and some, they were outlandish men.

Secondly, And, as they wondered at their apparel, so they did likewise at their speech; for few could understand what they said: they naturally spoke the language of Canaan; but they that kept the fair, were the men of this world: so that from one end of the fair to the other, they seemed barbarians each to the other.

Thirdly, But that which did not a little amuse the merchandisers was, that these pilgrims set very light by all their wares; they cared not so much as to look upon them; and if they called upon them to buy, they would put their fingers in their ears, and cry, "Turn away mine eyes from beholding vanity," (Ps. cxix. 37;) and look upwards, signifying, that their trade and traffic was in heaven.

One chanced, mockingly, beholding the carriages of the men, to say unto them, "What will ye buy?" but they looking gravely upon him, said, We "buy the truth!" * Prov. xxiii. 29. At that, there was an occasion taken to despise the men the more: some mocking, some taunting, some speaking reproachfully, and some calling upon others to smite them. At last, things came to a hubbub and great stir in the fair, insomuch that all order was confounded. Now was word presently brought to the great one of the fair, who quickly came down, and deputed some of his most trusty friends to take those men into examination, about whom the fair was almost overturned. So the men were brought to examination; and they that sat upon them, asked them whence they came, whither they went, and what they did there in such an unusual garb? The men told them that they were pilgrims and strangers in the world; and that they were going to their own country, which was the heavenly Jerusalem, (Heb. xi. 13, 16;) and that they had given no occasion to the men of the town, nor yet to the merchandisers, thus to abuse them, and to stop them in their journey; except it was for that, when one asked them what they would buy, they said they would buy the truth. But they that were appointed to examine them, did not believe them to be any other than bedlams and mad, or else such as came to put all things into confusion in the fair. Therefore they took them and beat them, and besmeared them with dirt, and then put them into the cage, that they might be made a spectacle to all the men in the fair.† Therefore they lay for some time, and were made the objects of any man's sport or malice, or revenge; the great one of the fair laughing still at all that befell them. But the men being patient, and "not rendering railing for railing, but contrariwise, blessing," and giving good words for bad, and kindness for injuries done, some men in the fair that were more observing and less prejudiced than the rest, began to check and blame the baser sort, for their continual abuses done by them to the men: they therefore in angry manner let fly at them again, counting them as bad as the men in the cage, and telling them, that they seemed confederates, and should be made partakers of their misfortune. The others replied, that, for aught

* An odd reply. What do they mean? That they are neither afraid nor ashamed to own, what was the one object of their soul's pursuit—the Truth. Understand hereby that the whole world, which lieth in wickedness, suffer themselves to be deceived by a lie, and are under the delusion of the father of lies. In opposition to this, all believers in Christ are said to be of the truth. 1 John iii. 19. They know and believe that capital truth with which God speaks from heaven, "This is my beloved Son, in whom I am well pleased." Matt. iii. 17. This truth, that Jesus is the Son of God, and our only Saviour, lies at the foundation of all their hope; and to get more acquainted with him, is the grand object of their pursuit. For this the world hates them; and Satan, who is an enemy to this truth, stirs up the world against them. "For, (says our Lord,) they are not of the world, even as I am not of the world." John xvii. 16.

† If we possess nothing to distinguish us from the rest of the world, which lieth in wickedness, and for which they will hate and despise us, we have no reason to conclude that we are new creatures in Christ Jesus. If we are Christ's, we must become fools for Christ, and be counted as mad by those who know not Christ; for if alive to Christ, we shall be crucified to the world. "Woe be unto you, if all men speak well of you!" saith Christ. Luke vi. 26.

they could see, the men were quiet and sober and intended nobody any harm: and that there were many that traded in their fair, that were more worthy to be put into the cage, yea, and pillory too, than were the men that they had abused. Thus after divers words had passed on both sides, (the men behaving themselves all the while very wisely and soberly before them,) they fell to some blows among themselves, and did harm one to another.* Then were these two poor men brought before their examiners again, and there charged as being guilty of the late hubbub that had been in the fair. So they beat them pitifully and hanged irons upon them, and led them in chains up and down the fair, for an example and terror to others, lest any should speak in their behalf, or join themselves unto them. But Christian and Faithful behaved themselves yet more wisely, and received the ignominy and shame that was cast upon them, with so much meekness and patience, that it† won to their side (though but few in comparison of the rest) several of the men in the fair. This put the other party yet into a greater rage, insomuch that they concluded the death of these two men. Wherefore they threatened, that neither cage nor irons should serve their turn, but that they should die for the abuse they had done, and for deluding the men of the fair.

Then they were remanded to the cage again, until further order should be taken with them. So they put them in, and made their feet fast in the stocks.

Here, therefore, they called again to mind, what they had heard from their faithful friend Evangelist, and were the more confirmed in their ways and sufferings by what he told them would happen to them. They also now comforted each other, that whose lot it was to suffer, even he should have the best of it; therefore each man secretly wished that he might have that preferment; but committing themselves to the all-wise disposal of Him that ruleth all things, with much content they abode in the condition in which they were, until they should be otherwise disposed of.

Then a convenient time being appointed, they brought them forth to their trial, in order to their condemnation. When the time was come, they were brought before their enemies, and arraigned. The judge's name was Lord Hate-good; their indictment was one and the same in substance, though somewhat varying in form; the contents whereof was this:

"That they were enemies to, and disturbers of their trade; that they had made commotions and divisions in the town, and had won a party to their own most dangerous opinions, in contempt of the law of their prince." ‡

Then Faithful began to answer that he had only set himself against that which had set itself against Him that is higher than the highest. And, said he, as for disturbance I make none, being myself a man of peace; the parties that were won to us, were won by beholding our truth and innocence, and they are only turned from the worse to the better. And as to the king you talk of, since he is Beelzebub, the enemy of our Lord, I defy him and all his angels.

Then proclamation was made, that they that had aught to say for their lord the king, against the prisoner at the bar, should forthwith appear and give in their evidence. So there came in three witnesses, to wit, Envy, Superstition, and Pickthank: they were then asked, if they knew the prisoner at the bar; and what they had to say for their lord the king against him?

Then stood forth Envy, and said to this effect: My lord, I have known this man a long time, and will attest upon my oath before this honourable bench, that he is—

Judge. Hold, give him his oath.

So they sware him. Then he said, My lord, this man, notwithstanding his plausible name, is one of the vilest men in our country; he neither regardeth prince nor people, law nor custom; but doeth all that he can to possess all men with certain of his disloyal notions, which he in the general calls "principles

* It is common for the world to be divided in their opinions about pilgrims. A Christian conduct and behaviour will put to silence the gainsaying of some wicked men; and sometimes win others to become followers of Christ. O pilgrims, look well to your spirit, temper and conduct, towards the men of this world, who keep vanity fairs all the year.

† It is acting in the spirit and temper of Christ, that will gain adversaries over to him; whereas a contrary spirit is a dishonour to Christ, a reproach to his cause, never did good to others, nor left the soul in the solid possession of the peace of God.

‡ You see your calling, brethren. Has no such indictment been ever brought against you? Then it is to be feared, what Pharaoh said to the Israelites may be said to you: Ye are idle, ye are idle, in the ways of the Lord; ye want love to his name, fervency for his truth, and zeal for his glory, and the good of precious souls.

of faith and holiness." And, in particular, I heard him once myself affirm, that Christianity and the customs of our town of Vanity were diametrically opposite, and could not be reconciled. By which saying, my lord, he doth at once not only condemn all our laudable doings, but us in the doing of them.

Then said the judge unto him, Hast thou any more to say?

Envy. My lord, I could say much more, only I would not be tedious to the court. Yet, if need be, when the other gentlemen have given in their evidence, rather than any thing shall be wanting that will despatch him, I will enlarge my testimony against him. So he was bid to stand by.*

Then they called Superstition, and bid him look upon the prisoner: they also asked, what he could say for their lord the king against him? Then they sware him; so he began:

My lord, I have no great acquaintance with this man, nor do I desire to have further knowledge of him; however, this I know, that he is a very pestilent fellow, from some discourse that the other day I had with him in this town; for then, talking with him, I heard him say that our religion was naught, and such by which a man could by no means please God. Which saying of his, my lord, your lordship very well knows, what necessarily thence will follow, to wit, that we still do worship in vain, are yet in our sins, and finally will be damned; and this is that which I have to say.†

Then was Pickthank sworn, and bid say what he knew in behalf of their lord the king against the prisoner at the bar.

My lord, and you, gentlemen all, this fellow I have known of a long time, and have heard him speak things that ought not to be spoken; for he hath railed on our noble prince Beelzebub, and hath spoken contemptibly of his honourable friends, whose names are the Lord Old-man, the Lord Carnal-delight, the Lord Luxurious, the Lord Desire-of-vain-glory, my old Lord Lechery, Sir Having-greedy, with all the rest of our nobility: and he hath said, moreover, that if all men were of his mind, if possible there is not one of these noblemen should have any longer a being in this town. Besides, he hath not been afraid to rail on you, my lord, who are now appointed to be his judge, calling you an ungodly villain, with many other such-like vilifying terms, with which he hath bespattered most of the gentry of our town.‡

When this Pickthank had told his ta'e, the judge directed his speech to the prisoner at the bar, saying, Thou renegade, heretic and traitor, hast thou heard what these honest gentlemen have witnessed against thee?

Faithful. May I speak a few words in my own defence?

Judge. Sirrah, sirrah, thou deservest to live no longer, but to be slain immediately upon the place; yet, that all men may see our gentleness towards thee, let us hear what thou, vile renegade, hast to say.

Faithful. I say then, in answer to what Mr. Envy hath spoken, I never said aught but this, that what rule, or laws, or custom, or people, were flat against the word of God, are diametrically opposite to Christianity. If I have said amiss in this, convince me in my error, and I am ready here before you to make my recantation.

As to the second, to wit, Mr. Superstition, and his charge against me, I said only this, that in the worship of God there is required a divine faith; but there can be no divine faith without a divine revelation of the will of God. Therefore, whatever is thrust into the worship of God, that is not agreeable to divine revelation, cannot be done but by an human faith, which faith will not be profitable to eternal life.

As to what Mr. Pickthank hath said, (say I

* The spirit of wisdom asks, "Who is able to stand before envy?" Prov. xxvii. 4. Envy is the very temper of the devil. It is natural to us all. But why should the children of this world envy God's children? for they are strangers to the spiritual good things they enjoy. They neither seek them, nor care for them, but laugh and deride them. Herein the very spirit of Satan is manifest. He envied Christ, being the Son of God: he stirred up Judas to betray him, and the Jews for envy delivered him, (Matt. xxxvii. 18;) and the same spirit works in all the children of Satan against the children of God.

† Superstition, or false devotion, is a most bitter enemy to Christ's truths and to his followers. This fellow's evidence is true; for as the lawyers said of Christ's doctrine, "Master, thus saying thou reproachest us also." Luke xi. 45. So false worshippers, who rest in forms, and rites, and shadows, are stung to the quick at those who worship God in the spirit, rejoice in Christ Jesus, and have no confidence in the flesh. Such a conduct pours the utmost contempt upon all the doctrines and superstitions of carnal men.

‡ As soon as the poor sinner says, "O Lord our God, other lords besides thee have had the dominion over me, but by thee alone will I make mention of thy name," (Isa. xxvi. 13,) your officious Pickthanks are always ready to bear testimony against him: and a blessed testimony this is, it is well worth living to gain, and dying in the cause of. If we are real disciples of Christ the world will hate us for his sake. John vii. 7.

avoiding terms, as that I am said to rail, and the like,) that the prince of this town, with all the rabblement, his attendants, by this gentleman named, are more fit for being in hell than in this town and country; and so the Lord have merey upon me.*

Then the judge called to the jury, (who all this while stood by to hear and observe,) Gentlemen of the jury, you see this man, about whom so great an uproar hath been made in this town; you have also heard, what those worthy gentlemen have witnessed against him; also you have heard his reply and confession; it lieth now in your breasts to hang him, or save his life; but yet I think meet to instruct you in our law.

There was an act made in the days of Pharaoh the Great, servant to our prince, that, lest those of a contrary religion should multiply and grow too strong for him, their males should be thrown into the river. Ex. i. There was an act also made in the days of Nebuchadnezzar the Great, another of his servants, that whoever would not fall down and worship his golden image, should be thrown into the fiery furnace. Dan. iii. There was also an act made in the days of Darius, that whoso for some time called upon any God but him should be cast into the lions' den. Dan. vi. Now the substance of these laws this rebel has broken, not only in thought, (which is not to be borne,) but also in word and deed; which must therefore needs be intolerable.

For that of Pharaoh: his law was made upon suspicion, to prevent mischief, no crime yet being apparent; but here is a crime apparent. For the second and third: you see he disputeth against our religion; and for the treason he hath confessed he deserveth to die the death.

Then went the jury out, whose names were Mr. Blindman, Mr. No-good, Mr. Malice, Mr. Love-lust, Mr. Live-loose, Mr. Heady, Mr. High-mind, Mr. Enmity, Mr. Liar, Mr. Cruelty, Mr. Hate-light, and Mr. Implacable; who every one gave in his private verdict against him among themselves, and afterwards unanimously concluded to bring him in guilty before the judge. And first among themselves—Mr. Blindman, the foreman, said, I see clearly that this man is an heretic. Then said Mr. No-good, away with such a fellow from the earth. Ay, said Mr. Malice, for I hate the very looks of him. Then said Mr. Love-lust, I could never endure him. Nor I, said Mr. Live-loose, for he would always be condemning my way. Hang him, hang him, said Mr. Heady. A sorry scrub, said Mr. High-mind. My heart riseth against him, said Mr. Enmity. He is a rogue, said Mr. Liar. Hanging is too good for him, said Mr. Cruelty. Let us dispatch him out of the way, said Mr. Hate-light. Then said Mr. Implacable, might I have all the world given me, I could not be reconciled to him: therefore let us forthwith bring him in guilty of death.† And so they did; therefore he was presently condemned to be had from the place where he was, to the place from whence he came, and there to be put to the most cruel death that could be invented.

They therefore brought him out, to do with him according to their law; and first they scourged him, then they buffeted him, then they lanced his flesh with knives; after they had stoned him with stones, they pricked him with their swords; and last of all they burned him to ashes at the stake. Thus came Faithful to his end.

Now I saw that there stood behind the multitude a chariot and a couple of horses waiting for Faithful, who, as soon as his adversaries had despatched him, was taken up into it, and straightway was carried up through the clouds, with sound of trumpet, the nearest way to the celestial gate. But as for Christian, he had some respite, and was remanded back to prison; so he there remained for a space; but He that overrules all things, having the power of their rage in his own hand, so brought it about that Christian for that time escaped them, and went his way. And as he went he sung, saying:

"Well, Faithful, thou hast faithfully profest
Unto thy Lord, of whom thou shalt be blest;
When *faithless* ones, with all their vain delights,
Are crying out under their hellish plights:
Sing, Faithful, sing, and let thy name survive;
For though they kill'd thee, thou art yet alive."

* This is the Christian's plea and his glory: While he knows the tender mercies of the wicked are cruel, (Prov. xii. 10,) yet he also knows that the merciful kindness of the Lord is great, and the truth of the Lord endureth for ever. Ps. cxvii. 2.

† A blessed verdict! well worthy of every pilgrim to obtain. Reader, do you profess to be one? See then that you study to act so as to gain such a verdict from such a jury! and then be sure that Christ will pronounce, "Well done, thou good and faithful servant, enter thou into the joy of thy Lord." Matt. xxv. 21.

CHAPTER XIV.

Christian meets with another excellent companion in Hopeful—Dialogues between them, By-ends, Money-love, and Demas.

Now I saw in my dream that Christian went not forth alone; for there was one whose name was Hopeful, (being so made by the beholding of Christian and Faithful, in their words and behaviour in their sufferings at the fair,) who joined himself unto him; and, entering into a brotherly covenant, told him that he would be his companion. Thus one died to bear testimony to the truth, and another rises out of his ashes to be a companion with Christian in his pilgrimage.* This Hopeful also told Christian that there were many more of the men in the fair, that would take their time and follow after.

So I saw that quickly after they were got out of the fair, they overtook one that was going before them, whose name was By-ends: so they said to him, What countryman, sir? and how far go you this way? He told them that he came from the town of Fair-speech, and he was going to the Celestial City, but told them not his name.

From Fair-speech! said Christian: is there any good that lives there? Prov. xxvi. 23.

Yes, said By-ends, I hope.

Pray, sir, what may I call you? said Christian.

By-ends. I am a stranger to you, and you to me: if you be going this way, I shall be glad of your company; if not, I must be content.

This town of Fair-speech, said Christian, I have heard of, and as I remember, they say it is a wealthy place.

By-ends. Yes, I will assure you that it is; and I have very many rich kindred there.

Christian. Pray who are your kindred there, if I may be so bold?

By-ends. Almost the whole town; and in particular, my Lord Turn-about, my Lord Time-server, my Lord Fair-speech, from whose ancestors that town first took its name; also Mr. Smooth-man, Mr. Facing-both-ways, Mr. Any-thing: and the parson of our parish, Mr. Two-tongues, was my mother's own brother by father's side: and, to tell you the truth, I am become a gentleman of good quality, yet my great-grandfather was but a waterman, looking one way and rowing another, and I got most of my estate by the same occupation.

Christian. Are you a married man?

By-ends. Yes, and my wife is a very virtuous woman, the daughter of a virtuous woman; she was my Lady Feigning's daughter, therefore she came of a very honourable family, and is arrived to such a pitch of breeding, that she knows how to carry it to all, even to prince and peasant. It is true we somewhat differ in religion from those of the stricter sort, yet but in two small points: First, we never strive against wind and tide: secondly, we are always most zealous when Religion goes in his silver slippers; we love much to walk with him in the street, if the sun shines, and the people applaud him.†

Then Christian stepped a little aside to his fellow Hopeful, saying, It runs in my mind, that this is one By-ends, of Fair-speech; and if it be, we have as very a knave in our company as dwelleth in these parts. Then said Hopeful, Ask him; methinks he should not be ashamed of his name. So Christian came up with him again, and said, Sir, you talk as if you knew something more than all the world doth; and, if I take not my mark amiss, I deem I have half a guess of you: is not your name Mr. By-ends, of Fair-speech?

By-ends. That is not my name; but indeed it is a nick-name that is given me, by some that cannot abide me, and I must be content to bear it as a reproach, as other good men have borne theirs before me.

Christian. But did you never give an occasion to men to call you by this name?

By-ends. Never, never! the worst that ever I

* I have often recorded it with thankfulness, (observes the Rev. Mr. Mason.) that though in the dreary day of my pilgrimage, the Lord hath taken away a dear and faithful Christian friend, yet he has always raised up another. A very great blessing this, for which Christians can never be thankful enough.

† Is not this too much the case with professors of this day? The Spirit of truth says, "All who live godly in Christ Jesus, shall suffer persecution." 2 Tim. iii. 2. But how many act as if they had found the art of making the Spirit of truth a liar! for they can so trim and shape their conduct, as they vainly think, to follow Christ, and yet to keep in with the world which is at enmity against him. A most fatal, soul-deceiving error!

did to give them an oeeasion to give me this name was, that I had always the luek to jump in my judgment with the present way of the times, whatever it was, and my ehanee was to get thereby. But if things are thus east upon me, let me count them a blessing; but let not the malieious load me therefore with reproaeh.*

Christian. I thought indeed that you were the man I heard of; and to tell you what I think, I fear this name belongs to you more properly than you are willing we should think it doth.

By-ends. Well, if you will thus imagine, I cannot help it: you will find me a fair company-keeper, if you will still admit me your assoeiate.

Christian. If you will go with us, you must go against wind and tide; the whieh, I perceive, is against your opinion: you must also own Religion in his rags, as well as when in his silver slippers; and stand by him too when bound in irons, as well as when he walketh the streets with applause.

By-ends. You must not impose, nor lord it over my faith; leave me to my liberty, and let me go with you.

Christian. Not a step further, unless you will do in what I propound as we.

Then said By-ends, I shall never desert my old principles, sinee they are harmless and profitable. If I may not go with you, I must do as I did before you overtook me: even go by myself, until some overtake me that will be glad of my eompany.†

Then I saw in my dream, that Christian and Hopeful forsook him, and kept their distanee before him; but one of them looking back, saw three men following Mr. By-ends, and behold, as they eame up with him, he made them a very low congee; and they also gave him a eompliment. The men's names were, Mr. Hold-the-world, Mr. Money-love, and Mr. Save-all; men that Mr. By-ends had formerly been aequainted with; for in their minority they were school-fellows, and were taught by one Mr. Gripe-man, a schoolmaster in Lovegain, which is a market-town in the eounty of Coveting, in the north. This sehoolmaster taught them the art of getting, either by violence, eozenage, flattery, lying, or by putting on a guise of religion; and these four gentlemen had attained mueh of the art of their master, so that they eould eaeh of them have kept sueh a school themselves.

Well, when they had, as I said, thus saluted eaeh other, Mr. Money-love said to Mr. By-ends, Who are they upon the road before us? for Christian and Hopeful were yet within view.

By-ends. They are a eouple of far eountrymen, that after their mode are going on pilgrimage.

Money-love. Alas! why did they not stay, that we might have had their good eompany? for they, and we, and you, sir, I hope, are going on pilgrimage.

By-ends. We are so indeed; but the men before us are so rigid, and love so much their own notions, and do also so lightly esteem the opinion of others, that let a man be never so godly, yet if he jumps not with them in all things, they thrust him quite out of their company.

Save-all. That's bad: but we read of some that are righteous overmueh, and sueh men's rigidness prevails with them to judge and eondemn all but themselves; but I pray, what and how many were the things wherein you differed?

By-ends. Why they, after their headstrong manner, eonclude, that it is their duty to rush on their journey all weathers; and I am for waiting for wind and tide. They are for hazarding all for God at a clap, and I am for taking all advantages to seeure my life and estate. They are for holding their notions, though all other men be against them; but I am for religion in what, and so far, as the times and my safety will bear it. They are for Religion when in rags and eontempt; but I am for him when he walks in his golden slippers in the sunshine, and with applause.‡

Hold-the-world. Ay, and hold you there still,

* How artful, how delusive, are the reasonings of such men! Oh beware of this spirit. In opposition to this, watch and pray earnestly, that ye may not be double-minded, but sincere until the day of Christ.

† Mind how warily these pilgrims acted towards this deceitful professor. They did not too rashly take up an ill opinion against him; but when they had full proof of what he was, they did not hesitate one moment, but dealt faithfully with him, and conscientiously withdrew from him. Love should always move slowly in receiving a report, but ever deal faithfully when it is plain that men are not what they profess to be.

‡ Notwithstanding By-ends could be reserved and upon his guard with faithful pilgrims, yet he can speak out boldly to those of his own spirit and character. Oh the treachery of the desperate wicked heart! Who can know it? No one, but the heart-searching God.

good Mr. By-ends: for my part, I can count him but a fool, that having the liberty to keep what he has, shall be so unwise as to lose it. Let us be wise as serpents; it is best to make hay while the sun shines; you see how the bee lieth still in winter, and bestirs her only when she can have profit with pleasure. God sends sometimes rain and sometimes sunshine: if they be such fools to go through the first, yet let us be content to take fair weather along with us. For my part, I like that religion best, that will stand with the security of God's good blessings unto us: for who can imagine, that is ruled by his reason, since God has bestowed upon us the good things of this life, but that he would have us keep them for his sake? Abraham and Solomon grew rich in religion. And Job says that a good man "shall lay up gold as dust." But he must not be such as the men before us, if they be as you have described them.

Save-all. I think that we are all agreed in this matter, and therefore there needs no more words about it.

Money-love. No, there needs no more words about this matter indeed: for he that believes neither Scripture nor reason, (and you see we have both on our side,) neither knows his own liberty, nor seeks his own safety.

By-ends. My brethren, we are, as you see, going all on pilgrimage, and for our better diversion from things that are bad, give me leave to propound unto you this question:

Suppose a man, a minister or a tradesman, &c., should have an advantage lie before him to get the good blessings of this life, yet so as that he can by no means come by them, except in appearance at least, he becomes extraordinary zealous in some points of religion that he meddled not with before—may he not use this means to attain his end, and yet be a right honest man?

Money-love. I see the bottom of your question; and, with these gentlemen's good leave, I will endeavour to shape you an answer. And first, to speak to your question, as it concerns a *minister* himself. Suppose a minister, a worthy man, possessed but of a very small benefice, and has in his eye a greater, more fat and plump by far: he has also an opportunity of getting it, yet so as by being more studious, by preaching more frequently and zealously and, because the temper of the people requires it, by altering some of his principles: for my part, I see no reason but a man may do this, provided he has a call, aye, and more a great deal besides, and yet be an honest man. For why?

1. His desire of a greater benefice is lawful; this cannot be contradicted, since it is set before him by Providence; so then he may get it if he can, making no question for conscience' sake.

2. Besides, his desire after that benefice makes him more studious, a more zealous preacher, &c., and so makes him a better man, yea, makes him better improve his parts, which is according to the mind of God.

3. Now, as for the complying with the temper of his people by deserting, to serve them, some of his principles, this argueth that he is of a self-denying temper, of a sweet and winning deportment; and so more fit for the ministerial function.

4. I conclude, then, that a minister that changes a small for a great, should not, for so doing, be judged as covetous; but rather, since he is improved in his parts and industry thereby, be counted as one that pursues his call and the opportunity put into his hand to do good.

And now to the second part of the question, which concerns the *tradesman* you mentioned; suppose such an one to have but a poor employ in the world; but by becoming religious he may mend his market, perhaps get a rich wife, or more and far better customers to his shop. For my part, I see no reason but this may be lawfully done. For why?

1. To become religious is a virtue, by what means soever a man becomes so.

2. Nor is it unlawful to get a rich wife, or more custom to my shop.

3. Besides, the man that gets these by becoming religious, gets that which is good, of them that are good, by becoming good himself; so then here is a good wife, and good customers, and good gain, and all these by becoming religious, which is good: therefore, to become religious to get all these is a good and profitable design.*

* Here is worldly wisdom, infernal logic, and the sophistry of Satan. We hear this language daily from money-loving professors, who are destitute of the power of faith, and the reasoning of godliness. But in opposition to all this, the Holy Ghost testifies, "The love of money is the root of all evil," (1 Tim. vi. 10,) "and a covetous man is an idolater." Col. iii. 5. Hear this and tremble, ye avaricious professors. Remember, ye followers of the Lamb, ye are called to let your conversation be without covetousness. Heb. xiii. 5. Your Lord testifies, ye cannot serve God and mammon. Luke xvi. 13.

This answer, thus made by this Mr. Money-love to Mr. By-ends' question, was highly applauded by them all; wherefore they concluded upon the whole that it was most wholesome and advantageous. And because, as they thought, no man was able to contradict it, and because Christian and Hopeful were yet within call, they jointly agreed to assault them with this question as soon as they overtook them: and the rather, because they had opposed Mr. By-ends before. So they called after them, and they stopped, and stood still till they came up to them: but they concluded, as they went, that not Mr. By-ends, but old Mr. Hold-the-world, should propound the question to them; because, as they supposed, their answer to him would be without the remainder of that heat that was kindled between Mr. By-ends and them at their parting a little before.

So they came up to each other, and after a short salutation Mr. Hold-the-World propounded the question to Christian and his fellow, and bid them to answer it if they could.

Then said Christian, Even a babe in religion may answer ten thousand such questions. For if it be unlawful to follow Christ for loaves, as it is, (John vi.,) how much more is it abominable to make of him and religion a stalking-horse, to get and enjoy the world? Nor do we find any other than heathens, hypocrites, devils, and witches, that are of this opinion.

Heathens: for when Hamor and Shechem had a mind to the daughter and cattle of Jacob, and saw that there were no ways for them to come at them, but by becoming circumcised, they say to their companions, "If every male of us be circumcised, as they are circumcised, shall not their cattle, and their substance, and every beast of theirs, be ours?" Their daughters and their cattle were that which they sought to obtain, and their religion the stalking-horse they made use of to come at them. Read the whole story, Genesis xxiv. 22, 24.

The hypocritical Pharisees were also of this religion; long prayers were their pretence; but to get widows' houses was their intent, and greater damnation was from God their judgment. Luke xx. 46, 47.

Judas the devil was also of this religion: he was religious for the bag, that he might be possessed of what was therein; but he was lost, a cast-away, and the very son of perdition.

Simon the witch was of this religion too; for he would have had the Holy Ghost, that he might have got money therewith; and his sentence from Peter's mouth was accordingly. Acts viii. 18, 23.

Neither will it go out of my mind, but that that man that takes up religion for the world, will throw away religion for the world; for so surely as Judas designed the world in becoming religious, so surely did he also sell religion and his Master for the same. To answer the question therefore affirmatively, as I perceive you have done, and to accept of, as authentic, such answer, is both heathenish, hypocritical, and devilish; and your reward will be according to your works. Then they stood staring one upon another, but had not wherewith to answer Christian. Hopeful also approved of the soundness of Christian's answer; so there was a great silence among them. Mr. By-ends and his company also staggered, and kept behind, that Christian and Hopeful might outgo them. Then said Christian to his fellow, If these men cannot stand before the sentence of men, what will they do with the sentence of God? And if they are mute when dealt with by vessels of clay, what will they do when they shall be rebuked by the flames of a devouring fire?*

Then Christian and Hopeful outwent them again, and went till they came to a delicate plain, called Ease; where they went with much content: but that plain was but narrow, so they were quickly got over it. Now at the further side of that plain was a little hill, called Lucre, and in that hill a silver mine, which some of them that had formerly gone that way, because of the rarity of it, had turned aside to see; but going too near the brim of the pit, the ground, being deceitful under them, broke, and they were slain: some also had been maimed there, and could not, to their dying day, be their own men again.

Then I saw in my dream, that a little off the road, over against the silver mine, stood Demas, (gentlemanlike,) to call passengers to come and see; who said to Christian and his fellow, Ho! turn aside hither, and I will show you a thing.

* Here see the blessedness of being mighty in the Scripture, and the need of that exhortation, "Let the word of Christ dwell in you richly." Col. iii. 16. For the word of God is quick, and powerful, and sharper than a two-edged sword, it pierces through all the subtle devices of Satan, and the cunning craftiness of carnal professors, and divideth asunder the carnal reasonings of the flesh, and the spiritual wisdom which cometh from above.

Christian. What thing so deserving as to turn us out of the way to see it?

Demas. Here is a silver mine, and some digging in it for treasure; if you will come, with a little pains you may richly provide for yourselves.

Then said Hopeful, Let us go.

Not I, said Christian; I have heard of this place before now, and how many have been slain there; and besides, that treasure is a snare to those that seek it; for it hindereth them in their pilgrimage.*

Then Christian called to Demas, saying, Is not the place dangerous? hath it not hindered many in their pilgrimage?

Demas. Not very dangerous, except to those that are careless. But withal he blushed as he spake.

Then said Christian to Hopeful, Let us not stir a step, but still keep on our way.

Hopeful. I will warrant you, when By-ends comes up, if he hath the same invitation as we, he will turn in thither to see.

Christian. No doubt thereof, for his principles lead him that way, and a hundred to one but he dies there.

Then Demas called again, saying, But will you not come over and see?

Then Christian roundly answered, saying, Demas, thou art an enemy to the right ways of the Lord of this way, and hast been already condemned, for thine own turning aside, by one of his Majesty's judges, (2 Tim. iv. 10;) and why seekest thou to bring us into the like condemnation? Besides, if we at all turn aside, our Lord the King will certainly hear thereof, and will there put us to shame, where we should stand with boldness before him.

Demas cried again, that he also was one of their fraternity, and that if they would tarry a little, he also himself would walk with them.

Then said Christian, What is thy name? Is it not the same by the which I have called thee?

Demas. Yes, my name is Demas; I am the son of Abraham.

Christian. I know you; Gehazi was your great-grandfather, and Judas your father, and you have trod in their steps; it is but a devilish prank that thou usest: thy father was hanged for a traitor, and thou deservest no better reward. 2 Kings v. 20, 27; Matt. xxvi. 14, 15; xxvii. 3, 5. Assure thyself, that when we come to the King, we will tell him of this thy behaviour. Thus they went their way.

By this time By-ends and his companions were come again within sight, and they at the first beck went over to Demas. Now, whether they fell into the pit by looking over the brink thereof, or whether they went down to dig, or whether they were smothered in the bottom by the damps that commonly arise, of these things I am not certain; but this I observed, that they never were seen again in the way.† Then sang Christian:

> "By-ends and silver Demas did agree;
> One calls, the other runs, that he may be
> A sharer in his lucre; so these do
> Take up in this world, and no further go."

Now I saw that, just on the other side of this plain, the pilgrims came to a place where stood an old monument, hard by the highway side, at the sight of which they were both concerned, because of the strangeness of the form thereof, for it seemed to them as if it had been a *woman* transformed into the shape of a pillar. Here therefore they stood looking, and looking upon it: but could not for a time tell what they should make thereof: at last Hopeful spied written upon the head thereof, a writing in an unusual hand; but he, being no scholar, called to Christian (for he was learned) to see if he could pick out the meaning; so he came, and after a little laying of the letters together, he found the same to be this, "Remember Lot's wife." So he read it to his fellow; after which they both concluded, that this was the pillar of salt into which Lot's wife was turned, for looking back with a covetous heart, when she was going from Sodom for safety. Gen. xix. 26. Which sudden and amazing sight gave them occasion of this discourse.

Christian. Ah, my brother, this is a seasonable sight: it came opportunely to us after the invitation which Demas gave us to come over

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* See the value of a faithful friend. But how few act so faithfully! How few professors will bear it! What! hold a man back from getting money! Oh how few are aware that covetousness is idolatry! and attend to our Lord's double caution, "Take heed and beware of covetousness." Luke xii. 15.

† Here you see the end of double-minded men, who vainly attempt to unite the love of money with the love of Christ. They go on with their art for a season, but the end makes it manifest what they were. Take David's advice, "Fret not thyself because of evil-doers." Ps. xxxvii. 1. "Be not thou afraid when one is made rich, and the glory of his house is increased." Ps. xlix. 16. But go thou into the sanctuary of thy God, read his word, and understand the end of these men.

to view the hill Luere; and had we gone over, as he desired us, and as thou wast inclined to do, my brother, we had, for aught I know, been made like this woman, a spectacle for those that shall come after to behold.

Hopeful. I am sorry that I was so foolish, and am made to wonder that I am not now as Lot's wife; for wherein was the difference between her sin and mine? she only looked back, and I had a desire to go see: let grace be adored, and let me be ashamed that ever such a thing should be in mine heart.*

Christian. Let us take notice of what we see here for our help for time to come: This woman escaped one judgment; for she fell not by the destruction of Sodom, yet she was destroyed by another, as we see she is turned into a pillar of salt.

Hopeful. True, and she may be to us both caution and example; caution, that we should shun her sin; or a sign of what judgment will overtake such as shall not be prevented by such caution; so Korah, Dathan, and Abiram, with the two hundred and fifty men that perished in their sin, did also become a sign or example to beware. Num. xxvi. 9, 10. But above all, I muse at one thing, to wit, how Demas and his fellows can stand so confidently yonder to look for that treasure, which this woman, but for looking behind her after, (for we read not that she stept one foot out of the way,) was turned into a pillar of salt; especially since the judgment which overtook her, did make her an example within sight of where they are: for they cannot but choose to see her, did they but lift up their eyes.

Christian. It is a thing to be wondered at, and it argueth that their hearts are grown desperate in that case; and I cannot tell whom to compare them to so fitly, as to them that pick pockets in the presence of the judge, or that will cut purses under the gallows. It is said of the men of Sodom, that "they were sinners exceedingly," because they were sinners "before the Lord," that is, in his eye-sight, and notwithstanding the kindness that he had showed them; for the land of Sodom was now like the garden of Eden heretofore. Gen. xiii. 10, 13. This therefore provoked him the more to jealousy, and made their plague as hot as the fire of the Lord out of heaven could make it. And it is most rationally to be concluded, that such, even such as these are, who shall sin in the sight, yea, and that too in despite, of such examples as are set continually before them, to caution them to the contrary, must be partakers of the severest judgments.

Hopeful. Doubtless thou hast said the truth; but what a mercy is it, that neither thou, but especially I, am not made myself this example! This ministereth occasion to us to thank God, to fear before him, and always to "remember Lot's wife."

CHAPTER XV.

Christian and Hopeful mistake their way, and fall into the hands of Giant Despair.

I SAW then, that they went on their way to a pleasant river, which David the king called "the river of God;" but John, "the river of the water of life."† Ps. lxv. 9; Ezek. lxvii. 1;

* Such is the effect of the grace of God in the heart of a pilgrim; while on the one hand he sees many propensities of his evil nature to every sin which has been committed by others, and is grieved, he also confesses that by no power of his own he is preserved, but ever gives all the glory to the God of all grace, by whose power alone he is kept from falling. "Thou standest by faith, be not high-minded, but fear." Rom. xi. 20.

† By this river, which is called "a pure river of the water of life, clear as crystal, proceeding out of the throne of God and the Lamb," (Rev. xxii. 1,) we may understand the clear and comfortable views with which they were favoured of God's love and grace. This river of God, this water of life, was clear as crystal: They could see in it God's glory, shining in the face of Jesus Christ, and view their own faces in it to their own inexpressible joy. This is the river, "the streams whereof make glad the city of God." Ps. xlvi. 4. The streams which flow from this river of love, are justification by faith in Christ, sanctification, and all joy and peace in believing, from the Spirit of Christ. All this these pilgrims now enjoyed, and all this every fellow-citizen of the saints are called to enjoy, in their pilgrimage to Zion. This river of life proceedeth out of the throne of God and the Lamb. For God hath chosen those (who have fled for refuge) in Christ, and blessed us with all spiritual blessings in him; and they are all freely communicated to us out of Christ's fulness. Oh how happy,

Rev. xxii. 1. Now their way lay just upon the bank of the river: here, therefore, Christian and his companion walked with great delight: they drank also of the water of the river, which was pleasant, and enlivening to their weary spirits. Besides, on the banks of this river, on either side, were green trees, for all manner of fruit; and the leaves they ate to prevent surfeits, and other diseases that are incident to those that heat their blood by travels. On either side of the river was also a meadow, curiously beautified with lilies; and it was green all the year long. In this meadow they lay down and slept: for here they might lie down safely. Ps. xxiii.; Isa. xiv. 30. When they awoke, they gathered again of the fruits of the trees, and drank again of the water of the river, and then lay down again to sleep. Thus they did several days and nights. Then they sang:

"Behold ye how those crystal streams do glide,
To comfort pilgrims by the highway side.
The meadows green, besides the fragrant smell,
Yield dainties for them: And he that can tell
What pleasant fruit, yea, leaves, these trees do yield,
Will soon sell all, that he may buy this field."

So when they were disposed to go on (for they were not as yet at their journey's end) they ate, and drank, and departed.

Now I beheld in my dream that they had not journeyed far, but the river and the way for a time parted; at which they were not a little sorry, yet they durst not go out of the way. Now the way from the river was rough, and their feet tender by reason of their travels; so the souls of the pilgrims were much discouraged because of the way. Num. xxi. 4. Wherefore still as they went on, they wished for a better way.* Now a little before them, there was on the left hand of the road a meadow, and a stile to go over into it; and that meadow is called By-path Meadow.† Then said Christian to his fellow, If this meadow lieth along by our way-side let us go over into it. Then he went to the stile to see, and behold, a path lay along by the way on the other side of the fence. 'Tis according to my wish, said Christian; here is the easiest going; come, good Hopeful, and let us go over.‡

Hopeful. But how if this path should lead us out of the way?

That's not likely, said the other. Look, doth it not go along by the way-side? So Hopeful, being persuaded by his fellow, went after him over the stile. When they were gone over, and were got into the path, they found it very easy for their feet; and withal, they looking before them, spied a man walking as they did, and his name was Vain-confidence. so they called after him, and asked him whither that way led? He said, to the celestial gate. —Look, said Christian, did I not tell you so? by this you may see we are right: so they followed, and he went before them. But, behold, the night came on, and it grew very dark; so that they that went behind lost the sight of him that went before.

He therefore that went before, (Vain-confidence by name,) not seeing the way before him, fell into a deep pit, (Isa. ix. 16,) which was on purpose there made by the prince of those grounds, to catch vain-glorious fools withal, and was dashed in pieces with his fall.‖

Now Christian and his fellow heard him fall: so they called to know the matter; but there was none to answer, only they heard a groaning. Then said Hopeful, Where are we now?

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peaceful, and joyful are pilgrims, when the Spirit takes of the things of Christ, shows them to us, and blesses us with a constant sense of, and interest in, the love of God, and salvation of Jesus!

* Pilgrims have their discouragements as well as their joys: yet they should take their way as they find it, sometimes rough, at others smooth; they may at times be sorry to part with their comforts, and wish the way was smoother: so they did here. Lo, their wishes were answered; but mark the consequences. Lord, lead me in the way everlasting!

† Beware of this By-path Meadow, it is on the left hand. Oh how many are walking securely, confidently, and comfortably in it, while every step they take endangers their destruction! The transition into it is easy, for it lies close to the right way, only you must get over a stile; that is, you must quit Christ's protection, trust in your own wisdom, and then you are in By-path Meadow directly.

‡ Ah! how easy are our eyes deceived, our hearts mistaken, and our feet perverted from the right way! Shepherd of Israel, thou knowest, to err is human, keep us from erring, guide us continually, and when we do stray, Lord, reclaim us.

‖ "There is a way that seems right unto a man, but the end thereof are the ways of death." Prov. xiv. 12. Vain confidence is this very way. Oh how easy do professors get into it! yea, pilgrims are prone also to take up with it, owing to that legality, pride and self-righteousness, which work in their fallen nature, till cleansed by the blood of Jesus. See the end of it and tremble; for it leads to darkness and ends in death. Lord, humble our proud hearts, and empty us of self-righteousness, pride and vain-confidence.

Then was his fellow silent, as mistrusting that he had led him out of the way. And now it began to rain, and thunder, and lighten, in a most dreadful manner; and the waters rose amain.*

Then Hopeful groaned in himself, saying, "Oh that I had kept on my way!"

Christian. Who could have thought this path should have led us out of the way?

Hopeful. I was afraid on't at the very first, and therefore gave you that gentle caution. I would have spoken plainer, but that you are older than I.

Christian. Good brother, be not offended; I am sorry I have brought thee out of the way, and that I have put thee into such imminent danger: pray, my brother, forgive me; I did not do it of an evil intent.†

Hopeful. Be comforted, my brother, for I forgive thee; and believe too, that this shall be for good.

Christian. I am glad I have with me a merciful brother; but we must not stand thus; let us try to go back again.

Hopeful. But, good brother, let me go before.

Christian. No, if you please, let me go first, that if there be any danger I may be first therein; because by my means we are both gone out of the way.

No, said Hopeful, you shall not go first; for your mind being troubled, may lead you out of the way again. Then, for their encouragement, they heard the voice of one saying, "Let thine heart be towards the highway; even the way that thou wentest turn again."‡ Jer. xxxi. 21. But by this time the waters were greatly risen, by reason of which, the way of going back was very dangerous. (Then I thought that it is easier going out of the way when we are in, than going in when we are out.) Yet they adventured to go back; but it was so dark and the flood was so high, that in their going back they had like to have been drowned, nine or ten times.

Neither could they with all the skill they had, get again to the stile that night. Wherefore at last, lighting under a little shelter, they sat down there, till the day-break; but being weary, they fell asleep. Now there was, not far from the place where they lay, a castle, called Doubting Castle, the owner whereof was Giant Despair:‖ and it was in his grounds they were now sleeping. Wherefore he getting up in the morning early, and walking up and down in his fields, caught Christian and Hopeful asleep in his grounds. Then with a grim and surly voice, he bid them awake, and asked them whence they were, and what they did in his grounds? They told him they were pilgrims, and that they had lost their way. Then said the giant, You have this night trespassed on me, by trampling in, and lying on my ground, and therefore you must go along with me. So they were forced to go, because he was stronger than they. They also had but little to say; for they knew themselves in a fault. The giant, therefore, drove them before him, and put them into his castle in a very dark dungeon, nasty and stinking to the spirits of these two men. Here then they lay from Wednesday morning till Saturday night, without one bit of bread, or drop of drink, or light, or any to ask how they did; they were, therefore, here in evil case, and were far from friends and acquaintance. Ps. lxxxviii. 8. Now in this place Christian had double sorrow, because it was through his unadvised counsel that they were brought into this distress.⁋

Now Giant Despair had a wife, and her name was Diffidence; so when he was gone to bed, he told his wife what he had done; to wit, that he had taken a couple of prisoners, and cast them into his dungeon, for trespassing on his grounds. Then he asked her also what he had best do further to them. So she asked what they were, whence they came, and whither they were bound—and he told her. Then she counselled him that when he arose in the

* Getting into By-path Meadow, and walking in vain-confidence, will surely bring on terrors, thunderings and lightnings from Mount Sinai.

† Here see, that as Christians are made helpful, so also they are liable to prove hurtful to each other. But observe how grace works! it humbles, it makes the soul confess and be sorry for its misfortunes; here is no reviling one another, but a tender sympathy and feeling concern for each other. Oh the mighty power of that grace and truth which came by Jesus Christ! how does it cement souls in the fellowship of love!

‡ This is Christ: he is the way, the only way, the highway of justification and holiness.

‖ Sooner or later Doubting Castle will be the prison, and Giant Despair the keeper of all those who turn aside from Christ, to trust in any wise in themselves. "God is a jealous God;" ever jealous of his own glory, and of the honour of his beloved Son.

⁋ What! so highly-favoured Christians in Doubting Castle? Is it possible, after having travelled so far in the way of salvation, seen so many glorious things in that way, experienced so much of the grace and love of their Lord, and having so often proved his faithfulness, yet after all this to get into Doubting Castle? Surely it is not the will of God but the effects of unbelief.

morning, he should beat them without mercy. So when he arose, he getteth a grievous crab-tree cudgel, and goes down into the dungeon to them, and there first falls to rating of them as if they were dogs, although they gave him never a word of distaste: then he falls upon them, and beat them fearfully, in such sort that they were not able to help themselves, or turn them upon the floor. This done, he withdraws, and leaves them there to condole their misery, and to mourn under their distress: so all that day they spent their time in nothing but sighs and bitter lamentations. The next night she talked with her husband about them further, and understanding that they were yet alive, did advise him to counsel them to make away with themselves: so when morning was come, he goes to them in a surly manner as before, and, perceiving them to be very sore with the stripes that he had given them the day before, he told them that since they were never like to come out of that place, their only way would be forthwith to make an end of themselves, either with knife, halter, or poison: for why, said he, should you choose life, seeing it is attended with so much bitterness? But they desired him to let them go. With that he looked ugly upon them; and rushing to them, had doubtless made an end of them himself, but that he fell into one of his fits, (for he sometimes in sunshiny weather fell into fits,) and lost for a time the use of his hand. Wherefore he withdrew, and left them as before to consider what to do. Then did the prisoners consult between themselves, whether it was best to take his counsel or no; and thus they began to discourse:*

Brother, said Christian, what shall we do? The life that we now live is miserable; for my part, I know not whether it is best to live thus, or die out of hand; "my soul chooseth strangling rather than life," (Job. vii. 15,) and the grave is more easy for me than this dungeon! Shall we be ruled by the giant?†

Hopeful. Indeed our present condition is dreadful, and death would be far more welcome to me, than thus forever to abide: but yet let us consider; the Lord of the country to which we are going, hath said, "Thou shalt do no murder;" no, not to another man's person; much more, then, are we forbidden to take the giant's counsel to kill ourselves. Besides, he that kills another, can but commit murder upon his body: but, for one to kill himself, is to kill body and soul at once. And moreover, my brother, thou talkest of ease in the grave, but hast thou forgotten the hell whither for certain the murderers go? "for no murderer hath eternal life," etc. And let us consider again, that all the law is not in the hand of Giant Despair: others, so far as I can understand, have been taken by him as well as we, and yet have escaped out of his hands. Who knows but that God, who made the world, may cause that Giant Despair may die, or that at some time or other he may forget to lock us in; or that he may in a short time have another of his fits before us, and may lose the use of his limbs? and if ever that should come to pass again, for my part I am resolved to pluck up the heart of a man, and to try my utmost to get from under his hand.‡ I was a fool that I did not try to do it before; but however, my brother, let us be patient and endure a while; the time may come that may give us a happy release: but let us not be our own murderers. With these words, Hopeful at present did moderate the mind of his brother; so they continued together in the dark that day in their sad and doleful condition.

Well, towards evening, the giant goes down into the dungeon again, to see if his prisoners had taken his counsel: but when he came there, he found them alive; and truly, alive was all; for now, what for want of bread and water, and by reason of the wounds they received when he beat them, they could do little but breathe. But, I say, he found them alive; at which he fell into a grievous rage, and told them that, seeing they had disobeyed his counsel, it should be worse with them than if they had never been born.

* See the working of Despair. Where is now their faith in, love to, and dependence upon their Lord? Alas! all seems as at the last gasp. But observe, under their prevailing distress and black despondency, even when despair had almost made an end of them, they had a lucid interval when Giant Despair is seized with a fit, so that God's mercy is great: for, says Paul, "We are perplexed, but not in despair," 2 Cor. iv. 1.

† Poor Christian! what! tempted to destroy thyself! Lord, what is man! But mark the truth of that word, "There hath no temptation taken you, but such as is common to man:" but God is faithful, who will not suffer you to be tempted above that ye are able; but will, with the temptation, also make a way to escape, that we may be able to bear it. 1 Cor. x. 13.

‡ Perceive how a fit of despair robs a Christian of his courage, reason, and grace. But one single thought of the love, power, and grace of God in Christ, elevate the Christian's mind with hope.

At this they trembled greatly, and I think that Christian fell into a swoon; but coming a little to himself again, they renewed their discourse about the giant's counsel, and whether yet they had best take it or no. Now Christian again seemed to be for doing it, but Hopeful made his second reply as followeth:

My brother, said he, remember est thou not how valiant thou hast been heretofore? Apollyon could not crush thee, nor could all that thou couldst hear, or see, or feel, in the Valley of the Shadow of Death; what hardship, terror, and amazement, hast thou already gone through, and art thou now nothing but fears? Thou seest that I am in the dungeon with thee, a far weaker man by nature than thou art; also the giant has wounded me as well as thee, and hath also cut off the bread and water from my mouth, and with that I mourn without the light. But let us exercise a little more patience: remember how thou playedst the man at Vanity Fair, and was neither afraid of the chain or cage, nor yet of bloody death; wherefore, let us, at least, to avoid the shame that becomes not a Christian to be found in, bear up with patience as well as we can.*

Now night being come again, and the giant and his wife being in bed, she asked him concerning the prisoners, and if they had taken his counsel: to which he replied, They are sturdy rogues; they choose rather to bear all hardship than to make away with themselves. Then said she, Take them into the castle-yard to-morrow, and show them the bones and skulls of those thou hast already despatched, and make them believe, ere a week comes to an end, thou also wilt tear them in pieces, as thou hast done their fellows before them.

So when the morning was come, the giant goes to them again, and takes them into the castle-yard, and shows them as his wife had bidden him: These, said he, were pilgrims, as you, once; and they trespassed in my grounds as you have done; and when I thought fit I tore them in pieces, and so within ten days I will do you; get you down into your den again: and with that he beat them all the way thither. They lay therefore all day on Saturday in a lamentable case, as before. Now, when night was come, and when Mrs. Diffidence and her husband the giant were got to bed, they began to renew their discourse of their prisoners; and, withal, the old giant wondered that he could neither by his blows nor counsel bring them to an end. And with that his wife replied, I fear, said she, that they live in hopes that some will come to relieve them, or that they have picklocks about them, by the means of which they hope to escape. And sayest thou so, my dear? said the giant; I will therefore search them in the morning.

Well, on Saturday about midnight, they began to pray, and continued in prayer till almost break of day.†

Now a little before it was day, good Christian, as one half amazed, did break out in this passionate speech: What a fool, quoth he, am I, thus to lie in a stinking dungeon, when I may as well walk at liberty! I have a key in my bosom called Promise, that will, I am persuaded, open any lock in Doubting Castle. Then, said Hopeful, that's good news, good brother, pluck it out of thy bosom and try.‡

Then Christian pulled it out of his bosom,

* Here is the blessing of a hopeful companion. Here is excellent counsel. Let vain professors say what they may against experience, and looking back to past experiences: It is most certainly good and right so to do; not to encourage present sloth and presumption, but to excite fresh confidence of hope in the Lord. We have David's example, and Paul's word to encourage us to this: says David, "The Lord who delivered me out of the paw of the lion, and out of the paw of the bear, he will deliver me out of the hand of the uncircumcised Philistine." 1 Sam. xvii. 37. And says Paul, "We have the sentence of death in ourselves, that we should not trust in ourselves, but in God who raiseth the dead." There, mind the alone object of faith and hope, and see the reasoning on past experience of God's mercy; for it is he "who delivers us from so great a death, and doth deliver; in whom we trust that he will yet deliver us." 2 Cor. i. 10.

† What! Pray in custody of Giant Despair, in the midst of Doubting Castle, and when their own folly brought them there too! Yes, mind this, ye pilgrims; ye are exhorted, "I will that men pray every where, without doubting." 1 Tim. ii. 8. We can be in no place but God can hear, nor in any circumstance, but God is able to deliver from. And be assured when the spirit of prayer comes, deliverance is nigh at hand. So it was here.

‡ Precious promise! The promises of God in Christ, are the life of faith, and the quickeners of prayer. Oh how oft do we neglect God's great and precious promises in Christ Jesus, while doubts and despair keep us prisoners! So it was with these pilgrims; they were kept under hard bondage of soul for four days. Hence see what it is to grieve the Spirit of God, and dread it. For he only is the Comforter. And if we cause him to withdraw his influence, who or what can comfort us? Though precious

J. D. Gross Sc.

THE DELECTABLE MOUNTAINS.

and began to try at the dungeon door: whose bolt, as he turned the key, gave back, and the door flew open with ease, and Christian and Hopeful both came out. Then he went to the outward door that leads into the castle-yard, and with this key opened that door also. After, he went to the iron gate, for that must be opened too, but that lock went very hard; yet the key did open it. Then they thrust open the gate to make their escape with speed, but that gate as it opened, made such a cracking that it waked Giant Despair, who hastily rising to pursue his prisoners, felt his limbs to fail, for his fits took him again, so that he could by no means go after them. Then they went on, and came to the king's highway, and so were safe, because they were out of his jurisdiction.*

Now when they were gone over the stile, they began to contrive with themselves what they should do at that stile, to prevent those that should come after from falling into the hand of Giant Despair. So they consented to erect there a pillar, and to engrave upon the side thereof this sentence, "Over this stile is the way to Doubting Castle, which is kept by Giant Despair, who despiseth the king of the Celestial Country, and seeks to destroy the holy pilgrims." Many therefore that followed after, read what was written, and escaped the danger.† This done they sang as follows:

"Out of the way we went, and then we found
What 'twas to tread upon forbidden ground;
And let them that come after have a care
Lest they for trespassing, his pris'ners are,
Whose castle's Doubting, and whose name's Despair."

CHAPTER XVI.

The Pilgrims entertained by the Shepherds on the Delectable Mountains.

THEY went then till they came to the Delectable Mountains; which mountains belong to the Lord of that hill of which we have spoken before: so they went up the mountains, to behold the gardens and orchards, the vineyards, and fountains of water; where also they drank and washed themselves, and did freely eat of the vineyards. Now there were on the tops of these mountains, shepherds feeding their flocks, and they stood by the highway side. The pilgrims therefore went to them, and leaning upon their staves, (as is common with weary pilgrims when they stand to talk with any by the way,) they

promises are revealed in the word, yet we can get no comfort from them, but by the grace of the Spirit.

* Mind, though the Spirit works deliverance and brings comfort, yet it is by means of the word of promise; for as we depart from and dishonour God by unbelief, so we come back to, and honour him, by believing his word of grace to us through his beloved Son. In this way the Spirit brings deliverance.

† Recording our own observations, and the experience we have had of God's dealing with our souls, are made of special and peculiar use to our fellow-Christians. But let us ever take heed of self-exalting; ever remembering that all Christian experience is to humble the soul, and exalt the Saviour. As here these two pilgrims, by their own folly, got into Doubting Castle; so it was by faith in the promise that they escaped from it. This pillar was a memento to their shame, while it was a monument of God's free favour in Christ to them.

Reader! have you through unbelief been brought into *doubts?* and has the Lord in his great mercy sent deliverance to your soul? Keep then your faith in continual exercise, while you take up the following lines:

Son of God, if thy free grace
Again hath rais'd me up,
Call'd me still to seek thy face,
And given me back my hope:
Still thy timely help afford,
And all thy loving-kindness show;
Keep me, keep me, gracious Lord,
And never let me go.

By me, O my Saviour, stand
In sore temptation's hour,
Save me with thine outstretch'd hand,
And show forth all thy power;
Oh be mindful of thy word;
Thy all-sufficient grace bestow;
Keep me, keep me, gracious Lord,
And never let me go.

Give me, Lord, a holy fear,
And fix it in my heart;
That I may when doubts appear
With timely care depart;
Sin be more than hell abhorr'd,
Till thou destroy the tyrant foe:
Keep me, keep me, gracious Lord,
And never let me go.

asked, "Whose Delectable Mountains are these? and whose are the sheep that feed upon them?" *

Shepherds. The mountains are Emmanuel's Land, and they are within sight of his city; and the sheep also are his, and he laid his life down for them.

Christian. Is this the way to the Celestial City?

Shepherds. You are just in the way.

Christian. How far is it thither?

Shepherds. Too far for any but those that shall get thither indeed.†

Christian. Is the way safe or dangerous?

Shepherds. Safe for those for whom it is to be safe; "but transgressors shall fall therein." Hos. xiv. 9.

Christian. Is there in this place any relief for pilgrims that are weary and faint in the way?

Shepherds. The Lord of these mountains hath given us a charge "not to be forgetful to entertain strangers," (Heb. xiii. 1, 2;) therefore the good of the place is before you.

I also saw in my dream, that when the shepherds perceived that they were wayfaring men, they also put questions to them, (to which they made answer, as in other places,) as, Whence came you? and, How got you into the way? and, By what means have you so persevered therein? for but few of them that begin to come hither do show their faces on this mountain. But when the shepherds heard their answers, being pleased therewith, they looked very lovingly upon them, and said, Welcome to the Delectable Mountains.

The shepherds, I say, whose names were Knowledge, Experience, Watchful, and Sincere, took them by the hand, and had them to their tents, and made them partake of that which was ready at present.‡ They said, moreover, We would that you should stay here awhile to be acquainted with us, and yet more to solace yourselves with the good of these Delectable Mountains. They then told them that they were content to stay: so they went to their rest that night, because it was very late.

Then I saw in my dream, that in the morning the shepherds called up Christian and Hopeful, to walk with them upon the mountains: so they went forth with them, and walked awhile, having a pleasant prospect on every side. Then said the shepherds one to another, Shall we show these pilgrims some wonders? So, when they had concluded to do it, they had them first to the top of an hill, called Error, which was very steep on the furthest side, and bid them look down to the bottom. So Christian and Hopeful looked down, and saw at the bottom several men dashed to pieces, by a fall that they had from the top. Then said Christian, What meaneth this? The shepherds answered, Have you not heard of them that were made to err by hearkening to Hymeneus and Philetus, (2 Tim. ii. 17, 18,) as concerning the faith of the resurrection of the body? They answered, Yea. Then said the shepherds, Those that you see lie dashed to pieces at the bottom of this mountain are they; and they have continued to this day unburied, as you see, for example to others to take heed how they clamber too high, or how they come too near the brink of this mountain.‖

Then I saw they had them to the top of another mountain, and the name of that is Caution, and bid them look afar off:⁋ which when they did, they perceived, as they thought, several men walking up and down among the

* See the ups and downs, and sunshine and clouds, the prosperity and adversity, which Christians go through in their way to the promised land. Lately, these two pilgrims were bewailing their state in Doubting Castle, under Giant Despair; now they are come to Delectable Mountains, where all is clear, perfect, and joyful hope. So that God's word is now comfortably fulfilled upon them. See Isa. xlix. 9, 10, 11. "I will make all my mountains a way, and my highways shall be exalted," &c.

† Oh how many professors grow weary of the way, fall short, and fail of coming to the end! Though the way appears too far, too strait, and too narrow for many who set out, and never hold out to the end; yet, all who are begotten by the word of grace, and born of the Spirit of truth, being kept by the mighty power of God, through an exercise of living faith, unto eternal salvation, shall succeed. 1 Pet. i. 5.

‡ Precious names! what is a pilgrim without knowledge? what is head-knowledge without heart-experience? And watchfulness and sincerity ought to attend us every step. When these graces are in us and abound, they make delectable mountains indeed.

‖ Fine-spun speculations, and curious reasonings, lead men from simple truth and implicit faith into many dangerous and destructive errors. The word records many instances of such for our caution. Be warned to study simplicity and godly sincerity.

⁋ It is well for us to be much on this mount. We have constant need of caution. Paul takes the Corinthians up to this Mount Caution, and shows them what awful things have happened to professors of old: and he leaves this solemn word for us; "Wherefore let him who thinketh he standeth, take heed lest he fall." 1 Cor. x. 12.

tombs that were there: and they perceived that the men were blind, because they stumbled sometimes upon the tombs, and because they could not get out from among them. Then said Christian, What means this?

The shepherds then answered, Did you not see a little below these mountains, a stile that leads into a meadow, on the left hand of this way? They answered, Yes. Then said the shepherds, From that stile there goes a path, that leads directly to Doubting Castle, which is kept by Giant Despair, and these men (pointing to them among the tombs) came once on pilgrimage, as you do now, even till they came to that same stile. And because the right way was rough in that place they chose to go out of it into that meadow, and there were taken by Giant Despair, and cast into Doubting Castle; where, after they had a while been kept in the dungeon, he at last did put out their eyes, and led them among those tombs, where he has left them to wander to this very day, that the saying of the wise man might be fulfilled, "He that wandereth out of the way of understanding, shall remain in the congregation of the dead." Prov. xxi. 16. Then Christian and Hopeful looked upon one another, with tears gushing out, but yet said nothing to the shepherds.*

Then I saw in my dream, that the shepherds had them to another place in a bottom, where was a door in the side of an hill, and they opened the door, and bid them look in. They looked in therefore, and saw that within it was very dark and smoky; they also thought that they heard there a rumbling noise, as of fire, and a cry of some tormented; and that they smelt the scent of brimstone. Then said Christian, What means this? The shepherds told them, This is a by-way to hell, a way that hypocrites go in at: namely, such as sell their birthright, with Esau; such as sell their Master, with Judas; such as blaspheme the gospel, with Alexander; and that lie and dissemble, with Ananias, and Sapphira his wife.

Then said Hopeful to the shepherds, I perceive that these had on them, even every one, a show of pilgrimage, as we have now; had they not?

Shepherds. Yea, and held it a long time too.

Hopeful. How far might they go on in pilgrimage in their days, since they notwithstanding were thus miserably cast away?

Shepherds. Some further, and some not so far as these mountains.†

Then said the pilgrims one to another, We had need to cry to the strong for strength.

Shepherds. Ay, and you will have need to use it when you have it, too.

By this time the pilgrims had a desire to go forward, and the shepherds a desire they should; so they walked together towards the end of the mountains. Then said the shepherds one to another, Let us here show the pilgrims the gates of the Celestial City, if they have skill to look through our perspective glass. The pilgrims then lovingly accepted the motion: so they had them to the top of an high hill, called Clear, and gave them the glass to look.

Then they essayed to look, but the remembrance of that last thing that the shepherds had showed them, made their hands shake; by means of which impediment, they could not look steadily through the glass;‡ yet they thought they saw something like the gate, and also some of the glory of the place. Then they went away, and sang this song:

> "Thus by the shepherds secrets are reveal'd,
> Which from all other men are kept conceal'd;
> Come to the shepherds then, if you would see
> Things deep, things hid, and that mysterious be."

When they were about to depart, one of the shepherds gave them *a note of the way.* Another of them bid them *beware of the flatterer.* The third bid them *take heed that they sleep not upon the enchanted ground.* And the fourth bid them God speed. So I awoke from my dream.

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* Do we see others fall into perdition by the very same sins and follies from which God has reclaimed us? What must we resolve this into, but his superabounding mercy to us! And surely it is enough to make one's eyes gush out with tears, and to melt our hard hearts into fervent love, to look back upon the many singular instances of God's distinguishing favour to us. Oh call them to mind and be thankful.

† Thus we read of some being once enlightened, and having tasted of the heavenly gift, and were made partakers of the world to come. Heb. vi. It is hard to say how far, or how long a person may follow Christ, and because of unfaithfulness, yet fall away, and come short of the kingdom at last. This should excite to diligence, humility, and circumspection, ever looking to Jesus to keep us from falling.

‡ The glass of God's word of grace and truth, held up by the hand of faith to the eye of the soul. So Paul speaks: beholding as in a glass (the Gospel) the glory of the Lord, &c. 2 Cor. iii. 15. But unbelieving doubts and fears will make the hand tremble and the sight dim.

CHAPTER XVII.

The Pilgrims meet with Ignorance.—The Robbery of Little-faith related.—Christian and Hopeful caught in the net.

And I slept and dreamed again, and saw the same two pilgrims going down the mountains, along the highway towards the city. Now a little before these mountains on the left hand, lieth the country of Conceit,* from which country there comes into the way in which the pilgrims walked, a little crooked lane. Here therefore they met with a very brisk lad, that came out of that country, and his name was Ignorance. So Christian asked him from what parts he came, and whither he was going.

Ignorance. Sir, I was born in the country that lieth off there a little on the left hand, and am going to the Celestial City.

Christian. But how do you think to get in at the gate? for you may find some difficulties there.

As other good people do, said he.

Christian. But what have you to show at that gate, that may cause that gate to be opened to you?

Ignorance. I know my Lord's will, and have been a good liver; I pay every man his own; I pray, fast, pay tithes, and give alms, and have left my country for whither I am going.†

Christian. But thou camest not in at the Wicket-gate that is at the head of this way; thou earnest in hither through that same crooked lane, and therefore I fear, however thou mayest think of thyself, when the reckoning-day shall come, thou wilt have laid to thy charge, that thou art a thief and a robber, instead of getting admittance into the city.

Ignorance. Gentlemen, ye be utter strangers to me, I know you not; be content to follow the religion of your country, and I will follow the religion of mine. I hope all will be well. And, as for the gate you talk of, all the world knows, that that is a great way off of our country. I cannot think that any men in all our parts do so much as know the way to it, nor need they matter whether they do or no; since we have, as you see, a fine pleasant green lane, that comes down from our country the nearest way.

When Christian saw that the man was wise in his own conceit, he said to Hopeful whisperingly, "There is more hope of a fool than of him," (Prov. xxvi. 12;) and said moreover, "When he that is a fool walketh by the way, his wisdom faileth him, and he saith to every one that he is a fool." Eccles. x. 2. What, shall we talk further with him, or outgo him at present, and so leave him to think of what he hath heard already, and then stop again for him afterwards, and see if by degrees we can do any good by him? Then said Hopeful,

> "Let Ignorance a little while now muse
> On what is said, and let him not refuse
> Good counsel to embrace, lest he remain
> Still ignorant of what's the chiefest gain.
> God saith, those that no understanding have,
> Although he made them, them will he not save."

He further added, It is not good, I think, to say to him all at once; let us pass him by, if you will, and talk to him anon, even as he is able to bear it."

So they both went on, and Ignorance he came after. Now when they had passed him a little way, they entered into a very dark lane, where they met a man whom seven devils had bound with seven strong cords, and were carrying him back to the door that they saw on the side of the hill. Matt. xii. 45; Prov. v. 22. Now good Christian began to tremble, and so did Hopeful his companion; yet as the devils led away the man, Christian looked to see if he knew him; and he though it might be one Turn-away, that dwelt in the town of Apos-

* This country we were all born in; and are all by nature darkness. Some live long in the country of Conceit, and many end their days in it. Are you come out of it? So was Ignorance; but he breathed his native air. So long as any sinner thinks he can do anything towards making himself righteous before God, his name is Ignorance, he is full of self-conceit, and destitute of the faith of Christ.

† Is it not very common to hear professors thus express themselves? Yes, and many who make a very high profession too; their hopes are plainly grounded upon what they are in themselves, and how they differ from their former selves and other sinners, instead of what Christ has made us, and what we are in Christ. But the profession of such is begun with an ignorant, whole, self-righteous heart; it is continued in pride, self-seeking, and self-exalting, and ends in awful disappointment. For such are called by our Lord thieves and robbers; they rob him of the glory of his grace, and the efficacy of his precious blood.

J. D. Gross S.

"THEN SAID THE SHEPHERDS ONE TO ANOTHER, LET US [illegible] THE [illegible] THE GATES OF THE CELESTIAL CITY, IF THEY HAVE SKILL TO [illegible] PROSPECTIVE GLASS."

tacy. But he did not perfectly see his face; for he did hang his head like a thief that is found. But being gone past, Hopeful looked after him, and espied on his back a paper with this inscription, "Wanton professor and damnable apostate."* Then said Christian to his fellow, Now, I call to remembrance that which was told me, of a thing that happened to a good man hereabout. The name of the man was Little-faith, but a good man, and he dwelt in the town of Sincere. The thing was this: —At the entering in at this passage, there comes down from Broad-way gate, a lane, called Dead-man's lane; so called, because of the murders that are commonly done there; and this Little-faith, going on pilgrimage, as we do now, chanced to sit down there and slept; now there happened at that time to come down the lane from Broad-way gate, three sturdy rogues, and their names were Faint-heart, Mistrust, and Guilt, three brothers; and they espying Little-faith where he was, came galloping up with speed. Now the good man was just awake from his sleep, and was getting up to go on his journey. So they all came up to him, and with threatening language bid him stand. At this Little-faith looked as white as a clout, and had neither power to fight nor flee. Then said Faint-heart, "Deliver thy purse;" but he making no haste to do it, (for he was loth to lose his money,) Mistrust run up to him, and thrusting his hand into his pocket, pulled out thence a bag of silver. Then he cried out, "Thieves! thieves!" With that Guilt, with a great club that was in his hand, struck Little-faith on the head, and with that blow felled him flat to the ground; where he lay bleeding, as one that would bleed to death. All this while the thieves stood by. But at last, they hearing that some were upon the road, and fearing lest it should be one Great-grace, that dwells in the city of Good-confidence, they betook themselves to their heels, and left this good man to shift for himself, who, getting up, made shift to scramble on his way. This was the story.†

Hopeful. But did they take from him all that ever he had?

Christian. No: the place where his jewels were, they never ransacked; so those he kept still. But, as I was told, the good man was much afflicted for his loss; for the thieves got most of his spending-money. That which they got not, as I said, were jewels; also, he had a little odd money left, but scarce enough to bring him to his journey's end, (1 Pet. iv. 18;) nay, if I was not misinformed, he was forced to beg as he went, to keep himself alive, (for his jewels‡ he might not sell.) But beg and do what he could; "he went," as we say, "with many a hungry belly," the most part of the rest of the way.

Hopeful. But is it not a wonder they got not from him his certificate by which he was to receive his admittance at the celestial gate?

Christian. It is a wonder: but they got not that; though they missed it not through any good cunning of his; for he, being dismayed with their coming upon him, had neither power nor skill to hide anything, so it was more by good providence than by his endeavour, that they missed of that good thing.‖ 2 Tim. i. 14; 2 Pet. ii. 9.

Hopeful. But it must needs be a comfort to him, that they got not his jewels from him?

Christian. It might have been great comfort to him, had he used it as he should; but they who told me the story, said, that he made but little use of it all the rest of the way; and that, because of the dismay that he had in the

* Oh beware of a light, trifling spirit, and a wanton behaviour. It is often the forerunner of apostacy from God. It makes one tremble to hear those who profess to follow Christ in the regeneration crying, What harm is there in this game, and the other diversion? They plainly discover what spirit they are got into. The warmth of love is gone, and they are become cold, dead, and carnal. Oh how many instances of these abound!

† Where there is a faint heart in God's cause, and mistrust of God's truths, here will be guilt in the conscience, and a dead faith in the heart; and these rogues will prevail over, and rob such souls of the comforts of God's love and of Christ's salvation. Oh how many are overtaken by these in sleepy fits and careless frames, and plundered! Learn to be wise from the things others have suffered.

‡ By his jewels we may understand those imparted graces of the Spirit, Faith, Hope, and Love. By his spending-money, understand the sealing and earnest of the Spirit in his heart. 2 Cor. i. 22. Of this divine assurance and the sense of the peace and joy of the Holy Ghost, he was robbed, so that, though he still went on in the ways of the Lord, yet he dragged on but heavily and uncomfortably; and was not happy in himself. Oh how much evil and distress are brought upon us by neglecting to watch and pray!

‖ What was this good thing? His faith, whose author, finisher, and object is Jesus. And where he gives this gift of faith, though it be but little, even as a grain of mustard-seed, if exercised by the possessor, not all the powers of earth and hell can rob the heart of it.

taking away his money. Indeed he forgot it a greater part of the rest of his journey; and, besides, when at any time it eame into his mind, and he began to be eomforted therewith, then would fresh thoughts of his loss come again upon him, and those thoughts would swallow up all.

Hopeful. Alas, poor man! this could not but be a great grief unto him?

Christian. Grief! ay, a grief indeed. Would it not have been so to any of us, had we been used as he, to be robbed and wounded too, and that in a strauge plaee, as he was? It is a wonder he did not die with grief, poor heart: I was told he seattered almost all the rest of the way, with nothing but doleful and bitter eomplaints: telling also to all who overtook him, or that he overtook in the way as he went, where he was robbed, and how; who they were that did it, and what he lost; how he was wounded, and that he hardly eseaped with his life.*

Hopeful. But it is a wonder that his necessity did not put him upon selling or pawning some of his jewels, that he might have wherewith to relieve himself in his journey.

Christian. Thou talkest like one upon whose head is the shell to this very day: for what should he pawn them? or to whom should he sell them? In all that country where he was robbed, his jewels were not accounted of; nor did he want that relief whieh eould from thence be administered to him. Besides, had his jewels been missing at the gate of the Celestial City, he had (and that he knew well enough) been exeluded from an inheritance there, and that would have been worse to him than the appearanee and villainy of ten thousand thieves.

Hopeful. Why art thou so tart, my brother? Esau sold his birthright, and that for a mess of pottage, (Heb. xii. 16;) and that birthright was his greatest jewel: and, if he, why might not Little-faith do so too?

Christian. Esau did sell his birthright indeed, and so do many besides, and by so doing, exelude themselves from the chief blessing: as also that caitiff did: but you must put a difference betwixt Esau and Little-faith, and also betwixt their estates. Esau's birthright was typical, but Little-faith's jewels were not so. Esau's belly was his god, but Little-faith's belly was not so. Esau's want lay in his fleshly appetite. Little-faith's did not so. Besides, Esau eould see no further than to the fulfilling of his lust: "For I am at the point to die," said he, "and what good will this birthright do me?" Gen. xxv. 29, 34. But Little-faith, though it was his lot to have but a *little* faith, was by his *little* faith kept from sueh extravaganeies, aud made to see and prize his jewels more than to sell them as Esau did his birthright. You read not anywhere that Esau had faith, no, not so much as a *little;* therefore no marvel, if where the flesh only bears sway, (as it will in that man where no faith is, to resist,) if he sells his birthright and his soul and all, and that to the devil of hell: for it is with such as it is with the ass, "who in her oecasions eannot be turned away," (Jer. ii. 24;) when their minds are set upon their lusts, they will have them, whatever they eost. But Little-faith was of another temper, his mind was on things divine; his livelihood was upon things that were spiritual and from above; therefore, to what end should he that is of such a temper sell his jewels (had there been any that would have bought them) to fill his mind with empty things! Will a man give a penny to fill his belly with hay? or can you persuade the turtle-dove to live upon earrion like the crow? Though faithless ones can, for earnal lusts, pawn or mortgage, or sell what they have, and themselves outright to boot, yet they that have faith, saving faith, though but *little* of it, eannot do so. Here, therefore, my brother, is thy mistake.

Hopeful. I acknowledge it; but yet your severe refleetions had almost made me angry.

Christian. Why I did but compare thee to some of the birds that are of the brisker sort, who will run to and fro in untrodden paths, with the shell upon their heads; but pass by that, and eonsider the matter under debate and all shall be well betwixt thee and me.

Hopeful. But, Christian, these three fellows, I am persuaded in my heart, are but a company of eowards; would they have run else, think you, as they did, at the noise of one that was eoming on the road? Why did not Little-faith pluck up a greater heart? he might, methinks, have stood one brush with them,

* Here is a discovery of true, though it be but little faith. It mourns its loss of God's presenee, and the eomforts of his Spirit, and laments its folly for sleeping, when it should have been watehing and praying. He that pines under the sense of the loss of Christ's love, has faith in his heart, and a measure of love to Christ in his soul; though he goes on his way weeping, yet he shall find joy in the end. Sou', be on thy watch-tower, lest thou sleep the sleep of eternal death.

and have yielded, when there had been no remedy.

Christian. That they are cowards many have said, but few have found it so in the time of trial. As for a great heart, Little-faith had none; and I perceived by thee, my brother, hadst thou been the man concerned, thou art but for a brush, and then to yield. And verily, since this is the height of thy stomach, now they are at a distance from us, should they appear to thee, as they did to him, they might put thee to second thoughts.*

But consider again, they are but journeymen thieves, they serve under the king of the bottomless pit; who, if need be, will come to their aid himself, and his voice is as the roaring of a lion. 1 Pet. v. 8. I myself have been engaged as this Little-faith was; and I found it a terrible thing. These three villains set upon me, and I beginning like a Christian to resist, they gave out a call, and in came their master: I would, as the saying is, have given my life for a penny; but that, as God would have it, I was clothed with armour of proof. Ay, and yet though I was so harnessed, I found it hard work to quit myself like a man: no man can tell what in that combat attends us, but he that hath been in the battle himself.†

Hopeful. Well, but they ran, you see, when they did but suppose that one Great-grace was in the way.

Christian. True, they have often fled, both they and their master, when Great-grace hath appeared; and no marvel, for he is the King's champion; but, I trow, you will put some difference between Little-faith and the King's champion. All the King's subjects are not his champions; nor can they, when tried, do such feats of war as he. Is it meet to think that a little child should handle Goliah as David did? or that there should be the strength of an ox in a wren? Some are strong, some are weak: some have great faith, some have little; this man was one of the weak, and therefore he went to the wall.‡

Hopeful. I would it had been Great-grace for his sake.

Christian. If it had been he, he might have had his hands full: for I must tell you, that though Great-grace is exceellent good at his weapon, and has, and can, so long as he keeps them at sword's point, do well enough with them, yet if they get within him, even Faint-heart, Mistrust, or the other, it will go hard but that they will throw up his heels: and when a man is down, you know, what can he do?

Whoso looks well upon Great-grace's face, shall see those scars and cuts there that shall easily give demonstration of what I say. Yea, once I heard that he should say, (and that when he was in the combat.) "We despaired even of life." ‖ How did these sturdy rogues and their fellows make David groan, mourn, and roar? Yea, Heman and Hezekiah too, though champions in their days, were forced to bestir them when by these assaulted; and yet, notwithstanding, they had their coats soundly brushed by them. Peter, upon a time, would go try what he could do; but, though some do say of him that he is the prince of the apostles, they handled him so, that they made him at last afraid of a sorry girl.

Besides, their king is at their whistle; he is never out of hearing; and if at any time they be put up to the worst, he, if possible, comes

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* Ah! how easy is it to talk when enemies are out of sight! We too often wax valiant in our own esteem, when we have constant need to humble ourselves under the mighty hand of God, knowing what mere nothings we are of ourselves. It makes a Christian speak tartly when one sees self-exaltings in another. Paul frequently speaks thus, from warm zeal for Christ's glory, and strong love to the truth as it is in Jesus.

† Who can stand in the evil day of temptation, when beset with Faint-heart, Mistrust, and Guilt, backed by the power of their master, Satan? No one, unless armed with the whole armour of God: even then the power of such infernal foes makes it a hard fight to the Christian. But this is our glory, the Lord shall fight for us, and we shall hold our peace; we shall be silent as to ascribing any glory to ourselves, knowing our very enemies are part of ourselves, and that we are more than conquerors over all these (only) through HIM who loved us. Rom. viii. 27.

‡ Pray mind this, ye lambs of the flock, whose knowledge is small, and whose faith is weak; oh never think the God ye believe in, the Saviour ye follow, is an austere master, who expects more from you than ye are able. When he calls for your service, look to him for strength; expect all power and strength for every good work out of the fulness of Christ; the more you receive from him, the more you will grow up in him, and be devoted to him.

‖ Now here you see what is meant by Great-grace, who is so often mentioned in this book, and by whom so many valiant things were done. We read, "With great power the apostles witnessed of the resurrection of Jesus." Why was it? Because "Great grace was upon them all." Acts iv. 33. So you see all is of grace, from first to last, in salvation. If we do great things for Christ, yet not unto us, but unto the great grace of our Lord be all the glory.

in to help them: and of him it is said, "The sword of him that layeth at him cannot hold; the spear, the dart, nor the habergeon; he esteemeth iron as straw, and brass as rotten wood: the arrow cannot make him flee, slingstones are turned with him into stubble; darts are counted as stubble; he laugheth at the shaking of the spear." Job xli. 26–29. What can a man do in this case? It is true, if a man could at every turn have Job's horse, and had skill and courage to ride him, he might do notable things: for "his neck is clothed with thunder; he will not be afraid as a grasshopper; the glory of his nostrils is terrible; he paweth in the valley, and rejoiceth in his strength, he goeth on to meet the armed men: he mocketh at fear, and is not affrighted, neither turneth he back from the sword; the quiver rattleth against him, the glittering spear and the shield: he swalloweth the ground with fierceness and rage, neither believeth he that it is the sound of the trumpet. He saith among the trumpets, Ha, ha; and he smelleth the battle afar off, the thunder of the captains and the shoutings." Job xxxix. 19–25.

But for such footmen as thee and I are, let us never desire to meet with an enemy, nor vaunt as if we could do better, when we hear of others that they have been foiled; nor be tickled at the thought of our own manhood, for such commonly come by the worst when tried. Peter, of whom I made mention before, he would swagger, ay, he would; he would, as his vain mind prompted him to say, do better, and stand more for his Master than all men: but who so foiled and run down by those villains as he?*

When therefore we hear that such robberies are done on the King's highway, two things become us to do: first, to go out harnessed, and to be sure to take a shield with us; for it was for want of that, that he that laid so lustily at Leviathan, could not make him yield; for, indeed, if that be wanted, he fears us not at all. Therefore, he that had skill hath said, "above all, take the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked." Eph. vi. 16.

It is good also that we desire of the King a convoy, that he will go with us himself. This made David rejoice when in the Valley of the Shadow of Death; and Moses was rather for dying where he stood, than to go on one step without his God. Ex. xxxiii. 15. O my brother, if he will but go along with us, what need we be afraid of ten thousand that shall set themselves against us? but without him "the proud helpers fall under the slain." † Ps iii. 5, 8; xxxvii. 1, 3; Isa. x. 4.

I for my part, have been in the fray before now; and though through the goodness of Him that is best, I am, as you see, alive, yet I cannot boast of my manhood. Glad shall I be if I meet with no more such brunts; though I fear we are not got beyond all danger. However, since the lion and the bear have not as yet devoured me, I hope God will deliver us from the next uncircumcised Philistines. Then sang Christian:

> "Poor Little-faith! hast been among the thieves;
> Wast robb'd: Remember this, whoso believes,
> And get more faith, then shall you victors be
> Over ten thousands, else scarce over three."

So they went on, and Ignorance followed. They went then till they came at a place where they saw a way put itself into their way,‡ and seemed withal to lie as straight as the way which they should go; and here they knew not which of the two to take, for both seemed straight before them; therefore here they stood still to consider. And as they were thinking about the way, behold, a man of black flesh, but covered with a very light robe, came to them, and asked them why they stood there? They answered, They were a-going to the Celestial City, but knew not which of these ways to take. "Follow me," said the man,

* From this sweet and edifying conversation, learn not to think more highly of yourself than you ought to think; but to think soberly, according to the measure of faith which God hath dealt to you. Rom. xii. 3. Now it is of the very essence of faith to lead us out of all self-confidence and vain vaunting. For we know not how soon Faint-heart, Mistrust, and Guilt, may spring up in us, and if not found in the exercise of faith, will rob us of our comforts, and spoil our joys.

† But how contrary to this, is the walk and conduct of some who profess to be pilgrims, and yet can wilfully and deliberately go upon the devil's ground, and indulge themselves in carnal pleasures and sinful diversions! Such evidently declare in plain language, that they desire not the presence of God, but that he should depart from them; but a day will come, which will burn as an oven, when such professors, if they repent not, shall become stubble, and be consumed by the fire of God.

‡ By this way and a way, it is plain the author means the way of self-righteousness, and the way of the imputed righteousness of Christ. Whenever we turn aside to the former, we get out of the way to the city; yea, we see by degrees the pilgrims' faces were turned away from it, and they were entangled in the net of pride and folly.

"it is thither that I am going." So they followed him in the way that but now came into the road, which by degrees turned, and turned them so from the city that they desired to go to that in a little time their faces were turned away from it: yet they followed him. But by and by, before they were aware, he led them both within the compass of a net, in which they were both so entangled, that they knew not what to do; and with that the white robe fell off from the black man's back: they then saw where they were. Wherefore there they lay crying some time, for they could not get themselves out.*

Then said Christian to his fellow, Now do I see myself in an error. Did not the shepherds bid us beware of the flatterers? As is the saying of the wise man, so have we found it this day, "A man that flattereth his neighbour, spreadeth a net for his feet." Prov. xxix. 5.

Hopeful. They also gave us a note of directions about the way, for our more sure finding thereof; but herein we have also forgotten to read, and have not kept ourselves from the "paths of the destroyer." Here David was wiser than we; for saith he, "concerning the works of men, by the word of thy lips, I have kept me from the paths of the destroyer." Ps. xvii. 4. Thus they lay bewailing themselves in the net. At last they spied a shining one† coming towards them, with a whip of small cord in his hand. When he was come to the place where they were, he asked them whence they came, and what they did there? They told him, that they were poor pilgrims going to Zion, but were led out of their way by a black man clothed in white, who bid us, said they, follow him, for he was going thither too. Then said he with the whip, It is a Flatterer, "a false apostle, that hath transformed himself into an angel of light." 2 Cor. xi. 13, 14; Dan xi. 32. So he rent the net, and let the men out. Then said he to them, Follow me, that I may set you in the way again: so he led them back to the way which they had left to follow the Flatterer. Then he asked them, saying, Where did you lie the last night? They said, With the shepherds upon the Delectable Mountains. He asked them then, if they had not a note of direction for the way? They answered, Yes. But did you, said he, when you were at a stand, pluck out and read your note? They answered, No. He asked them, Why? They said, they forgot. He asked, moreover, If the shepherds did not bid them beware of the Flatterer? They answered, Yes; but we did not imagine, said they, that this fine-spoken man had been he. Rom. xvi. 17, 18.

Then I saw in my dream, that he commanded them to lie down, (Deut. xxix. 2,) which when they did, he chastised them sore, to teach them the good way wherein they should walk, (2 Chron. vi 26, 27,) and as he chastised them, he said, "As many as I love, I rebuke and chasten; be zealous, therefore, and repent." Rev. iii. 19. This done, he bid them go on their way, and take good heed to the other directions of the shepherds. So they thanked him for his kindness, and went softly along the right way, singing:

"Come hither, you that walk along the way,
See how the pilgrims fare that go astray:
They catched are in an entangling net,
'Cause they good counsel lightly did forget;
'Tis true, they resen'd were; but yet you see,
They're scourg'd to boot: let this your caution be."

* Luther was wont to caution against the white devil, as much as the black one; for Satan transforms himself into an angel of light, and his ministers as ministers of righteousness. 2 Cor. xi. 14, 15. And how do they ruin souls? By flattery, deceiving the ignorant, and beguiling the unstable. These are black men clothed in white.

† By this shining one understand the Holy Ghost, the leader and guide of all who believe. When they err and stray from Jesus the way, and are drawn from him as the Truth, the Spirit comes with his rod of conviction and chastisement, to whip them from their self-righteousness and folly, back to Christ, to trust wholly in him, to rely only on him, and to walk in fellowship with him. So he acted by the Galatian Church, who was flattered into a notion of self-righteousness and self-justification. David also, when he found himself near lost, cries out,—"He restoreth my soul, he leadeth me in paths of righteousness for his name's sake." Ps. xxiii. 3.

The following lines are very expressive of the state of mind of any who, by giving place to unbelief, may have turned aside from the narrow way:—

Often thus, through sin's deceit,
Grief, and shame, and loss I meet
Like a fish, my soul mistook,
Saw the bait, but not the hook.
Made by past experience wise,
Let me learn thy word to prize;
Taught by what I've felt before,
Satan's flattery to abhor.

CHAPTER XVIII.

The Pilgrims meet with Atheist, and pass over the Enchanted Ground.

Now after a while, they pereeived afar off, one coming softly, and alone, all along the highway, to meet them. Then said Christian to his fellow, Yonder is a man with his baek towards Zion, and he is coming to meet us.

Hopeful. I see him; let us take heed to ourselves now, lest he should prove a flatterer also. So he drew nearer and nearer, and at last came up to them. His name was Atheist: and he asked them whither they were going?

Christian. We are going to Mount Zion.

Then Atheist fell into a very great laughter.

Christian. What is the meaning of your laughter?

Atheist. I laugh to see what ignorant persons you are, to take upon you so ridiculous a journey; and yet are like to have nothing but your travel for your pains.

Christian. Why, man, do you think we shall not be reeeived?

Atheist. Reeeived! there is no such place as you dream of in all this world.

Christian. But there is in the world to come.

Atheist. When I was at home, in mine own country, I heard as you now affirm, and from that hearing went out to see, and have been seeking this city twenty years, but find no more of it than I did the first day I set out. Eccles. x. 15; Jer. xvii. 15.

Christian. We have both heard and believe that there is such a place to be found.

Atheist. Had not I, when at home, believed, I had not come thus far to seek; but finding none, (and yet I should, had there been sueh a place to be found, for I have gone to seek it further than you,) I am going baek again, and will seek to refresh myself with the things that I then cast away for hopes of that whieh I now see is not.

Then said Christian to Hopeful, his eompanion, Is it true which this man hath said?

Hopeful. Take heed, he is one of the flatterers: remember what it hath cost us once already, for our hearkening to sueh kind of fellows. What! no Mount Zion? did we not see from the Delectable Mountains the gate of the city? Also, are we not now to walk by faith? 2 Cor. v. 7. Let us go on, said Hopeful, lest the man with the whip overtake us again.* You should have taught me that lesson which I will sound in thy ears withal: "Cease, my son, to hear the instruction that eauseth to err from the words of knowledge," (Prov. xix. 27; Heb. x. 39;) I say, my brother, cease to hear him, and let us believe to the saving of the soul.

Christian. My brother, I did not put the question to thee, for that I doubted of the truth of your belief myself, but to prove thee, and to fetch from thee a fruit of the honesty of thy heart. As for this man, I know that he is blinded by the god of this world. Let thee and I go on, knowing that we have belief of the truth; and "no lie is of the truth." 1 John ii. 21.

Hopeful. Now I do rejoiee in the hope of the glory of God. So they turned away from the man, and he, laughing at them, went his way.

I saw then in my dream, that they went till they came into a certain country, whose air naturally tended to make one drowsy, if he came a stranger into it. And here Hopeful began to be very dull and heavy of sleep: wherefore he said unto Christian, I now begin to grow so drowsy, that I can searcely hold up mine eyes; let us lie down here and take one nap.

By no means, said the other; lest sleeping, we never wake more.

Hopeful. Why, my brother? sleep is swcet to the labouring man: we may be refreshed if we take a nap.

Christian. Do you not remember that one of the shepherds bid us beware of the Enchanted Ground? He meant by that, that we should beware of sleeping; "wherefore let us not sleep as do others, but let us wateh and be sober."† 1 Thess. v. 6.

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* See how we are surrounded with different enemies. No sooner have they escaped the self-righteous flatterer, but they meet with the openly profane and licentious mocker. Ay, and he set out, and went far too, yea, farther than they; but behold, he has turned his back upon all, and, though he had been twenty years a seeker, yet now he proves he has neither faith nor hope, but ridicules all as delusion. Awful to think of! Oh what a special mercy to be kept believing and persevering, not regarding the ridicule of apostates!

† O Christian, beware of sleeping on this enchanted ground! When all things go easy, smooth, and well, we are prone to grow drowsy in soul. How

Hopeful. I acknowledge myself in a fault; and, had I been here alone, I had by sleeping run the danger of death. I see it is true that the wise man saith, "Two are better than one." Eccles. iv. 9. Hitherto hath thy company been my mercy; and thou shalt "have a good reward for thy labour."

Now then, said Christian, to prevent drowsiness in this place, let us fall into good discourse.

With all my heart, said the other.

Christian. Where shall we begin?

Hopeful. Where God began with us: but do you begin if you please.

Christian. I will sing you first this song—

"When saints do sleepy grow, let them come hither,
And hear how these two pilgrims talk together.
Yea, let them learn of them in any wise,
Thus to keep ope their drowsy, slumbering eyes.
Saints' fellowship, if it be manag'd well,
Keeps them awake, and that in spite of hell."*

Then Christian began, and said, I will ask you a question: How came you to think at first of doing what you do now?

Hopeful. Do you mean, how came I at first to look after the good of my soul?

Christian. Yes, that is my meaning.

Hopeful. I continued a great while in the delight of those things which were seen and sold at our fair; things which I believe now would have, had I continued in them still, drowned me in perdition and destruction.

Christian. What things are they?

Hopeful. All the treasures and riches of the world. Also, I delighted much in rioting, revelling, drinking, swearing, lying, uncleanness, sabbath-breaking, and what not, that tended to destroy the soul. But I found, at last, by hearing and considering of things that are divine, which indeed I heard of you, as also of beloved Faithful, who was put to death for his faith and good living in Vanity Fair, that "the end of these things is death;" and that "for these things' sake the wrath of God cometh upon the children of disobedience." Rom. vi. 21, 23; Eph. v. 6.

Christian. And did you presently fall under the power of this conviction?

Hopeful. No; I was not willing presently to know the evil of sin, nor the damnation that follows upon the commission of it, but endeavoured, when my mind at first began to be shaken with the word, to shut mine eyes against the light thereof.

Christian. But what was the cause of your carrying of it thus to the first workings of God's blessed Spirit upon you?

Hopeful. The causes were—1. I was ignorant that this was the work of God upon me. I never thought that by awakenings for sin God at first begins the conversion of a sinner. 2. Sin was yet very sweet to my flesh, and I was loth to leave it. 3. I could not tell how to part with my old companions, their presence and actions were so desirable unto me. 4. The hours in which convictions were upon me, were such troublesome and such heart-affrighting hours, that I could not bear, no, not so much as the remembrance of them upon my heart.†

Christian. Then it seems, sometimes you got relief of your trouble?

Hopeful. Yes, verily, but it would come into my mind again, and then I would be as bad, nay, worse than I was before.

Christian. Why, what was it that brought your sins to mind again?

Hopeful. Many things: as, if I did but meet a good man in the street; or if I have heard any read in the Bible; or if mine head did begin to ache; or if I were told that some of my neighbours were sick; or if I heard the bell toll for some that were dead; or if I thought of dying myself; or if I heard that sudden

many are the calls in the world, against spiritual slumber! and yet how many professors, through the enchanting air of this world, are fallen into the deep sleep of formality! Be warned by them to cry to thy Lord to keep thee awake to righteousness, and be vigorous in the ways of thy Lord.

* Observation fully evinces this truth, and when the soul slumbers, the tongue is mute to spiritual converse, and the truths of Jesus freeze on the lips, while the man is all ear to hear, and all tongue to talk, of vain, worldly, and trifling things. Beware of such sleepy professors. You are in danger of catching the infection; you are sure to get no spiritual edification from them; but be sure to be faithful in reproving them, and prize the company of lively Christians.

† Here you see, as our Lord says, "It is the Spirit who quickeneth, the flesh profiteth nothing." John vi. 63. The flesh, or our carnal nature, is so far from profiting in the work of conversion to Christ, that it is at enmity against him, and counteracts and opposes the Spirit's work in showing us our want of him, and bringing us to him. Man's nature and God's grace are two direct opposites. Nature opposes, but grace subdues nature, and brings it to submission and subjection. Are we truly convinced of sin and converted to Christ? This is a certain and sure evidence of it,—we shall say from our hearts, Not unto us, not unto any yieldings and compliances of our nature, free-will, and power, but unto thy name, O Lord, be all the glory.

death happened to others; but especially when I thought of myself that I must quickly come to judgment.

Christian. And could you at any time, with ease, get off the guilt of sin, when by any of these ways it came upon you?

Hopeful. No, not I; for then they got faster hold of my conscience: and then, if I did but think of going back to sin, (though my mind was turned against it,) it would be double torment to me.

Christian. And how did you do then?

Hopeful. I thought I must endeavour to mend my life; for else, thought I, I am sure to be damned.

Christian. And did you endeavour to amend?

Hopeful. Yes; and fled from, not only my sins, but sinful company too, and betook me to religious duties, as praying, reading, weeping for sin, speaking truth to my neighbours, &c. These things did I, with many others, too much here to relate.

Christian. And did you think yourself well then?

Hopeful. Yes, for a while; but at the last my trouble came tumbling upon me again, and that over the neck of all my reformation.

Christian. How came that about, since you were now reformed?

Hopeful. There were several things brought it upon me; especially such sayings as these: "All our righteousnesses are as filthy rags:" "By the works of the law no man shall be justified:" "When ye have done all these things, say, We are unprofitable," (Isa. lxiv. 6; Luke xvii. 10; Gal. ii. 16;) with many more such like. From whence I began to reason with myself thus: If all my righteousnesses are as filthy rags; if by the deeds of the law no man can be justified; and if, when we have done all, we are unprofitable—then it is but a folly to think of heaven by the law. I further thought thus: If a man runs a hundred pounds into a shop-keeper's debt, and after that shall pay for all that he shall fetch—yet, if this old debt stands still in the book uncrossed, for that the shop-keeper may sue him, and cast him into prison till he shall pay the debt.

Christian. Well, and how did you apply this to yourself?

Hopeful. Why, I thought thus with myself: I have by my sins run a great way into God's book, and that my now reforming will not pay off that score; therefore I should think still, under all my present amendments, "But how shall I be freed from that damnation that I brought myself in danger of by my former transgressions?"

Christian. A very good application: but pray go on.

Hopeful. Another thing that hath troubled me, even since my late amendment, is, that if I look narrowly into the best of what I now do, I still see sin, new sin, mixing itself with the best of that I do: so that now I am forced to conclude that, notwithstanding my former fond conceits of myself and duties, I have committed sin enough in one day to send me to hell, though my former life had been faultless.*

Christian. And what did you do then?

Hopeful. Do! I could not tell what to do, till I broke my mind to Faithful; for he and I were well acquainted: and he told me, that unless I could obtain the righteousness of a man that never had sinned, neither my own, nor all the righteousness of the world could save me.†

Christian. And did you think he spake true?

Hopeful. Had he told me so when I was pleased and satisfied with mine own amendment, I had called him fool for his pains; but now, since I see mine own infirmity, and the sin which cleaves to my best performance, I have been forced to be of his opinion.

Christian. But did you think, when at first he suggested it to you, that there was such a man to be found, of whom it might justly be said, that he never committed sin?

Hopeful. I must confess the words at first sounded strangely: but after a little more talk

* Thus you see in conversion, the Lord does not act upon us by force and compulsion, as though we were inanimate stocks or stones, or irrational animals, or mere machines. No. We have understanding. He enlightens it. Then we come to a sound mind: we think right, and reason justly. We have wills: what the understanding judges best the will approves, and then the affections follow after; and thus we choose Christ for our Saviour, and glory only in his mercy and salvation. When the heavenly light of truth makes manifest what we are, and the danger we are in, then we should flee from the wrath to come, to Christ the refuge set before us.

† Here is the touchstone, to try whether conviction and conversion are from the Spirit of truth or not. Many talk of conviction and conversion, who are yet unchanged in heart, and strong in confidence of a righteousness of their own, or of being made righteous in themselves, instead of looking solely to, and trusting wholly in, the infinite mercy and blood of Christ Jesus, and desiring to be found in him. All conviction and conversion short of this, leaves the soul short of Christ's righteousness, of hope, and of heaven.

and company with him, I had full conviction about it.

Christian. And did you ask him what man this was, and how you must be justified by him? Rom. iv.; Col. i.; Heb. x.; 2 Pet. i.

Hopeful. Yes, and he told me it was the Lord Jesus, that dwelleth on the right hand of the Most High. And thus, said he, you must be justified by him—even by trusting to what he hath done by himself in the days of his flesh, and suffered when he did hang on the tree. I asked him further, how that man's righteousness could be of that efficacy to justify another before God? And he told me, He was the mighty God, did what he did, and died the death also, not for himself, but for me, to whom his doings and the worthiness of them should be imputed, if I believed on him.

Christian. And what did you do then?

Hopeful. I made my objections against my believing, for that I thought he was not willing to save me.

Christian. And what said Faithful to you then?

Hopeful. He bid me go to him and see. Then I said it was presumption. He said, No, for I was invited to come. Matt. xi. 28. Then he gave me a book of Jesus' inditing, to encourage me the more freely to come: and he said, concerning that book, that every jot and tittle thereof stood firmer than heaven and earth. Matt. xxiv. 35. Then I asked him what I must do when I came. And he told me, I must entreat upon my knees, (Ps. xcv. 6; Jer. xxix. 12, 13; Dan. vi. 10,) with all my heart and soul, the Father to reveal him to me. Then I asked him further, how I must make my application to him? And he said, Go, and thou shalt find him upon a mercy-seat, (Ex. xxv. 22; Lev. xvi. 2; Heb. iv. 16,) where he sits, all the year long, to give pardon and forgiveness to them that come. I told him that I knew not what to say when I came. And he bid me say to this effect—"God, be merciful to me a sinner," and make me to know and believe in Jesus Christ: for I see, that if his righteousness had not been, or I have not faith in that righteousness, I am utterly cast away.* Lord, I have heard that thou art a merciful God, and hast ordained that thy son Jesus Christ should be the Saviour of the world: and, moreover, that thou art willing to bestow him upon such a poor sinner as I am, (and I am a sinner indeed!) Lord, take therefore this opportunity, and magnify thy grace in the salvation of my soul, through thy son Jesus Christ. Amen.

Christian. And did you do as you were bidden?

Hopeful. Yes, over, and over, and over.

Christian. And did the Father reveal the Son to you?

Hopeful. Not at first, nor second, nor third, nor fourth, nor fifth, no, nor sixth time either.†

Christian. What did you do then?

Hopeful. What? why I could not tell what to do.

Christian. Had you not thoughts of leaving off praying?

Hopeful. Yes, and a hundred times twice told.

Christian. And what was the reason you did not?

Hopeful. I believed that that was true which had been told me, to wit, that without the righteousness of this Christ, all the world could not save me; and therefore, thought I with myself, If I leave off I die, and I can but die at the throne of grace. And withal this came into my mind, "If it tarry, wait for it; because it will surely come, and will not tarry." Hab. ii. 3. So I continued, until the Father showed me his Son.‡

Christian. And how was he revealed unto you?

Hopeful. I did not see him with my bodily eyes, but with the eyes of my understanding, (Eph. i. 18, 19,) and thus it was:—One day I was very sad, I think sadder than at any one time of my life; and this sadness was through a fresh sight of the greatness and vileness of my sins. And as I was then looking for noth-

* Pray mind this. The grand object of a sensible sinner is righteousness, (or holiness.) He has it not in himself. This he knows. Where is it to be found? In Christ only. This is a revealed truth; and without faith in this, every sinner must be lost. Consider, it is at the peril of your souls, that you reject the righteousness of Christ, and do not believe that God imparts it for the justification of the ungodly. O ye stout-hearted, self-righteous sinners, ye who are far from righteousness, know this and tremble.

† There may be, and often are, very great discouragements found in every sinner's heart, when he first begins to seek the Lord. But he has Christ's faithful word of promise, "Seek and ye shall find," &c. Luke xi. 9.

‡ The true nature of faith is, to believe and rest upon the word of truth, and wait with humble fervency of soul for the promised comfort. That faith which is the gift of God, leads the soul to wait upon and cry to God, and not to rest till it has some blessed testimony from God, of interest in the love and favour of God in Jesus Christ. But oh, how many professors rest short of this!

ing but hell, and the everlasting damnation of my soul, suddenly, as I thought, I saw the Lord Jesus look down from heaven upon me, and saying, "Believe on the Lord Jesus Christ, and thou shalt be saved." Acts xvi. 30, 31.

But I replied, "Lord, I am a great, a very great sinner:" and he answered, "My grace is sufficient for thee." Then I said, "But, Lord, what is believing?" And then I saw from that saying, "He that cometh to me shall never hunger, and he that believeth on me shall never thirst," (John vi. 35,) that believing and coming was all one; and that he that came, that is, ran out in his heart and affection after salvation by Christ, he indeed believed in Christ. Then the water stood in mine eyes, and I asked further, "But, Lord, may such a great sinner as I am be indeed accepted of thee, and be saved by thee?" And I heard him say, "And him that cometh to me, I will in no wise cast out." John vi. 37. Then I said, "But how, Lord, must I consider of thee in my coming to thee, that my faith may be placed aright upon thee? Then he said, "Christ came into the world to save sinners:" "he is the end of the law for righteousness to every one that believeth:" "he died for our sins, and rose again for our justification:" "he loved us, and washed us from our sins in his own blood:" he is Mediator betwixt God and us: "he ever liveth to make intercession for us." 1 Tim. i. 15; Rom. x. 4; Heb. vii. 24, 25. From all which I gathered, that I must look for righteousness in his person,* and for satisfaction for my sins by his blood; that which he did in obedience to his Father's law, and in submitting to the penalty thereof, was not for himself, but for him that will accept it for his salvation, and be thankful. And now was my heart full of joy, mine eyes full of tears, and mine affections running over with love to the name, people, and ways of Jesus Christ.

Christian. This was a revelation of Christ to your soul indeed: but tell me particularly what effect this had upon your spirit.

Hopeful. It made me see that all the world, notwithstanding all the righteousness thereof, is in a state of condemnation: it made me see that God the Father, though he be just, can justly justify the coming sinner: it made me greatly ashamed of the vileness of my former life, and confounded me with the sense of mine own ignorance; for there never came thought into my heart, before now, that showed me so the beauty of Jesus Christ; it made me love a holy life, and long to do something for the honour and glory of the Lord Jesus: yea, I thought that, had I now a thousand gallons of blood in my body, I could spill it all for the sake of the Lord Jesus

CHAPTER XIX.

The Pilgrims have another conference with Ignorance.

I SAW then in my dream, that Hopeful looked back and saw Ignorance, whom they had left behind, coming after: Look, said he to Christian, how far yonder youngster loitereth behind.

Christian. Ay, ay, I see him: he careth not for our company.

Hopeful. But I trow it would not have hurt him, had he kept pace with us hitherto.

Christian. That is true; but I'll warrant you he thinketh otherwise.

Hopeful. That I think he doth: but, however, let us tarry for him. So they did.

Then Christian said to him, Come away, man: why do you stay so behind?

Ignorance. I take my pleasure in walking alone, even more a great deal than in company; unless I like it better.

Then said Christian to Hopeful, (but softly,) Did not I tell you he cared not for our company, but, however, said he, Come up, and let us talk away the time in this solitary place. Then, directing his speech to Ignorance, he said, Come, how do you? how stands it between God and your soul now?

Ignorance. I hope well, for I am always full of good motions, that come into my mind to comfort me as I walk.†

Christian. What good motions? pray tell us.

* Reader, never think that you are fully convinced of the whole truth; nor believe fully on Christ according to the Scriptures, unless you have seen as much need of Christ's glorious righteousness to justify, as of his precious blood to pardon you. Both are revealed in the Gospel; both are the objects of faith: by both is the conscience pacified, the heart purified, the soul justified, and Jesus glorified, in the heart, lip and life.

† Many sincere souls are often put to a stand, while

Ignorance. Why I think of God and heaven.

Christian. So do the devils and damned souls.

Ignorance. But I think of them and desire them.

Christian. So do many that are never like to come there. "The soul of the sluggard desires, and hath nothing." Prov. xiii. 4.

Ignorance. But I think of them, and leave all for them.

Christian. That I doubt: for leaving of all is an hard matter; yea, a harder matter than many are aware of. But why, or by what, art thou persuaded that thou hast left all for God and heaven?

Ignorance. My heart tells me so.

Christian. The wise man says, "He that trusts his own heart is a fool." Prov. xxviii. 26.

Ignorance. This is spoken of an evil heart; but mine is a good one.

Christian. But how dost thou prove that?

Ignorance. It comforts me in hopes of heaven.

Christian. That may be through its deceitfulness; for a man's heart may minister comfort to him in the hopes of that thing for which he has yet no ground to hope.

Ignorance. But my heart and life agree together; and therefore my hope is well grounded.

Christian. Who told thee that thy heart and life agree together?

Ignorance. My heart tells me.

Christian. "*Ask my fellow if I be a thief.*" Thy heart tells thee so! Except the word of God beareth witness in this matter, other testimony is of no value.

Ignorance. But is it not a good heart that has good thoughts? and is not that a good life that is according to God's commandments?

Christian. Yes, that is a good heart that hath good thoughts, and that is a good life that is according to God's commandments; but it is one thing indeed to *have* these, and another thing only to *think* so.

Ignorance. Pray, what count you good thoughts, and a life according to God's commandments?

Christian. There are good thoughts of divers kinds; some respecting ourselves; some, God; some, Christ; and some, other things.

Ignorance. What be good thoughts respecting ourselves?

Christian. Such as agree with the word of God.

Ignorance. When do our thoughts of ourselves agree with the word of God?

Christian. When we pass the same judgment upon ourselves which the word passes. To explain myself: the word of God saith of persons in a natural condition, "There is none righteous, there is none that doeth good." It saith also, that "every imagination of the heart of a man is only evil, and that continually." Gen. vi. 5; Rom. iii. And again, "The imagination of man's heart is evil from his youth." Now then, when we think thus of ourselves, having sense thereof, then are our thoughts good ones, because according to the word of God.

Ignorance. I will never believe that my heart is thus bad.*

Christian. Therefore thou never hadst one good thought concerning thyself in thy life. But let me go on. As the word passeth a judgment upon our heart, so it passeth a judgment upon our ways; and when the thoughts of our hearts and ways agree with the judgment which the word giveth of both, then are both good, because agreeing thereto.

Ignorance. Make out your meaning.

Christian. Why the word of God saith, that man's ways are crooked ways, not good, but perverse: it saith, they are naturally out of the good way, that they have not known it. Ps. cxxv. 5; Prov. ii. 15. Now when a man thus thinketh of his ways; I say, when he doth sensibly, and with heart-humiliation, thus think, then hath he good thoughts of his own ways, because his thoughts now agree with the judgment of the word of God.

Ignorance. What are good thoughts concerning God?

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they find and feel the workings of corruption in their nature, and when they hear others talk so highly of themselves without any complainings of the plague of their hearts. But all this is from the ignorance of their own hearts; and pride and self-righteousness harden them against feeling its desperate wickedness. But divine teaching causes a Christian to see, know, and feel the worst of himself, that he may glory of nothing in or of himself, but that all his glorying should be of what precious Christ is to him, and what he is in Christ. See the contrary of all this exemplified in Ignorance, in whom we behold, as in a mirror, many professors who are strangers to their own hearts; hence are deceived into vain self-confidence.

* No; no man naturally can. But this is a sure sign that the light from heaven hath not yet shined into the heart, and made it manifest, how superlatively wicked the heart is, and consequently, how it deceives ignorant professors with a notion of being good in themselves, and keeps them from wholly relying upon Christ's atonement for pardon and justification unto life.

Christian. Even, as I have said concerning ourselves, when our thoughts of God do agree with what the word saith of him; and that is, when we think of his being and attributes as the word hath taught; of which I cannot now discourse at large. But to speak of him in reference to us; then we have right thoughts of God, when we think that he knows us better than we know ourselves, and can see sin in us, when and where we can see none in ourselves: when we think he knows our inmost thoughts, and that our heart, with all its depths, is always open unto his eyes: also when we think that all our righteousness stinks in his nostrils, and that therefore he cannot abide to see us stand before him in any confidence, even in all our best performances.

Ignorance. Do you think that I am such a fool as to think God can see no further than I? or that I would come to God in the best of my performances?

Christian. Why, how dost thou think in this matter?

Ignorance. Why, to be short, I think I must believe in Christ for justification.

Christian. How? think thou must believe in Christ when thou seest not thy need of him! Thou neither seest thy original nor actual infirmities; but hast such an opinion of thyself, and of what thou doest, as plainly renders thee to be one that did never see a necessity of Christ's personal righteousness to justify thee before God.* How then dost thou say, I believe in Christ?

Ignorance. I believe well enough for all that.

Christian. How dost thou believe?

Ignorance. I believe that Christ died for sinners; and that I shall be justified before God from the curse, through his gracious acceptance of my obedience to his laws. Or thus, Christ makes my duties, that are religious, acceptable to his Father by virtue of his merits, and so shall I be justified.†

Christian. Let us give an answer to this confession of thy faith.

1. Thou believest with a fantastical faith, for this faith is no where described in the word.

2. Thou believest with a false faith; because thou takest justification *from* the personal righteousness of Christ, and appliest it *to* thy own.

3. This faith maketh not Christ a justifier of thy person, but of thy actions; and of thy person for thy actions' sake, which is false.

4. Therefore this faith is deceitful, even such as will leave thee under wrath in the day of God Almighty: for true justifying faith puts the soul, as sensible of its lost condition by the law, upon fleeing for refuge unto Christ's righteousness, (which righteousness of his is not an act of grace, by which he maketh for justification, thy obedience accepted of God, but his personal obedience to the law, in doing and suffering for us what that required at our hands:) this righteousness, I say, true faith accepteth; under the skirt of which the soul being shrouded, and by it presented as spotless before God, it is accepted, and acquitted from condemnation.‡

Ignorance. What! would ye have us trust to what Christ in his own person hath done without us? This conceit would loosen the reins of our lust, and tolerate us to live as we list: for what matter how we live, if we may be justified by Christ's personal righteousness from all, when we believe it? ‖

Christian. Ignorance is thy name; and as

* Here we see how naturally the notion of man's righteousness blinds his eyes to, and keeps his heart from believing, that Christ *alone* justifies a sinner in the sight of God: and yet such talk of believing, but their faith is only fancy. They do not *believe unto righteousness*, but imagine they have now, or shall get a righteousness of their own, some how or other. Awful delusion!

† Here is the very essence of that delusion which works by a lie, and so much prevails, and keeps up an unscriptural hope in the hearts of so many professors. Do, reader, study this point well; for here seems to be a show of scriptural truth, while the rankest poison lies concealed in it. For it is utterly subversive of, and contrary to, the faith and hope of the Gospel.

‡ Under these four heads, we have a most excellent detection of a presumptive and most dangerous error which now greatly prevails; as well as a scriptural view of the nature of true faith, and the object it fixes on wholly and solely for justification before God, and acceptance with God. Reader, for thy soul's sake look to thy foundation. See that you build upon nothing in self, but all upon that sure foundation which God hath laid, even his beloved Son.

‖ No sooner can you propose to an ignorant professor, Christ's righteousness alone for justification but he instantly displays his ignorance of the power of the truth, and the influence of faith, by crying out, "Antinomianism! Oh, you are for destroying holiness at the root, and for bringing in licentiousness like a flood!" Thus pride works by a lie, and is supported by self-righteousness, in opposition to God's grace, and submission to Christ's righteousness. This is a spreading heresy of the flesh, which most dreadfully prevails at this day. Be not deceived.

thy name is, so art thou; even this thy answer demonstrateth what I say. *Ignorant* thou art of what justifying righteousness is, and as *ignorant* how to secure thy soul, through the faith of it, from the heavy wrath of God. Yea, thou also art ignorant of the true effect of saving faith in this righteousness of Christ, which is to bow and win over the heart to God in Christ, to love his name, his word, ways and people, and not as thou ignorantly imaginest.

Hopeful. Ask him if ever he had Christ revealed to him from heaven.*

Ignorance. What! you are a man for revelations! I do believe that what both you and all the rest of you say about that matter is but the fruit of distracted brains.

Hopeful. Why, man! Christ is so hid in God from the natural apprehensions of the flesh, that he cannot by any man be savingly known, unless God the Father reveals him to them.

Ignorance. That is your faith, but not mine: yet mine, I doubt not, is as good as yours, though I have not in my head so many whimsies as you.

Christian. Give me leave to put in a word: You ought not to speak so slightly of this matter: for this I boldly affirm, (even as my good companion hath done,) that no man can know Jesus Christ but by the revelation of the Father; yea, and faith too, by which the soul layeth hold upon Christ, (if it be right,) must be wrought by the exceeding greatness of his mighty power, (Matt. xi. 27; 1 Cor. xiii. 3; Eph. i. 18, 19;) the working of which faith, I perceive, poor Ignorance, thou art ignorant of. Be awakened then, see thine own wretchedness, and flee to the Lord Jesus; and by his righteousness, which is the righteousness of God, (for he himself is God,) thou shalt be delivered from condemnation.†

Ignorance. You go so fast, I cannot keep pace with you: do you go on before: I must stay a while behind.‡

Then they said—

> "Well, Ignorance, wilt thou yet foolish be
> To slight good counsel, ten times given thee?
> And if thou yet refuse it, thou shalt know,
> Ere long, the evil of thy doing so.
> Remember, man, in time; stop, do not fear;
> Good counsel taken well, saves; therefore hear,
> But if thou yet shalt slight it, thou wilt be
> The loser, Ignorance, I'll warrant thee."

Then Christian addressed himself thus to his fellow:

Christian. Well, come, my good Hopeful, I perceive that thou and I must walk by ourselves again.

So I saw in my dream, that they went on apace before, and Ignorance he came hobbling after. Then said Christian to his companion, It pities me much for this poor man: it will certainly go ill with him at last.

Hopeful. Alas! there are abundance in our town in this condition, whole families, yea, whole streets, and that of pilgrims too; and if there be so many in our parts, how many, think you, must there be in the place where he was born? ‖

Christian. Indeed, the word saith, "He hath blinded their eyes, lest they should see," etc.

But, now we are by ourselves, what do you

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* This, by natural men, is deemed the very height of enthusiasm; but a spiritual man knows the blessedness, and rejoices in the comfort of this. It is a close question: what may we understand by it? Doubtless what Paul means, when he says, "It pleased God to reveal his Son in me," (Gal. i. 16;) that is, he had such an internal, spiritual, experimental sight and knowledge of Christ, and of salvation by him, that his heart embraced him, his soul cleaved to him, his spirit rejoiced in him; his whole man was swallowed up with the love of him, so that he cried out in the joy of his soul, This is my beloved and my friend—my Saviour, my God, and my salvation. He is the chief of ten thousand, and altogether lovely. We know nothing of Christ savingly, comfortably, and experimentally, till he is pleased thus to reveal himself to us. Matt. xi. 27. This spiritual revelation of Christ to the heart, is a blessing and comfort agreeable to, and consequent upon, believing on Christ, as revealed outwardly in the word. Therefore every sincere soul should wait and look, and long and pray for it. Beware you do not despise it; if you do, you will betray your ignorance of spiritual things, as Ignorance did.

† That sinner is not thoroughly awakened, who does not see his need of Christ's righteousness to be imparted to him. Nor is he quickened who has not fled to Christ as the end of the law for righteousness to every one who believes. Rom. x. 4.

‡ Ignorant professors cannot keep pace with spiritual pilgrims, nor can they relish the doctrines of Christ being all in all, in the matter of justification and salvation.

‖ Ignorance had just the same natural notions of salvation which he was born with, only he had been taught to dress them up by the art of sophistry. Hence it is they have so much abounded among professors in every age. Oh what a mercy to be delivered from them, to be spiritually enlightened and taught the truth as it is in Jesus!

think of such men? have they at no time, think you, convictions of sin, and so consequently fear that their state is dangerous?

Hopeful. Nay, do you answer the question yourself, for you are the elder man.

Christian. Then I say, sometimes (as I think) they may; but they, being naturally ignorant, understand not that such convictions tend to their good; and therefore they do desperately seek to stifle them, and presumptuously continue to flatter themselves in the way of their own hearts.

Hopeful. I do believe, as you say, that fear tends much to men's good, and to make them right at their beginning to go on pilgrimage.

Christian. Without all doubt it doth, if it be *right:* for so says the word, "The fear of the Lord is the beginning of wisdom." Job xxviii. 28; Ps. cxi. 10; Prov. i. 7; ix. 10.

Hopeful. How will you describe *right* fear?

Christian. True or *right* fear is discovered by three things: 1. By its rise: it is caused by saving convictions for sin. 2. It driveth the soul to lay fast hold of Christ for salvation. 3. It begetteth and continueth in the soul a great reverence of God, his word and ways; keeping it tender, and making it afraid to turn from them to the right hand or the left; to any thing that may dishonour God, break its peace, grieve the Spirit, or cause the enemy to speak reproachfully.

Hopeful. Well said; I believe you have said the truth. Are we now almost got past the Enchanted Ground?

Christian. Why? art thou weary of this discourse?

Hopeful. No, verily, but that I would know where we are.

Christian. We have not now above two miles further to go thereon. But let us return to our matter: Now the ignorant know not that such convictions, that tend to put them in fear, are for their good, and therefore they seek to stifle them.

Hopeful. How do they seek to stifle them?

Christian. 1. They think that those fears are wrought by the devil, (though indeed they are wrought by God;) and thinking so, they resist them, as things that directly tend to their overthrow. 2. They also think that these fears tend to the spoiling of their faith; when, alas for them, poor men that they are! they have none at all, and therefore they harden their hearts against them. 3. They presume they *ought not* to fear, and therefore in despite of them wax presumptuously confident. 4. They see that those fears tend to take away from them their pitiful old self-holiness,* and therefore they resist them with all their might.

Hopeful. I know something of this myself: before I knew myself it was so with me.†

Christian. Well, we will leave at this time our neighbour Ignorance by himself, and fall upon another profitable question.

Hopeful. With all my heart: but you shall still begin.

Christian. Well, then, did you know about ten years ago, one Temporary, in your parts, who was a forward man in religion then?

Hopeful. Know him! yes; he dwelt in Graceless, a town about two miles off of Honesty, and he dwelt next door to one Turnback.

Christian. Right! he dwelt under the same roof with him. Well, that man was much awakened once; I believe that then he had some sight of his sins, and of the wages that were due thereto.

Hopeful. I am of your mind, for (my house not being above three miles from him) he would ofttimes come to me, and that with many tears. Truly I pitied the man, and was not altogether without hope of him; but one may see it is not every one that cries, Lord, Lord.

Christian. He told me once, that he was resolved to go on a pilgrimage, as we go now; but all of a sudden he grew acquainted with one Saveself,‡ and then he became a stranger to me.

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* *Pitiful old self-holiness.* Mind this phrase. Far was it from the heart of good Mr. Bunyan to decry real holiness. I suppose he was never charged with it; if he was, it must be by such who strive to exalt their own holiness more than Christ's righteousness; if so, it is pitiful indeed. It is nothing but *self-holiness,* or the holiness of the *old man* of sin: for true holiness springs from the belief of, and love to, the truth. All besides this only tends to self-confidence and self-applause.

† It is profitable to call to mind one's own ignorance and natural depravity when in our unrenewed estate, to excite humility of heart, and thankfulness to God, who made us to differ, and to excite pity towards those who are walking in nature's pride, self-righteousness, and self-confidence.

‡ *Saveself.* This generation greatly abounds among us. Those who are under this spirit are strangers to themselves, to the truths of God's law and the promises of his Gospel, and so consequently are strangers to those who know themselves to be totally lost; are dead to every hope of saving themselves, and look only to, and glory only in, salvation by Jesus. "Two cannot walk together except they be agreed." Amos iii. 3.

Hopeful. Now, since we are talking about him, let us a little inquire into the reason of the sudden backsliding of him and some others.

Christian. It may be very profitable; but do you begin.

Hopeful. Well then, there are in my judgment four reasons for it:

1. Though the consciences of such men are awakened, yet their minds are not changed: therefore, when the power of guilt weareth away, that which provoketh them to be religious ceaseth: wherefore they naturally return to their old course again; even as we see the dog that is sick of what he has eaten, so long as his sickness prevails he vomits and casts up all: not that he doeth this of free mind, (if we must say a dog hath a mind,) but because it troubleth his stomach; but now, when his sickness is over, and so his stomach eased, his desires being not at all alienated from his vomit, he turns him about, and licks up all; and so is it true which is written, "The dog is turned to his own vomit again." 2 Pet. ii. 22. Thus, I say, being hot for heaven, by virtue only of the sense and fear of the torments of hell, as their sense of hell and fear of damnation chills and cools, so their desires for heaven and salvation cool also. So then it comes to pass, that when their guilt and fear is gone, their desires for heaven and happiness die, and they return to their course again.*

2. Another reason is, they have slavish fears that do overmaster them: I speak now of the fears that they have of men; "for the fear of man bringeth a snare." Prov. xxix. 25. So then, though they seem to be hot for heaven so long as the flames of hell are about their ears, yet, when that terror is a little over, they betake themselves to second thoughts, namely, that it is good to be wise, and not to run (for they know not what) the hazard of losing all, or at least of bringing themselves into unavoidable and unnecessary troubles: and so they fall in with the world again.

3. The shame that attends religion lies also as a block in their way: they are proud and haughty, and religion in their eye is low and contemptible: therefore when they have lost their sense of hell and wrath to come, they return again to their former course.

4. Guilt, and to meditate terror, are grievous to them; they like not to see their misery before they come into it; though perhaps the sight of it first, if they loved that sight, might make them flee whither the righteous flee and are safe; but because they do as I hinted before, even shun the thoughts of guilt and terror, therefore, when once they are rid of their awakenings about the terrors and wrath of God, they harden their hearts gladly, and choose such ways as will harden them more and more.

Christian. You are pretty near the business; for the bottom of all is, for want of a change in their mind and will. And therefore they are but like the felon that standeth before the judge; he quakes and trembles, and seems to repent most heartily: but the bottom of all is, the fear of the halter; not that he hath any detestation of the offence; as is evident, because, let but this man have his liberty, and he will be a thief, and so a rogue still; whereas, if his mind was changed he would be otherwise.

Hopeful. Now I have showed you the reasons of their going back, do you show me the manner thereof.

Christian. So I will willingly. They draw off their thoughts, all that they may, from the remembrance of God, death, and judgment to come:—then they cast off by degrees private duties, as closet-prayer, curbing their lusts, watching, sorrow for sin, &c.;—then they shun the company of lively and warm Christians;—after that they grow cold to public duty; as hearing, reading, godly conference, and the like;—then they begin to pick holes, as we say, in the coats of some of the godly, and that devilishly, that they may have a seeming colour to throw religion (for the sake of some infirmities they have spied in them) behind their back;—then they begin to adhere to, and associate themselves with carnal, loose, and wanton men;—then they give way to carnal and wanton discourses in secret; and glad are they if they can see such things in any that are counted honest, that they may the more boldly do it through their example; after this, they begin to play with little sins openly: and then, being hardened, they show themselves as they are. Thus being launched again into the gulf of misery, unless a miracle of grace prevent it, they everlastingly perish in their own deceivings.†

* A true description of the state of too many professors. Here see the reason why so many saints, as they are called, fall away.

† See how gradually, step by step, apostates go back. It begins in the unbelief of the heart, and ends in open sins in the life. Why is the love of this world so forbidden? why is covetousness called idolatry? Because whatever draws away the heart from God,

CHAPTER XX.

The Pilgrims travel the pleasant country of Beulah, safely pass the river of Death, and are admitted into the glorious city of God.

Now I saw in my dream, that by this time the pilgrims were got over the Enchanted Ground, and entering into the country of Beulah, (Sol. Song ii. 10, 12; Isa. lxii. 4, 12,) whose air was very sweet and pleasant: the way lying directly through it, they solaced themselves there for a season. Yea, here they heard continually the singing of birds, and saw every day the flowers appear in the earth, and heard the voice of the turtle in the land. In this country the sun shineth night and day: wherefore this was beyond the Valley of the Shadow of Death, and also out of the reach of Giant Despair; neither could they from this place so much as see Doubting Castle.* Here they were within sight of the city they were going to: also here met them some of the inhabitants thereof: for in this land the shining ones commonly walked, because it was upon the borders of heaven. In this land also the contract between the bride and the bridegroom was renewed: yea, here, "as the bridegroom rejoiceth over the bride, so did their God rejoice over them." Here they had no want of corn and wine; for in the place they met with abundance of what they had sought for in all their pilgrimage. Here they heard voices from out of the city, loud voices, saying, "Say ye to the daughter of Zion, Behold, thy Salvation cometh! Behold, his reward is with him!" Here all the inhabitants of the country called them, "The holy people, the Redeemed of the Lord, sought out," &c.

Now, as they walked in this land, they had more rejoicing than in parts more remote from the kingdom to which they were bound; and drawing near to the city they had yet a more perfect view thereof. It was builded of pearls and precious stones, also the streets thereof were paved with gold; so that, by reason of the natural glory of the city, and the reflection of the sun-beams upon it, Christian with desire fell sick. Hopeful also had a fit or two of the same disease: wherefore here they lay by it a while, crying out, because of their pangs, "If you see my beloved, tell him that I am sick of love.†"

But, being a little strengthened, and better able to bear their sickness, they walked on their way, and came yet nearer and nearer, where were orchards, vineyards and gardens, and their gates opened into the highway. Now, as they came up to these places, behold the gardener stood in the way; to whom the pilgrims said, "Whose goodly vineyards and gardens are these?" He answered, "They are the King's, and are planted here for his own delight, and also for the solace of pilgrims." So the gardener had them into the vineyards, and bid them refresh themselves with the dainties, (Deut. xxiii. 24:) he also showed them there the King's walks and arbours, where he delighted to be: and here they tarried and slept.

Now I beheld in my dream, that they talked more in their sleep at this time than ever they did in all their journey: and, being in a muse thereabout, the gardener said even to me, "Wherefore musest thou at the matter? It is the nature of the grapes of these vineyards, to go down so sweetly as to cause the lips of them that are asleep to speak."

So I saw that when they awoke, they ad-

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and prevents enjoying close fellowship with him, naturally tends to apostacy from him. Look well to your hearts and affections. Daily learn to obey that command, "Keep thy heart with all diligence, for out of it are the issues of life." Prov. iv. 23. If you neglect to watch, you will be sure to smart under the sense of sin on earth or its curse in hell. "See then that ye walk circumspectly, not as fools, but as wise, redeeming the time because the days are evil." Eph. v. 15.

* Oh what a blessed state! what a glorious frame of the soul is this! Job speaks of it as the candle of the Lord shining upon his head. Ch. xxix. 3. The church, in a rapture cries out, "Sing, O heavens, and be joyful, O earth; break forth into singing, O mountains, for the Lord hath comforted his people." Isa. xxix. 13. Paul calls this "the fulness of the blessing of the Gospel of peace." Rom. xv. 29. Oh rest not short of enjoying the full blaze of Gospel peace and spiritual joy.

† See what it is to long for the full fruition of Jesus in glory. Some have been so overpowered hereby, that their earthen vessels were ready to burst: their frail bodies have been so overcome, that they have cried, Lord, hold thine hand, I faint, I sink, I die, with a full sense of thy precious, precious love. Covet earnestly this best gift, Love. Lord, shed it more abundantly abroad in these cold hearts of ours!

THE LAND OF BEULAH.

dressed themselves to go up to the city. But, as I said, the reflection of the sun upon the city, for the city was pure gold, (Rev. xxi. 18; 2 Cor. iii. 18,) was so extremely glorious, that they could not as yet with open face behold it, but through an instrument made for that purpose. So I saw that as they went on there met them two men in raiment that shone like gold, also their faces shone as the light.

These men asked the pilgrims whence they came? and they told them. They also asked them where they had lodged, what difficulties and dangers, what comforts and pleasures, they had met with in the way? and they told them. Then said the men that met them, "You have but two difficulties more to meet with and then you are in the city."*

Christian then and his companion asked the men to go along with them: so they told them they would: But, said they, you must obtain it by your own faith. So I saw in my dream that they went on together till they came in sight of the gate.

Now I further saw, that betwixt them and the gate was a river; but there was no bridge to go over: the river was very deep. At the sight therefore of this river, the pilgrims were much stunned; but the men that went with them, said, "You must go through, or you cannot come at the gate."†

The pilgrims then began to inquire, if there was no other way to the gate? to which they answered, "Yes; but there hath not any, save two, to wit, Enoch and Elijah, been permitted to tread that path, since the foundation of the world, nor shall until the last trumpet shall sound." The pilgrims then (especially Christian) began to despond in their minds, and looked this way and that, but no way could be found by them, by which they might escape the river. Then they asked the men, "Is the waters were all of a depth?" they said, "No;" yet they could not help them in that case; "For (said they) you shall find it deeper or shallower, as you believe in the King of the place."‡

They then addressed themselves to the water, and entering, Christian began to sink, and crying out to his good friend Hopeful, he said, "I sink in deep waters; billows go over my head, all his waves go over me. Selah."

Then said the other, "Be of good cheer, my brother, I feel the bottom, and it is good." Then said Christian, "Ah! my friend, the sorrow of death hath compassed me about, I shall not see the land that flows with milk and honey." And with that a great darkness and horror fell upon Christian, so that he could not see before him. Also he in a great measure lost his senses, so that he could neither remember nor orderly talk of any of those sweet refreshments that he had met with in the way of his pilgrimage. But all the words that he spake still tended to discover that he had horror of mind, and heart-fears that he should die in that river, and never obtain entrance in at the gate. Here also, as they that stood by perceived, he was much in the troublesome thoughts of the sins that he had committed, both since and before he began to be a pilgrim. It was also observed, that he was troubled with apparitions of hobgoblins and evil spirits; for ever and anon he would intimate so much by words.‖ Hopeful therefore here had much ado to keep his brother's head above water; yea, sometimes he would be quite gone down, and then, ere a while, would rise up again half dead. Hopeful did also endeavour to comfort him, saying, "Brother, I

* What are these two difficulties? are they not death without, and unbelief within? It is through the latter that the former is at all distressing to us. Oh for a strong world-conquering, sin-subduing, death-overcoming faith, in life and death! Jesus, Master, speak the word, unbelief shall flee, our faith shall not fail, and our hope shall be steady.

† Well, now the pilgrims must meet with, and encounter their last enemy, death. When he stares them in the face, their fears arise. Through the river they must go. What have they to look at? what they are in themselves, or what they have done and been? No; only the same Jesus who conquered death for us, and can and will overcome the fear of death in us.

‡ Faith builds a bridge across the gulf of death;
Death's terror is the mountain faith removes,
'Tis faith disarms destruction; and absolves
From every clamorous charge the guiltless tomb.

For faith views, trusts in, and relies upon, the word of Christ, for salvation in the victory of Christ over sin, death and hell. Therefore, in every thing we shall always prove the truth of our Lord's words, "According to your faith be it unto you." Matt. ix. 29. Oh what support in death, to have Jesus our triumphant conqueror to look unto, who has disarmed death of his sting, and swallowed up death in his victory!

‖ What! after all the past blessed experience that Christian had enjoyed of his Lord's peace, love, joy, and presence with him, his holy transports and heavenly consolations, is all come to this at last? You know "the last enemy that shall be destroyed is death." 1 Cor. xv. 26. Satan is sometimes suffered to be very busy with God's people in their last moments, but he too, like death, is a conquered enemy by our Jesus: therefore amidst all his attacks, they are safe. For he is faithful to them, and almighty to save them.

see the gate, and men standing by to receive us;" but Christian would answer, "It is you, it is you they wait for; you have been Hopeful ever since I knew you." "And so have you," said he to Christian. "Ah, brother," said he, "surely if I was right he would now rise to help me; but for my sins he hath brought me into the snare, and hath left me." Then said Hopeful, "My brother, you have quite forgot the text, where it is said of the wicked, 'There are no bands in their death, but their strength is firm; they are not troubled as other men, neither are they plagued like other men.' These troubles and distresses that you go through in these waters, are no sign that God hath forsaken you; but are sent to try you, whether you will call to mind, that which heretofore you have received of his goodness, and live upon him in your distresses."

Then I saw in my dream that Christian was in a muse a while. To whom Hopeful added these words, "Be of good cheer, Jesus maketh thee whole."* And with that Christian brake out with a loud voice, "Oh, I see him again! and he tells me, 'When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee.'" Isa. xliii. 2. Then they both took courage, and the enemy was after that as still as a stone, until they were gone over. Christian therefore presently found ground to stand upon, and so it followed that the rest of the river was but shallow; but thus they got over. Now upon the bank of the river, on the other side, they saw the two shining men again, who there waited for them. Wherefore being come out of the river, they saluted them, saying, "We are ministering spirits, sent forth to minister to those that shall be heirs of salvation." Thus they went along towards the gate. Now you must note, that the city stood upon a mighty hill, but the pilgrims went up the hill with ease, because they had these two men to lead them up by the arms; also they had left their mortal garments behind them in the river; for though they went in with them, they came out without them. They therefore went up here with much agility and speed, though the foundation upon which the city was framed was higher than the clouds: they therefore went up through the region of the air, sweetly talking as they went, being comforted, because they safely got over the river, and had such glorious companions to attend them.†

The talk that they had with the shining ones was about the glory of the place; who told them, that the beauty and glory of it was inexpressible. There, said they, is "Mount Zion, the heavenly Jerusalem, the innumerable company of angels, and the spirits of just men made perfect." Heb. xii. 22, 24. You are going now, said they, to the Paradise of God, wherein you shall see the tree of life, and eat of the never-fading fruits thereof: and when you come there, you shall have white robes given you, and your walk and talk shall be every day with the King, even all the days of eternity. Rev. ii. 7; iii. 4; xxii. 5. There you shall not see again such things as you saw when you were in the lower region upon the earth, to wit, sorrow, sickness, affliction, and death; "for the former things are passed away." Isa. lxv. 16. You are now going to Abraham, to Isaac, and to Jacob, and to the prophets, men that God hath taken away from the evil to come, and that are now "resting upon their beds, each one walking in his rightcousness." The men then asked, What must we do in the holy place? To whom it was answered, You must there receive the comforts of all your toil, and have joy for all your sorrow; you must reap what you have sown, even the fruit of all your prayers, and tears, and sufferings for the King by the way. Gal. vi. 7, 8. In that place you must wear crowns of gold, and enjoy the perpetual sight and vision of the Holy One; for "there you shall see him as he is." 1 John iii. 2. There also you shall serve Him continually with praise, with shouting, and thanksgiving, whom you desired to serve in the world, though with much difficulty, because of the infirmity of your flesh. There your eyes shall be delighted with seeing, and your ears with hearing, the pleasant voice of the Mighty One. There you shall enjoy your friends again that are gone thither before you;

* Jesus Christ: he is indeed the Alpha and Omega, the first and the last, the beginning of our hope, and the end of our confidence. We begin and end the Christian pilgrimage with him: and all our temptations and trials speak loudly, and fully confirm to us that truth of our Lord, "Without me ye can do nothing." John xv. 5.

† Ah, children, none can conceive or describe what it is to live in a state free from the body of sin and death. Some in such happy, highly-favoured moments, have had a glimpse, a foretaste of this, and could realize it by faith. Oh for more and more of this, till we possess and enjoy it in all its fulness! If Jesus be so sweet by faith below, who can tell what he is in full fruition above? This we must die to know.

and there you shall with joy receive, even every one that followeth into the holy place after you. There also you shall be clothed with glory and majesty, and put into an equipage fit to ride out with the King of Glory. When he shall come with sound of trumpet in the clouds, as upon the wings of the wind, you shall come with him: and when he shall sit upon the throne of judgment, you shall sit by him; yea, and when he shall pass sentence upon all the workers of iniquity, let them be angels or men, you also shall have a voice in that judgment, because they were his and your enemies. Also when he shall again return to the city, you shall go too with sound of trumpet, and be ever with him. 1 Thess. iv. 13, 17; Jude 14, 15; Dan. vii. 9, 10; 1 Cor. vi. 2, 3.

Now, while they were thus drawing towards the gate, behold, a company of the heavenly host came out to meet them; to whom it was said by the other two shining ones, "These are the men that have loved our Lord when they were in the world, and that have left all for his holy name, and he hath sent us to fetch them, and we have brought them thus far on their designed journey, that they may go in and look their Redeemer in the face with joy." Then the heavenly host gave a great shout, saying, "Blessed are they that are called to the marriage-supper of the Lamb." Rev. xix. 9. There came out also at this time to meet them several of the King's trumpeters, clothed in white and shining raiment, who, with melodious noises, and loud, made even the heavens to echo with their sound. These trumpeters saluted Christian and his fellow with ten thousand welcomes from the world; and this they did with shouting, and sound of trumpet.

This done, they compassed them round on every side; some went before, some behind, and some on the right hand, some on the left, (as it were to guard them through the upper regions,) continually sounding as they went, with melodious noise, in notes on high; so that the very sight was to them that could behold it, as if heaven itself was come down to meet them. Thus therefore they walked on together; and, as they walked, ever and anon these trumpeters, even with joyful sound, would, by mixing their music with looks and gestures, still signify to Christian and his brother how welcome they were into their company, and with what gladness they came to meet them. And now were these two men, as it were, in heaven before they came at it, being swallowed up with the sight of angels, and with hearing their melodious notes. Here also they had the city itself in view; and they thought they heard all the bells therein to ring, to welcome them thereto. But, above all, the warm and joyful thoughts that they had about their own dwelling there with such company, and that for ever and ever. Oh! by what tongue or pen can their glorious joy be expressed!* Thus they came up to the gate.

Now, when they were come up to the gate there was written over it, in letters of gold, "Blessed are they that do his commandments, that they may have right† to the tree of life, and may enter in through the gates into the city." Rev. xxii. 14.

Then I saw in my dream, that the shining men bid them call at the gate; the which when they did, some from above looked over the gate, to wit, Enoch, Moses, and Elias, &c., to whom it was said, "These pilgrims are come from the city of Destruction, for the love that they bear to the King of this place;" and then the pilgrims gave in unto them each man his certificate, which they had received in the beginning: those therefore were carried in unto the King, who, when he had read them, said, "Where are the men?" To whom it was answered, "They are standing without the gate." The King then commanded to open the gate, "that the righteous nation, (said he,) that keepeth truth may enter in."‡ Isa. xxvii. 2.

* Though Mr. Bunyan has been very happy in this spirited description, (observes the Rev. Mr. Mason,) yet were he alive, I am sure he would not be offended, though I were to say, it is short and faint, infinitely so, of the reality: and were he permitted to come in person, and give another description, he could only say, what the prophet and apostle tell us, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them who love him." Isa. lxiv. 4; 1 Cor. ii. 9. Oh for the increase of faith, to behold more clear the heavenly vision; and for love to Jesus, the God of our salvation, that we may have more of heaven in our souls, even while we are pilgrims here on the earth. For none but those who love him on earth, can enjoy him in heaven.

† *Right* here signifies power or privilege, as in John i. 12. "To as many as receive Christ, to them gave he power, right, or privilege, to become the sons of God, even to them who believe in his name."

‡ The righteous nation, who are they? Oh, say the self-righteous pharisees of the day, they are those who by their good works and righteous actions have made themselves to differ from others, and are thus become righteous before God. To whom shall the Lord command the gate of glory to be opened but to these good

Now I saw in my dream, that these two men went in at the gate, and lo! as they entered, they were transfigured; and they had raiment put on that shone like gold. There were also that met them with harps and crowns, and gave them to them; the harps to praise withal, and the crowns in token of honour. Then I heard in my dream, that all the bells in the city rang again, for joy, and that it was said unto them, 'Enter ye into the joy of your Lord." I also heard the men themselves, that they sang with a loud voice, saying, "Blessing, and honour, and glory, and power, be to him that sitteth upon the throne, and to the Lamb for ever and ever." Rev. v. 13, 14.

Now, just as the gates were opened to let in the men, I looked in after them, and behold, the city shone like the sun; the streets also were paved with gold, and in them walked many men with crowns on their heads, palms in their hands, and golden harps to sing praises withal.

There were also of them that had wings, and they answered one another without intermission, saying, "Holy, holy, holy is the Lord." And after that they shut up the gates: which when I had seen, I wished myself among them.

Now, while I was gazing upon all these things, I turned my head to look back, and saw Ignorance come up to the river side: but he soon got over, and that without half that difficulty which the two other men met with. For it happened that there was then in that place one Vain-hope,* a ferry-man, that with his boat helped him over: so he, as the other I saw, did ascend the hill, to come up to the gate; only he came alone, neither did any man meet him with the least encouragement. When he was come up to the gate, he looked up to the writing that was above, and then began to knock, supposing that entrance should have been quickly administered to him: but he was asked by the men that looked over the top of the gate, "Whence come you? and what would you have?" He answered, "I have eat and drank in the presence of the King, and he has taught in our streets." Then they asked him for his certificate, that they might go in and show it to the King: So he fumbled in his bosom for one, and found none. Then said they, You have none: but the man answered never a word.† So they told the King, but he would not come down to see him, but commanded the two shining ones that conducted Christian and Hopeful to the city, to go out and take Ignorance, and bind him hand and foot, and have him away. Then they took him up, and carried him through the air to the door that I saw in the side of the hill, and put him in there. Then I saw that there was a way to hell, even from the gates of heaven, as well as from the city of Destruction.‡ So I woke, and behold, it was a dream.

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righteous people? But Peter tells us, "the righteous nation is a chosen generation" from among the world, and of a different generation to them. They see no righteousness in themselves, and therefore are little, low, and mean in their own eyes; being begotten by the word of truth, and born again of the Spirit, they receive and love the truth as it is in Jesus. By this truth they regulate their life and walk; and this truth they hold fast in life, and keep unto death; and thus living and dying in the belief of the truth, they can say with Paul: "I have kept the faith, and henceforth there is laid up for me a crown of righteousness, which the Lord the righteous Judge will give to me and to all who love his appearing."

* Vain hope ever dwells in the bosom of fools, and is ever ready to assist Ignorance. He wanted him at the last, and he found him. He had been his companion through life, and will not forsake him in the hour of death. You see Ignorance had no hands in his death; no fears, doubts, and sorrows, no terror from the enemy, but all appeared serene and happy. Vain-hope was his ferry-man, and he, as the good folks say, died like a lamb; ah, but did such lambs see what was to follow, when Vain-hope had wafted them over the river, they would roar like lions.

† Hence see, that ignorant, vain-confident professors may keep up a profession, even unto the end; yea, and maintain a self-righteous hope to the very last, without any internal operation of the Spirit upon their hearts, quickening them to a life of faith on the Son of God. Such, when they are called upon for their certificate, find themselves destitute of one. They set out in nature, and have nothing more about them than what their natural notions furnish them with. Spiritual revelations of Christ to the heart, through faith in his word, they despised: and therefore, when searched to the bottom, behold they are speechless. They could talk of their moral powers, faithfulness in life, but they have not one word to say of precious Christ, and his full salvation; what he hath wrought in them, whereby he becomes altogether lovely in their eyes; and his truths, promises, and commands, the choice, the delight, and the glory of their hearts. Oh without this the profession of being a pilgrim will end in awful delusion!

‡ This is a most awful conclusion. Consider it deeply. Weigh it attentively, so as to get good satisfaction from the word, to these important questions: Am I in Christ *the way*, the only way to the kingdom, or not? Do I see that all other ways, whether of sin or self-righteousness, lead to hell? Does Christ dwell in my heart by faith? Am I a new creature in *him?*

THE CONCLUSION.

Now, Reader, I have told my dream to thee,
See if thou canst interpret it to me,
Or to thyself, or neighbour; but take heed
Of misinterpreting; for that, instead
Of doing good, will but thyself abuse;
By misinterpreting evil ensues.
Take heed also that thou be not extreme
In playing with the outside of my dream:
Nor let my figure or similitude
Put thee into a laughter, or a feud;
Leave this for boys and fools; but as for thee,
Do thou the substance of my matter see,
Put by the curtains, look within my veil,
Turn up my metaphors, and do not fail;
There, if thou seekest them, such things thou'lt find,
As will be helpful to an honest mind.
What of my dross thou findest here, be bold
To throw away, but yet preserve the gold.
What if my gold be wrapped up in ore?
None throw away the apple for the core.
But if thou shalt cast all away as vain,
I know not but 'twill make me dream again.

Do I renounce my own righteousness, as well as abhor my sins? Do I look to Christ alone for mercy, and depend only on him for holiness? Is he the only hope of my soul, and the only confidence of my heart? And do I desire to be *found in him*, knowing by the word, and feeling by the teaching of his Spirit, that I am totally lost in myself? Thus is Christ formed in me, the only hope of glory? Do I study to please him, as well as hope to enjoy him? Is fellowship with God the Father, and his Son Jesus Christ, so prized by me, as to seek it and esteem it above all things? If so, though I may find all things in nature, in the world, and from Satan, continually opposing this, yet I am in Christ the *way*, and he is in me the *truth* and the *life*. I am one with him, and he is one with me.

THE PILGRIM'S PROGRESS.

PART II.

WHEREIN IS SET FORTH THE MANNER OF THE SETTING OUT OF

CHRISTIAN'S WIFE AND CHILDREN;

THEIR DANGEROUS JOURNEY AND SAFE ARRIVAL AT THE DESIRED COUNTRY.

THE AUTHOR'S PREFACE

TO THE SECOND PART.

Go now, my little book, to every place,
Where my First Pilgrim has but shown his face;
Call at their door; if any say, Who's there?
Then answer thou, Christiana is here.
If they bid thee come in, then enter thou,
With all thy boys; and then, as thou knowest how,
Tell who they are, also from whence they came;
Perhaps they know them by their looks or name;
But if they should not, ask them yet again,
If formerly they did not entertain
One Christian, a Pilgrim? If they say
They did, and were delighted in his way,
Then let them know, that these related were
Unto him; yea, his wife and children are.
Tell them, that they have left their house and home,
Are turned Pilgrims; seek a world to come;
That they have met with hardships in the way;
That they do meet with troubles night and day:
That they have trod on serpents, fought with devils;
Have also overcome a many evils.
Yea, tell them also of the next who have,
Of love to pilgrimage been stout and brave
Defenders of that way; and how they still
Refuse this world, to do their Father's will.
Go tell them also of those dainty things,
That pilgrimage unto the Pilgrim brings:
Let them acquainted be too, how they are
Beloved of their King, under his care;
What goodly mansions he for them provides,
Though they meet with rough winds and swelling tides;
How brave a calm they will enjoy at last,
Who to the Lord, and to his ways hold fast.

Perhaps with heart and hand they will embrace
Thee, as they did my firstling, and will grace
Thee and thy fellows with such cheer and fare,
As show well they of Pilgrims lovers are.

OBJECTION I.

But how, if they will not believe of me
That I am truly thine; 'cause some there be
That counterfeit the Pilgrim and his name,
Seek, by disguise, to seem the very same;
And, by that means, have brought themselves into
The hands and houses of I know not who.

ANSWER.

'Tis true, some have, of late, to counterfeit
My Pilgrim, to their own my title set;
Yea, others half my name, and title too,
Have stitched to their books, to make them do;
But yet they, by their features, do declare
Themselves not mine to be, whose e'er they are.
If such thou meet'st with, then thine only way
Before them all, is to say out thy say
In thine own native language, which no man
Now useth, or with ease dissemble can.
If, after all, they still of you shall doubt,
Thinking that you like gypsies go about,
In naughty-wise, the country to defile;
Or that you seek good people to beguile
With things unwarrantable, send for me,
And I will testify you Pilgrims be;
Yea, I will testify that only you
My Pilgrims are, and that alone will do.

OBJECTION II.

But yet, perhaps, I may inquire for him,
Of those who wish him damned life and limb:
What shall I do, when I at such a door
For Pilgrims ask, and they shall rage the more?

ANSWER.

Fright not thyself, my book; for such bug-bears
Are nothing else but ground for groundless fears;
My Pilgrim's book has travelled sea and land,
Yet could I never come to understand
That it was slighted or turn'd out of door,
By any kingdom, were they rich or poor.
In France and Flanders, where men kill each other,
My Pilgrim is esteem'd a friend, a brother.
In Holland too, 'tis said, as I am told,
My Pilgrim is, with some, worth more than gold;
Highlanders and wild Irish can agree
My Pilgrim should familiar with them be.
'Tis in New England under such advance,
Receives there so much loving countenance,
As to be trimm'd, new cloth'd, and deck'd with gems,
That it may show its features and its limbs.
Yet more; so comely doth my Pilgrim walk,
That of him thousands daily sing and talk.
If you draw nearer home, it will appear,
My Pilgrim knows no ground of shame or fear:
City and country will him entertain,
With, Welcome, Pilgrim; yea, they can't refrain
From smiling, if my Pilgrim be but by,
Or shows his head in any company.
Brave gallants do my Pilgrim hug and love,
Esteem it much: yea, value it above
Things of a greater bulk; yea, with delight
Say, my lark's leg is better than a kite.
Young ladies, and young gentlemen too,
Do no small kindness to my Pilgrim show:
Their cabinets, their bosoms, and their hearts,
My Pilgrim has, 'cause he to them imparts
His pretty riddles, in such wholesome strains,
As yields them profit double to their pains
Of reading; yea, I think I may be bold
To say, some prize him far above their gold.
The very children that do walk the street,
If they do but my holy Pilgrim meet,
Salute him will; will wish him well and say,
He is the only stripling of the day.
They that have never seen him, yet admire
What they have heard of him, and much desire
To have his company, and hear him tell
Those pilgrim stories which he knows so well.
Yea, some that did not love him at the first,
But call'd him fool and noddy, say they must,
Now they have seen and heard him, him commend,
And to those whom they love, they do him send.
Wherefore, my Second Part, thou need'st not be
Afraid to show thy head: none can hurt thee,
That wish but well to him that went before:
'Cause thou com'st after with a second store
Of things as good, as rich, as profitable,
For young, for old, for stagg'ring, and for stable.

OBJECTION III.

But some there be that say, he laughs too loud;
And some do say, his head is in a cloud,
Some say, his words and stories are so dark,
They know not how by them to find his mark.

ANSWER.

One may (I think) say, both his laughs and cries
May well be guess'd at by his wat'ry eyes.
Some things are of that nature as to make
One's fancy chuckle while his heart doth ache;
When Jacob saw his Rachel with the sheep,
He did at the same time both kiss and weep.
Whereas some say, A cloud is in his head,
That doth but show his wisdom's covered
With his own mantle; and to stir the mind
To search well after what it fain would find,
Things that seem to be hid in words obscure,
Do but the godly mind the more allure,
To study what those sayings should contain,
That speak to us in such a cloudy strain.
I also know, a dark similitude
Will on the curious fancy more intrude,
And will stick faster in the heart and head,
Than things from similes not borrowed.
Wherefore, my Book, let no discouragement
Hinder thy travels: behold! thou art sent
To friends, not foes; to friends that will give place
To thee, thy Pilgrims, and thy words embrace.
Besides, what my first Pilgrim left conceal'd,
Thou, my brave second Pilgrim, hast reveal'd:
What Christian left lock'd up, and went his way,
Sweet Christiana opens with her key.

OBJECTION IV.

But some love not the method of your first:
Romance they count it, throw't away as dust.
If I should meet with such, what should I say?
Must I slight them as they slight me, or nay?

ANSWER.

My Christiana, if with such thou meet,
By all means, in all loving wise, them greet;
Render them not reviling for revile;

But if they frown, I pr'ythee on them smile;
Perhaps 'tis nature, or some ill report,
Has made them thus despise, or thus retort.
Some love no fish, some love no cheese; and some
Love not their friends, nor their own house or home;
Some start at pig, slight chicken, love not fowl,
More than they love a cuckoo or an owl.
Leave such, my Christiana, to their choice,
And seek those who to find thee will rejoice:
By no means strive, but in most humble wise,
Present thee to them in thy Pilgrim's guise.
Go then, my little Book, and show to all
That entertain, and bid thee welcome shall,
What thou shalt keep close shut up from the rest:
And wish that thou shalt show them may be bless'd
To them for good, and make them choose to be
Pilgrims by better far than thee and me.
Go then, I say, tell all men who thou art,
Say, I am Christiana, and my part
Is now with my four sons, to tell you what
It is for men to take a Pilgrim's lot.
Go, also, tell them who and what they be
That now do go on pilgrimage with thee;
Say, Here's my neighbour Mercy; she is one
That has long time with me a pilgrim gone:
Come, see her in her virgin face, and learn
'Twixt idle ones and Pilgrims to discern.
Yea, let young damsels learn of her to prize
The world which is to come, in any wise.
When little tripping maidens follow God,
And leave old doating sinners to his rod,
'Tis like those days, wherein the young ones cried,
Hosanna! when the old ones did deride.
Next, tell them of old Honest, whom you found,
With his white hairs, treading the Pilgrim's ground;
Yea, tell them how plain-hearted this man was;
How after his good Lord he bare the cross.
Perhaps with some grey head this may prevail
With Christ to fall in love, and sin bewail.
Tell them also, how Mr. Fearing went
On pilgrimage; and how the time he spent
In solitariness, with fears and cries;
And how, at last, he won the joyful prize.
He was a good man though much down in spirit;
He is a good man, and doth life inherit.
Tell them of Mr. Feeble-mind also,
Who not before, but still behind would go:
Show them also, how he'd like t'have been slain,
And how one Great-heart did his life regain.
This man was true of heart, though weak in grace;
One might true godliness read in his face.
Then tell them of Mr. Ready-to-halt,
A man with crutches, but much without fault:
Tell them how Mr. Feeble-mind and he
Did love, and in opinion much agree;
And let all know, though weakness was their chance,
Yet sometimes one could sing, the other dance.
Forget not Mr. Valiant-for-the-truth,
That man of courage, though a very youth.
Tell every one his spirit was so stout
No one could ever make him face about;
And how Great-heart and he could not forbear
But pull down Doubting Castle, slay Despair.
Overlook not Mr. Despondency,
Nor Much-afraid, his daughter, though they lie
Under such mantles as may make them look
(With some) as if their God had them forsook.
They softly went, but sure; and at the end,
Found that the Lord of Pilgrims was their friend.
When thou hast told the world of all these things,
Then turn about, my Book, and touch these strings,
Which if but touched, will such music make,
They'll make a cripple dance, a giant quake.
Those riddles that lie couch'd within thy breast,
Freely propound, expound, and for the rest
Of my mysterious lines, let them remain
For those whose nimble fancies shall them gain.
Now may this little book a blessing be
To those who love this little Book and me,
And may its buyer have no cause to say,
His money is but lost or thrown away.
Yea, may this second Pilgrim yield that fruit
As may with each good Pilgrim's fancy suit,
And may it some persuade that go astray,
To turn their feet and heart to the right way,
Is the hearty prayer of the Author,
JOHN BUNYAN.

THE PILGRIM'S PROGRESS.

PART II.

CHAPTER I.

Christiana, with her four Sons and a Neighbour, sets out on Pilgrimage.

COURTEOUS COMPANIONS:

SOME time since, to tell you a dream that I had of Christian the Pilgrim,* and of his dangerous journey towards the Celestial Country, was pleasant to me and profitable to you. I told you then also what I saw concerning his wife and children, and how unwilling they were to go with him on pilgrimage: insomuch that he was forced to go on his progress without them; for he durst not run the danger of that destruction, which he feared would come by staying with them in the city of Destruction: wherefore, as I then showed you, he left them, and departed.

Now it has so happened, through the multiplicity of business, that I have been much hindered and kept back from my wonted travels into those parts where he went, and so could not, till now, obtain an opportunity to make further inquiry after whom he left behind, that I might give you an account of them. But having had some concerns that way of late, I went down again thitherward. Now, having taken up my lodging in a wood, about a mile off the place, as I slept I dreamed again.

And, as I was in my dream, behold an aged gentleman came by where I lay; and because he was to go some part of the way that I was travelling, methought I got up and went with him. So, as we walked, and as travellers usually do, I was as if we fell into a discourse, and our talk happened to be about Christian and his travels: for thus I began with the old man:

Sir, said I, what town is that there below, that lieth on the left hand of our way?

Then said Mr. Sagacity, (for that was his name,) It is the city of Destruction, a populous place, but possessed with a very ill-conditioned and idle sort of people.

I thought that was that city, quoth I; I went once myself through that town; and therefore I know that this report you give of it is true.

Sagacity. Too true! I wish I could speak truth in speaking better of them that dwell therein.

Well, sir, quoth I, then I perceive you to be a well-meaning man, and so one that takes pleasure to hear and tell of that which is good: pray did you never hear what happened to a man some time ago in this town, (whose name was Christian,) that went on a pilgrimage up towards the higher regions?

Sagacity. Hear of him! Ay, and I also heard of the molestations, troubles, wars, captivities, cries, groans, frights, and fears, that he

* Though the second part of the Pilgrim's Progress will not strike the reader with the novelty of the first, because the same scenes are repeated; yet they are presented with such agreeable variations, as make it an equal source of profit and delight. The author explains in this part, what was left more dark in the first, as he tells us in his Preface. On this account the Explanatory Notes will be brief on those parts already noticed, while the newer matter will be more largely improved. The second part is peculiarly adapted to direct and encourage female Christians and young persons; and it is hoped, will be particularly attended to by such. It is perhaps needless to remark, that no reasonable doubt can be entertained as to the authenticity of this work: Mr. Bunyan cannot be imitated: and the sweet simplicity that characterizes the first part, is equally obvious in the second.

met with and had on his journey. Besides, I must tell you, all our country rings of him; there are but few houses, that have heard of him and his doings, but have sought after and got the records of his pilgrimage: yea, I think I may say, that this hazardous journey has got many well-wishers to his ways; for, though when he was here, he was *fool* in every man's mouth, yet now he is gone, he is highly commended of all. For it is said he lives bravely where he is: yea, many of them that are resolved never to run his hazards, yet have their mouths water at his gains.*

They may, quoth I, well think, if they think any thing that is true, that he liveth well where he is; for he now lives at and in the Fountain of life, and has what he has without labour and sorrow; for there is no grief mixed therewith. But pray, what talk have the people about him?

Sagacity. Talk! the people talk strangely about him; some say, that he now walks in white, (Rev. iii. 4; vi. 11;) that he has a chain of gold about his neck; that he has a crown of gold, beset with pearls, upon his head: others say, that the shining ones that sometimes showed themselves to him in his journey, are become his companions, and that he is as familiar with them in the place where he is, as here one neighbour is with another. Zech. iii. 7. Besides, it is confidently affirmed concerning him, that the King of the place where he is, has bestowed upon him already a very rich and pleasant dwelling at court, and that he every day eateth, and drinketh, and walketh, and talketh with him, and receiveth the smiles and favours of him that is Judge of all there. Moreover, it is expected of some, that his Prince, the Lord of that country, will shortly come into these parts, and will know the reason, if they can give any, why his neighbours set so little by him, and had him so much in derision, when they perceived that he would be a pilgrim. Jude 15.

For they say, that now he is so in the affections of his Prince,† and that his Sovereign is so much concerned with the indignities that were cast upon Christian when he became a pilgrim, that he will look upon all as if done to himself: and no marvel, for it was for the love that he had to his Prince that he ventured as he did.‡ Luke x. 16.

I dare say, quoth I—I am glad of it; I am glad for the poor man's sake, for that now he has rest from his labour, (Rev. xiv. 13,) and for that now he reaps the benefits of his tears with joy, (Ps. cxxvi. 5, 6,) and for that he has got beyond the gun-shot of his enemies, and is out of the reach of them that hate him. I also am glad, for that a rumour of these things is noised abroad in this country; who can tell but that it may work some good effect on some that are left behind? But pray, sir, while it is fresh in my mind, do you hear any thing of his wife and children? Poor hearts! I wonder in my mind what they do.

Sagacity. Who? Christiana and her sons? They are like to do as well as did Christian himself; for though they all played the fool at first, and would by no means be persuaded by either the tears or entreaties of Christian, yet second thoughts have wrought wonderfully with them: so they have packed up, and are also gone after him.‖

Better and better, quoth I: but what! wife, and children, and all?

Sagacity. It is true: I can give you an account of the matter, for I was upon the spot at the instant, and was thoroughly acquainted with the whole affair.

Then, said I, a man may report it for the truth?

Sagacity. You need not fear to affirm it; I mean that they are all gone on pilgrimage, both the good woman and her four boys. And being we are, as I perceive, going some considerable way together, I will give you an account of the whole matter.

This Christiana, (for that was her name from the day that she with her children betook themselves to a pilgrim's life,) after her husband was gone *over the river*, and she could hear of him no more, her thoughts began to work in her mind. First, for that she had lost

* This is quite natural and very common. The men of this world will canonize those for saints when dead whom they stigmatized with the vilest names when living. Oh let us leave our characters to Him who died for our sins, and to whom we can commit our souls.

† Christian's King will take Christian's part. O pilgrim, write this upon the table of thine heart, and read it every step of thy journey.

‡ Mark this well. No matter what profession we make, if the love of Christ be not its foundation. All is nothing without this love. It is this love in the heart, that, like oil in the lamp, keeps the profession of Christ burning bright.

‖ Though moral persuasions, and all the affectionate arguments from a tender husband or an affectionate parent, may appear to prove ineffectual for the present, yet let us not neglect our duty, but be earnest in it, and leave the event to sovereign grace.

her husband, and for that the loving bond of that relation was utterly broken betwixt them. For you know, said he to me, nature can do no less but entertain the living with many a heavy cogitation, in the remembrance of the loss of loving relations. This, therefore, of her husband, did cost her many a tear. But this was not all; for Christiana did also begin to consider with herself, whether her unbecoming behaviour towards her husband was not one cause that she saw him no more; and that in such sort he was taken away from her. And upon this came into her mind by swarms, all her unkind, unnatural, and ungodly carriage to her dear friend; which also clogged her conscience, and did load her with guilt. She was moreover, much broken with calling to remembrance the restless groans, the brinish tears, and self-bemoaning of her husband, and how she did harden her heart against all his entreatics and loving persuasions of her and her sons to go with him; yea, there was not any thing that Christian either said to her or did before her, all the while that his burden did hang on his back, but it returned upon her like a flash of lightning, and rent the caul of her heart in sunder; especially that bitter outcry of his, "What shall I do to be saved?" did ring in her ears most dolefully.*

Then said she to her children, "Sons, we are all undone. I have sinned away your father, and he is gone: he would have had us with him, but I would not go myself: I also have hindered you of life." With that the boys fell into tears, and cried to go after their father. "Oh!" said Christiana, "that it had been but our lots to go with him; then it had fared well with us, beyond what it is like to do now. For though I formerly foolishly imagined concerning the troubles of your father, that they proceeded of a foolish fancy that he had, or for that he was overrun with melancholy humours; yet now it will not out of my mind, but that they sprang from another cause; to wit, for that the light of life was given him, (John viii. 12;) by the help of which, as I perceive, he has escaped the snares of death." † Then they wept all again, and cried out, "Oh! woe worth the day!"

The next night Christiana had a dream; and behold she saw as if a broad parchment was opened before her, in which were recorded the sum of her ways; and the crimes, as she thought, looked very black upon her. Then she cried out aloud in her sleep, "Lord, have mercy upon me a sinner," ‡ (Luke xviii. 13:) and the little children heard her.

After this, she thought she saw two very ill-favoured ones standing by her bed side, and saying, "What shall we do with this woman? for she cries out for mercy waking and sleeping: if she be suffered to go on as she begins, we shall lose her as we have lost her husband. Wherefore we must, by some way, seek to take her off from the thoughts of what shall be hereafter, else all the world cannot help but she will become a pilgrim."

Now she awoke in a great agony; also a trembling was upon her; but after a while she fell to sleeping again. And then she thought she saw Christian her husband in a place of bliss, among many immortals, with an harp in his hand, standing and playing upon it before One that sat on a throne, with a rainbow about his head. She saw also, as if he bowed his head with his face towards the paved work that was under his Prince's feet, saying, "I heartily thank my Lord and King for bringing me into this place." Then shouted a company of them that stood round about, and harped with their harps: but no man living could tell what they said but Christian and his companions.

Next morning, when she was up, had prayed to God, and talked with her children awhile, one knocked hard at the door; to whom she spoke out, saying, "If thou comest in God's name, come in." So he said, "Amen;" and opened the door, and saluted her with, "Peace

* Here see, what those who cruelly and unkindly treat their godly relations and friends on account of their religion, must come to feel, in the bitterness of their spirit, and groan under in the sorrow of their soul, if ever the Lord grants them repentance unto life.

† Is it any marvel, that a quickened, enlightened sinner should be judged by those around him, who are yet dead in their sins, to be full of whims and melancholy? No; it is very natural for them to think us fools and mad; but we know that they really are so.

‡ This is the very first cry of an awakened sinner, mercy for the lost and miserable; and no sooner are the sinner's eyes opened to see his ruined, desperate state, and to cry for mercy, but the god of this world, who hitherto had blinded the eyes, and kept the heart secure by presumption, now opposes the sinner's progress to a throne of grace, to a God of mercy, and to the Saviour of the lost. Satan does not easily part with his prey. But Jesus, the strong man armed with almighty power and everlasting love, will conquer and cast him out.

on this house." The which when he had done, he said, "Christiana, knowest thou wherefore I am come?" Then she blushed and trembled; also her heart began to wax warm with desires to know from whence he came, and what his errand was to her. So he said unto her, "My name is Secret;* I dwell with those that are high. It is talked of, where I dwell, as if thou hadst a desire to go thither: also there is a report, that thou art aware of the evil thou hast formerly done to thy husband, in hardening of thy heart against his way, and in keeping of these babes in their ignorance. Christiana, the Merciful One has sent me to tell thee, that he is a God ready to forgive, and that he taketh delight to multiply the pardon of offences. He also would have thee to know that he inviteth thee to come into his presence, to his table, and that he will feed thee with the fat of his house, and with the heritage of Jacob thy father.

"There is Christian, thy husband that was, with legions more, his companions, ever beholding that face that doth minister life to the beholders: and they will all be glad, when they shall hear the sound of thy feet step over thy father's threshold."

Christiana at this was greatly abashed in herself, and bowed her head to the ground. This Vision proceeded, and said, "Christiana, here is also a letter for thee, which I have brought from thy husband's King;" so she took it, and opened it, but it smelt after the manner of the best perfume. Sol. Song i. 3. Also it was written in letters of gold. The contents of the letter were these: "that the King would have her do as did Christian her husband; for that was the only way to come to his city, and to dwell in his presence with joy for ever." At this the good woman was quite overcome: so she cried out to her visitor, "Sir, will you carry me and my children with you, that we may also go and worship the King?"

Then said the visitor, "Christiana, 'the bitter is before the sweet;' thou must through troubles, as he did that went before thee, enter this Celestial City. Wherefore I advise thee to do as did Christian thy husband: go to the Wicket-gate yonder over the plain; for that stands in the head of the way up which thou must go, and I wish thee good speed. Also I advise thee that thou put this letter in thy bosom; that thou read therein to thyself, and to thy children, until they have got it by heart; for it is one of the songs that thou must sing while thou art in this house of thy pilgrimage, (Ps. cxix. 54;) also this thou must deliver in at the far gate."†

Now I saw in my dream, that this old gentleman, as he told me this story, did himself seem to be greatly affected therewith. He moreover proceeded, and said, So Christiana called her sons together, and began thus to address herself unto them: "My sons, I have, as you may perceive, been of late under much exercise in my soul about the death of your father; not for that I doubt at all of his happiness; for I am satisfied now that he is well. I have been also much affected with the thoughts of mine own estate and yours, which I verily believe is by nature miserable. My carriage also to your father in his distress is a great load to my conscience: for I hardened both my heart and yours against him, and refused to go with him on pilgrimage.

"The thoughts of these things would now kill me outright, but for that a dream which I had last night, and but that for the encouragement this stranger has given me this morning. Come, my children, let us pack up, and be gone to the gate that leads us to that celestial country, that we may see your father, and be with him and his companions in peace, according to the laws of that land."

Then did her children burst out into tears, for joy that the heart of their mother was so inclined. So the visitor bid them farewell; and they began to prepare to set out for their journey.

But, while they were thus about to be gone, two of the women that were Christiana's neighbours came up to her house, and knocked at her door. To whom she said as before. At this the women were stunned; for this kind of language they used not to hear, or to perceive to drop from the lips of Christiana.‡ Yet they

* "The fear of the Lord is the beginning of wisdom," (Ps. cxi. 10;) and "The *secret* of the Lord is with them who fear him." Ps. xxv. 14. The Spirit the Comforter never convinces the soul of sin, but he also revives and comforts the sincere heart with glad tidings of free and full pardon of sin, through the blood of the LAMB.

† Says our Lord, "When the Spirit is come, he shall testify of me—he shall lead you into all truth—he shall show you things to come." All this the convinced sinner finds true in experience. As the Spirit testifies of Christ, so he leads the soul to Christ, that he may be the sinner's only hope, salvation and strength. Thus he glorifies Christ.

‡ Reader, stop and examine! did ever any of your former friends and carnal acquaintances take know-

came in: but, behold, they found the good woman preparing to be gone from her house.

So they began, and said, "Neighbour, pray what is your meaning by this?"

Christiana answered, and said to the eldest of them, whose name was Mrs. Timorous, "I am preparing for a journey." (This Timorous was daughter to him that met Christian upon the hill of Difficulty, and would have had him go back for fear of the lions.)

Timorous. For what journey, I pray you?

Christiana. Even to go after my old husband. And with that she fell a weeping.

Timorous. I hope not so, good neighbour; pray, for your poor children's sake, do not so unwomanly cast away yourself.

Christiana. Nay, my children shall go with me: not one of them is willing to stay behind.

Timorous. I wonder in my heart, what or who has brought you into this mind!

Christiana. Oh, neighbour, knew you but as much as I do, I doubt not but that you would go along with me.

Timorous. Pr'ythee, what new knowledge hast thou got, that so worketh off thy mind from thy friends, and that tempteth thee to go nobody knows where?

Then Christiana replied, I have been sorely afflicted since my husband's departure from me; but especially since he went over the river. But that which troubleth me most, is my churlish carriage to him, when he was under his distress. Besides, I am now as he was then; nothing will serve me but going on pilgrimage. I was a dreaming last night that I saw him. Oh that my soul was with him! He dwelleth in the presence of the King of the country; he sits and eats with him at his table; he is become a companions of immortals, and has a house now given him to dwell in, to which the best palaces on earth, if compared, seem to me but as a dung-hill. 2 Cor. v. 1–4. The Prince of the palace has also sent for me, with promises of entertainment, if I shall come to him; his messenger was here even now, and brought me a letter, which invites me to come. And with that she plucked out her letter, and read it, and said to them,* What now will you say to this?

Timorous. Oh the madness that hath possessed thee and thy husband! to run yourself upon such difficulties! You have heard, I am sure, what your husband did meet with, even in a manner, at the first step that he took on his way, as our neighbour Obstinate can yet testify, for he went along with him; yea, and Pliable too, until they, like wise men, were afraid to go any further. We also heard, over and above, how he met with the lions, Apollyon, the Shadow of Death, and many other things. Nor is the danger that he met with at Vanity Fair to be forgotten by thee. For if he, though a man, was so hard put to it, what canst thou, being but a poor woman, do? Consider also, that these four sweet babes are thy children, thy flesh, and thy bones. Therefore, though thou shouldst be so rash as to cast away thyself; yet for the sake of the fruit of thy body, keep them at home.†

But Christiana said unto her, Tempt me not, my neighbour: I have now a price put into my hand to get a gain, and I should be a fool of the greatest sort, if I should have no heart to strike in with the opportunity. And for that you tell me of all these troubles that I am like to meet with in the way, they are so far from being to me a discouragement, that they show I am in the right. The bitter must come before the sweet, and that also will make the sweet the sweeter. Wherefore, since you came not to my house in God's name, as I said, I pray you be gone, and do not disquiet me further.‡

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ledge of a difference in your language and conduct? Do they still approve of you as well as ever? What reason, then, have you to think yourself a pilgrim? for no sooner does any one commence a pilgrim, but that word is fulfilled, "For then I will turn to the people a pure language." Zeph. iii. 7. If the heart be ever so little acquainted with the Lord, the tongue will discover it, and the carnal and profane will ridicule and despise you for it.

* This was a letter full of the love of Jesus, and the precious invitation of his loving heart to all sinners to come unto him, as recorded in this blessed word. Happy sinners, whose eyes are opened to read them: but this the world calls madness.

† The Lord, who quickens us by his Spirit, and calls us by his word, well knows the carnal enemies who will oppose our progress in the divine life: therefore he tells us, "If thy brother, or the wife of thy bosom, or thy friend, which is as thine own soul, entice thee secretly from the Lord, thou shalt not hearken unto him," &c. Deut. xiii. 6. Let the word of God be the rule, and Christiana's conduct an example to all who are setting their faces Zion-ward. Oh beware of the reasoning of the flesh. Dread to look back. Tremble at the thought of going back; for the Lord hath no pleasure in such. Heb. x. 38.

‡ That is right. It is well to be bold in the name of the Lord with those who seek to turn us away from following on to know the Lord; for nothing less than life and salvation, or death and damnation, will be the issue of it. O pilgrims, beware! beware of parleying with the carnal. Ever remember, you have a nature

Then Timorous also reviled her, and said to her fellow, "Come, neighbour Mercy, let us leave her in her own hands, since she scorns our counsel and company." But Mercy was at a stand, and could not so readily comply with her neighbour; and that for a two-fold reason: 1st. Her bowels yearned over Christiana. So she said within herself, "If my neighbour will needs be gone, I will go a little way with her, and help her." 2dly. Her bowels yearned over her own soul; for what Christiana had said, had taken some hold upon her mind. Wherefore she said within herself again, "I will yet have more talk with this Christiana; and if I find truth and life in what she shall say, myself with my heart shall also go with her." Wherefore Mercy began thus to reply to her neighbour Timorous.

Mercy. Neighbour, I did indeed come with you to see Christiana this morning; and, since she is, as you see, a taking her last farewell of the country, I think to walk this sunshiny morning a little with her, to help her on her way. But she told her not of her second reason, but kept it to herself.

Timorous. Well, I see you have a mind to go a fooling too: but take heed in time, and be wise; while we are out of danger, we are out; but when we are in, we are in. So Mrs. Timorous returned to her house, and Christiana betook herself to her journey.* But when Timorous was got home to her house, she sends for some of her neighbours, to wit, Mrs. Bat's-eyes, Mrs. Inconsiderate, Mrs. Light-mind, and Mrs. Know-nothing. So, when they were come to her house, she falls to telling the story of Christiana, and of her intended journey. And thus she began her tale:

Neighbours, having but little to do this morning, I went to give Christiana a visit; and when I came at the door, I knocked, as you know it is our custom: and she answered, "If you come in God's name, come in." So in I went, thinking all was well: but, when I came in, I found her preparing herself to depart the town: she, and also her children. So I asked her, what was her meaning by that? And she told me in short, that she was now of a mind to go on pilgrimage, as did her husband. She told me also a dream that she had, and how the King of the country where her husband was, had sent her an inviting letter to come thither.

Then said Mrs. Know-nothing, And what, do you think she will go?

Timorous. Ay, go she will, whatever come on't: and methinks, I know it by this; for that which was my great argument to persuade her to stay at home, (to wit, the troubles she was like to meet with in the way,) is one great argument with her, to put her forward on her journey. For she told me in so many words, "The bitter goes before the sweet: yea, and forasmuch as it doth, it makes the sweet the sweeter."

Mrs. Bat's-eyes. Oh this blind and foolish woman! and will she not take warning by her husband's afflictions? For my part, I see, if he were here again, he would rest him content in a whole skin, and never run so many hazards for nothing.

Mrs. Inconsiderate also replied, saying, Away with such fantastical fools from the town; a good riddance for my part, I say of her; should she stay where she dwells, and retain this mind, who could live quietly by her? for she will either be dumpish or unneighbourly, to talk of such matters as no wise body can abide; wherefore, for my part, I shall never be sorry for her departure; let her go, and let better come in her room: it was never a good world since these whimsical fools dwelt in it.†

Then Mrs. Light-mind added as followeth: Come, put this kind of talk away. I was yesterday at Madam Wanton's, where we were as merry as the maids. For who do you think should be there, but I and Mrs. Love-the-flesh, and three or four more, with Mrs. Lechery, Mrs. Filth, and some others: so there we had music and dancing and what else was meet to fill up the pleasure. And, I dare say, my lady herself is an admirable well-bred gentlewoman, and Mr. Lechery is as pretty a fellow.

By this time Christiana was got on her way, and Mercy went along with her: so, as they went, her children being there also, Christiana began to discourse. "And, Mercy," said Christiana, "I take this as an unexpected favour, that thou shouldest set foot out of doors with me, to accompany me a little in my way."

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prone to catch the falling spark from their flint and steel, and tinder about you ever ready to take the fire.

* Here we see our Lord's word verified: "The one shall be taken and the other left." Matt. xxiv. 41. Mercy obeys the call—Timorous perversely rejects it.

† Oh how do such carnal wretches sport with their own damnation, while they despise the precious truths of God, and ridicule his people; But it was in the beginning, he who was born after the flesh persecuted him who was born after the Spirit; so it will be as long as the seed of the woman and the seed of the serpent are upon the earth.

Then said young Merey, (for she was but young,) If I thought it would be to purpose to go with you, I would never go near the town.

Well, Merey, said Christiana, east in thy lot with me; I well know what will be the end of our pilgrimage: my husband is where he would not but be for all the gold in the Spanish mines. Nor shalt thou be rejected, though thou goest but upon *my* invitation. The King, who hath sent for me and my ehildren, is one that delighteth in *mercy*. Besides, if thou wilt, I will hire thee, and thou shalt go along with me as my servant. Yet we will have all things in eommon betwixt thee and me; only go along with me.*

Mercy. But how shall I be aseertained that I also shall be entertained? Had I this hope from one that ean tell, I would make no stiek at all, but would go, being helped by him that ean help, though the way was never so tedious.†

Christiana. Well, loving Merey, I will tell thee what thou shalt do: go with me to the Wieket-gate, and there I will further inquire for thee; and if there thou shalt not meet with eneouragement, I will be eontent that thou shalt return to thy plaee; I also will pay thee for thy kindness whieh thou showest to me and my ehildren, in the aeeompanying of us on our way as thou dost.

Mercy. Then will I go thither, and will take what shall follow: and the Lord grant that my lot may there fall, even as the King of heaven shall have his heart upon me.‡

Christiana was then glad at heart; not only that she had a eompanion; but also for that she had prevailed with this poor maid to fall in love with her own salvation. So they went on together, and Merey began to weep. Then said Christiana, "Wherefore weepeth my sister so?"

Alas! said she, who ean but lament, that shall but rightly eonsider what a state and eondition my poor relations are in, that yet remain in our sinful town? and that whieh makes my grief the more is, beeause they have no instruetion, nor any to tell them what is to eome.‖

Christiana. Bowels beeome pilgrims: and thou doest for thy friends, as my good Christian did for me when he left me: he mourned for that I would not heed nor regard him; but his Lord and ours did gather up his tears, and put them into his bottle; and now both I and thou, and these my sweet babes, are reaping the fruit and benefit of them. I hope, Merey, that these tears of thine will not be lost; for the truth hath said, that "they that sow in tears shall reap in joy and singing." And "he that goeth forth and weepeth, bearing precious seed, shall doubtless eome again with rejoicing, bringing his sheaves with him." Ps. exxvi. 5, 6. Then said Merey—

"Let the most blessed be my guide,
If't be his blessed will,
Unto his gate, into his fold,
Up to his holy hill:

"And let him never suffer me
To swerve or turn aside
From his free graee and holy ways,
Whate'er shall me hetide.

"And let him gather them of mine,
That I have left behind;
Lord, make them pray they may be thine,
With all their heart and miud."

* Sueh is the true spirit of all real pilgrims. They wish others to know Christ, and to become followers of him with themselves. Oh how happy are they when the Lord is pleased to draw the hearts of any of their fellow-sinners to himself!

† Though Christiana elearly saw and knew her calling of God, yet Merey did not; therefore she is in doubt about it. Just so it is with many at their first setting out. Hence they are ready to say, that they could even wish to have had the most violent eonvietions of sin, and to have been as it were, shook over the mouth of hell, that they might have had a greater eertainty of their being called of God. But this is speaking unadvisedly. Better to take the apostle's advice; "Give all diligenee to make your calling sure."

‡ Here is a blessed discovery of a heart divinely instructed. Mind, here is no looking to anything Merey was in herself, nor to anything she could do for herself, but all is resolved into this, all is east upon this, even the love of the heart of the King of heaven. Reader, can you be content with this lot? Can you east all, and rest all, upon the love of Christ? Then bless his loving name for giving you a pilgrim's heart.

‖ This is natural; when we know the worth of our souls and the value of Christ's salvation, and weep for our sins, also to mourn and weep for our earnal relatives, lest they should be eternally lost.

CHAPTER II.

Christiana, Mercy, and the Children pass the Slough with safety, and are kindly received at the Wicket-gate.

Now, my old friend proceeded and said: But when Christiana came to the slough of Despond, she began to be at a stand; "For," said she, "this is the place in which my dear husband had like to have been smothered with mud." She perceived also, that, notwithstanding the command of the King to make this place for pilgrims good, yet it was rather worse than formerly. So I asked if that was true? Yes, said the old gentleman, too true: for many there be, that pretend to be the King's labourers, and say they are for mending the King's highways, that bring dirt and dung instead of stones, and so mar, instead of mending.* Here Christiana, therefore, and her boys, did make a stand: but, said Mercy, "Come, let us venture; only let us be wary." Then they looked well to their steps, and made a shift to get staggering over.

Yet Christiana had like to have been in, and that not once or twice. Now they had no sooner got over, but they thought they heard words that said unto them, "Blessed is she that believeth, for there shall be a performance of what has been told her from the Lord."

Then they went on again; and said Mercy to Christiana, Had I as good ground to hope for a loving reception at the Wicket-gate, as you, I think no slough of Despond could discourage me.

Well, said the other, you know your sore, and I know mine; and, good friend, we shall all have enough evil before we come to our journey's end. For it cannot be imagined, that the people that design to attain such excellent glories as we do, and that are so envied that happiness as we are, but that we shall meet with fears and snares, with what troubles and afflictions they can possibly assault us with that hate us.

And now Mr. Sagacity left me to dream out my dream by myself. Wherefore, methought I saw Christiana, and Mercy, and the boys, go all of them up to the gate: to which when they came they betook themselves to a short debate, about how they must manage their calling at the gate: and what should be said unto him that did open unto them: so it was concluded, since Christiana was the eldest, that she should knock for entrance, and that she should speak to him that did open for the rest. So Christiana began to knock, and, as her poor husband did, she knocked and knocked again. But instead of any that answered, they all thought that they heard as if a dog came barking upon them; a dog, and a great one too; and this made the women and children afraid. Nor durst they for a while to knock any more, for fear the mastiff should fly upon them. Now therefore they were greatly tumbled up and down in their minds, and knew not what to do: knock they durst not, for fear of the dog; go back they durst not, for fear the keeper of that gate should espy them as they so went, and be offended with them: at last they thought of knocking again, and knocking more vehemently than they did at first.

Then said the keeper of the gate, "Who is there?" So the dog left off to bark, and he opened unto them.†

Then Christiana made a low obeisance, and said, Let not our Lord be offended with his hand-maidens, for that we have knocked at his princely gate." Then said the keeper, "Whence come ye? And what is it that you would have?"

Christiana answered, We are come from whence Christian did come, and upon the same

* But instead of being what they profess, the King's labourers, Paul calls them Gospel-perverters and soul-troublers, Gal. v. 10. For instead of preaching a free and full salvation, graciously bestowed upon poor sinners, who can do nothing to entitle themselves to it, or to gain an interest in it; behold, these wretched daubers set forth salvation to sale upon certain terms and conditions, which sinners are to perform and fulfil. Thus they distress the upright and sincere, and deceive the self-righteous and wary into pride and delusion. Thus they mar, instead of mend the way; and bring dirt and dung, instead of stones, to make the way sound and safe for pilgrims. Beware of the sophistry of such professors.

† No sooner does a poor sinner open his lips in prayer to Jesus, but the devil will bark and roar at him, and by all means try to terrify and discourage him. Do you find this? What is your remedy? Resist the devil, and he will fly from you. James iv. 7. Draw nigh to God, and he will draw nigh to you. James iv. 8. Oh ever remember our Lord's word, men should pray always and not faint. Luke xviii. 1.

errand as he, to wit, to be, if it shall please you, graciously admitted, by this gate, into the way that leads unto the Celestial City. And I answer, my Lord, in the next place, that I am Christiana, once the wife of Christian, that now is gotten above.

With that the keeper of the gate did marvel, saying, "What, is she now become a pilgrim, that but a while ago abhorred that life?" Then she bowed her head, and said, "Yea; and so are these my sweet babes also."

Then he took her by the hand, and led her in, and said also, "Suffer the little children to come unto me;" and with that he shut up the gate. This done, he called to a trumpeter that was above, over the gate, to entertain Christiana with shouting, and sound of trumpet, for joy. So he obeyed, and sounded, and filled the air with his melodious notes.

Now all this while poor Mercy did stand without, trembling and crying for fear that she was rejected. But when Christiana had gotten admittance for herself and her boys, then she began to make intercession for Mercy.

And she said, My Lord, I have a companion of mine that stands yet without, that is come hither upon the same account as myself: one that is much dejected in her mind, for that she comes, as she thinks, without being sent for; whereas I was sent to by my husband's King to come.

Now Mercy began to be very impatient, and each minute was as long to her as an hour; wherefore she prevented Christiana from a fuller intereeding for her, by knocking at the gate herself. And she knocked then so loud, that she made Christiana to start. Then said the keeper of the gate, "Who is there?" And Christiana said, "It is my friend."

So he opened the gate and looked out, but Mercy was fallen down without in a swoon; for she fainted, and was afraid that no gate would be opened to her.

Then he took her by the hand, and said, "Damsel, I bid thee arise."

"Oh, sir, (said she,) I am faint; there is scarce life left in me." But he answered, that one said, "When my soul fainted within me, I remembered the Lord, and my prayer came unto thee, into thy holy temple." Jonah ii. 7. Fear not, but stand upon thy feet, and tell me wherefore thou art come.

Mercy. I am come for that unto which I was never invited, as my friend Christiana was. Hers was from the King, and mine was but from her. Wherefore I fear I presume.*

Good-will. Did she desire thee to come with her to this place?

Mercy. Yes; and, as my Lord sees, I am come; and if there is any grace and forgiveness of sins to spare, I beseech that thy poor handmaid may be partaker thereof.

Then he took her again by the hand, and led her gently in, and said, "I pray for all them that believe on me, by what means soever they come unto me." Then said he to those that stood by, "Fetch something, and give it Mercy to smell on, thereby to stay her faintings." So they fetched her a bundle of myrrh. A while after she was revived.

And now was Christiana, and her boys, and Mercy, received of the Lord at the head of the way, and spoke kindly unto by him. Then said they yet further unto him, "We are sorry for our sins, and beg of our Lord his pardon, and further information what we must do."

I grant pardon, said he, by word and deed: by word, in the promise of forgiveness; by deed, in the way I obtained it. Take the first from my lips with a kiss, and the other as it shall be revealed. Song Sol. i. 2; John xx. 19.

Now I saw in my dream, that he spake many good words unto them, whereby they were greatly gladdened. He also had them up to the top of the gate, and showed them by what deed they were saved; and told them withal, that that sight they would have again as they went along in the way, to their comfort.

So he left them awhile in a summer parlour below, where they entered into talk by themselves: and thus Christiana began: "O Lord, how glad am I that we are got in hither!"

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* Mercy's case is not singular. Many have set out just as she did, and have been discouraged by the same reason as she was. She, as many have been, was encouraged to set out in the ways of the Lord by her neighbour and friend. Hence she thought there was no cause to conclude that she was called by the Lord, but that it was only the effect of human power or moral persuasion, and therefore doubted and fainted lest she should not meet with acceptance. But her very doubts, fears, and distress, proved the earnestness of her heart, and the desire of her soul after the Saviour; and also, that his mercy, love, and gracious power, had a hand in the work. Mark this, ye poor, doubting, fearful, trembling souls, who are halting every step, and fearing you have not set out aright, hear what Christ's angel said, and be not discouraged. Fear not, for ye seek Jesus. Matt. xxviii. 5.

Mercy. So you well say: but I of all have cause to leap for joy.

Christiana. I thought one time as I stood at the gate, (because I had knocked, and none did answer,) that all our labour had been lost, especially when that ugly cur made such a heavy barking at us.*

Mercy. But my worst fear was, after I saw that you was taken into his favour, and that I was left behind. Now, thought I, it is fulfilled which is written, "Two women shall be grinding together, the one shall be taken and the other left." Matt. xxiv. 41. I had much ado to forbear crying out, Undone! And afraid I was to knock any more: but when I looked up to what was written over the gate, I took courage. I also thought, that I must either knock again or die:† so I knocked, but I cannot tell how, for my spirit now struggled between life and death.

Christiana. Can you not tell how you knocked? I am sure your knocks were so earnest, that the very sound made me start: I thought I never heard such knocking in all my life; I thought you would come in by a violent hand, or take the kingdom by storm. Matt. xi. 12.

Mercy. Alas, to be in my case! who that so was, could have but done so? You saw that the door was shut upon me, and that there was a most cruel dog thereabout. Who, I say, that was so faint-hearted as I, would not have knocked with all their might? But pray, what said my lord unto my rudeness? Was he not angry with me?

Christiana. When he heard your lumbering noise, he gave a wonderful innocent smile: I believe what you did pleased him well, for he showed no sign to the contrary. But I marvel in my heart why he keeps such a dog: had I known that before, I should not have had heart enough to have ventured myself in this manner. But now we are in, we are in, and I am glad with all my heart.

Mercy. I will ask, if you please, next time he comes down, why he keeps such a filthy cur in his yard: I hope he will not take it amiss.

Do so, said the children, and persuade him to hang him; for we are afraid he will bite us when we go hence.

So at last he came down to them again, and Mercy fell to the ground on her face before him, and worshipped, and said, "Let my Lord accept the sacrifice of praise which I now offer unto him with the calves of my lips."

So he said unto her, "Peace be to thee; stand up." But she continued upon her face, and said, "Righteous art thou, O Lord, when I plead with thee, yet let me talk with thee of thy judgments," (Jer. xii. 1, 2;) wherefore dost thou keep so cruel a dog in thy yard, at the sight of which, such women and children as we, are ready to flee from the gate with fear?

He answered and said, That dog has another owner: he is also kept close in another man's ground, only my pilgrims hear his barking; he belongs to the castle which you see there at a distance, but can come up to the walls of this place. He has frightened many an honest pilgrim from *worse* to *better*, by the great voice of his roaring. Indeed, he that owneth him doth not keep him out of any good-will to me or mine, but with intent to keep the pilgrims from coming to me, and that they may be afraid to come and knock at this gate for entrance. Sometimes also he has broken out, and has worried some that I loved; but I take it all at present patiently. I also give my pilgrims timely help, so that they are not delivered up to his power to do them what his doggish nature would prompt him to. But what! my purchased one, I trow, hadst thou known never so much before-hand, thou wouldst not have been afraid of a dog. The beggars that go from door to door, will rather than they will lose a supposed alms, run the hazard of the bawling, barking, and biting too of a dog; and shall a dog in another man's yard, a dog whose barking I turn to the profit of pilgrims, keep any from coming to me? I deliver them from the lions, and "my darling from the power of the dog."

Then said Mercy, I confess my ignorance: I speak what I understand not: I acknowledge that thou doest all things well.

Then Christiana began to talk of their journey, and to inquire after the way. So he fed them, and washed their feet, and set them in the way of his steps, according as he had dealt with her husband before.

So I saw in my dream that they went on

* The devil often barks most at us, and brings his heaviest accusations against us, when mercy, peace, comfort, and salvation are nearest to us.

"Press on, nor fear to win the day,
Though earth and hell obstruct the way."

† Here is a blessed example of deep humility, and of holy boldness, excited by the divine word. Go, thou ruined sinner, and do likewise.

their way; and the weather was comfortable to them.

Then Christiana began to sing, saying—

"Bless'd be the day that I began
A pilgrim for to be;
And blessed also be that man
That thereunto mov'd me.

"'Tis true 'twas long ere I began
To seek to live forever:*
But now I run fast as I can;
'Tis better late than never.

"Our *tears* to *joy*, our *fears* to *faith*,
Are turned as we see;
That our beginning (as one saith)
Shows what our end will be."

CHAPTER III.

The Pilgrims are assaulted, but relieved—Are entertained at the Interpreter's House.

Now there was on the other side of the wall, that fenced in the way up which Christiana and her companions were to go, a garden, and that belonged to him, whose was that barking dog, of whom mention was made before. And some of the fruit trees that grew in the garden, shót their branches over the wall; and being mellow, they that found them did gather them up, and eat of them to their hurt. So Christiana's boys (as boys are apt to do) being pleased with the trees, and with the fruit that did hang thereon, did pluck them, and began to eat. Their mother did also chide them for so doing, but still the boys went on.†

"Well," said she, "my sons, you transgress; for that fruit is none of ours:" but she did not know that they did belong to the enemy: I'll warrant you, if she had, she would have been ready to die for fear. But that passed, and they went on their way. Now, by that they were gone about two bows' shot from the place that led them into the way, they espied two very ill-favoured ones coming down apace to meet them.‡ With that Christiana and Merey her friend covered themselves with their veils, and kept also on their journey: the children also went on before: so that at last they met together. Then they that came down to meet them, came just up to the women, as if they would embrace them; but Christiana said, "Stand back, or go peaceably as you should." Yet these two, as men that are deaf, regarded not Christiana's words, but began to lay hands upon them: at that Christiana waxed very wroth, and spurned at them with her feet. Merey also, as well as she could, did what she could to shift them. Christiana again said to them, "Stand back and be gone, for we have no money to lose, being pilgrims as you see, and such too as live upon the charity of our friends."

Then said one of the two men: We make no assault upon your money, but are come out to tell you, that if you will but grant one small request which we shall ask, we will make women of you for ever.

Now Christiana, imagining what they should mean, made answer again, "We will neither hear, nor regard, nor yield to what you shall ask. We are in haste, and cannot stay: our business is of life and death." So again she and her companions made a fresh essay to go past them; but they letted them in their way.

And they said, We intend no hurt to your lives; 'tis another thing we would have.

"Ay," quoth Christiana, "you would have us body and soul, for I know 'tis for that you are come; but we will die rather upon the spot, than to suffer ourselves to be brought into such snares as shall hazard our well-being hereafter." And with that they both shrieked out, and cried Murder! Murder! and so put themselves under those laws that are provided for the protection of women. Deut. xxii. 23, 27. But the men still made their approach upon them, with design to prevail against them. They therefore cried out again.‖

* Matt. xx. 16.

† What is the garden but the world? What is the fruit they here found? The lust of the flesh, the lust of the eye, and the pride of life. 1 John ii. 16.

‡ What are these ill-favoured ones? Such as you will be sure to meet with in your pilgrimage; some vile lusts, or cursed corruptions, which are suited to your carnal nature. These will attack you, strive to prevail against you, and overcome you. Mind how these pilgrims acted, and follow their example.

‖ Here we see that the most violent temptations to the greatest evil is not sin, if resisted and not com-

Now they being, as I said, not far from the gate, in at which they came, their voice was heard from where they were thither; wherefore some of the house came out, and knowing that it was Christiana's tongue, they made haste to her relief. But by that they were got within sight of them, the women were in a very great scuffle: the children also stood crying by. Then did he who came in for their relief call out to the ruffians, saying, "What is that thing you do? Would you make my Lord's people to transgress?" He also attempted to take them; but they did make their escape over the wall into the garden of the man to whom the great dog belonged: so the dog became their protector. This *Reliever* then came up to the women, and asked them how they did. So they answered, "We thank thy Prince, pretty well; only we have been somewhat affrighted: we thank thee also, that thou earnest in to our help, for otherwise we had been overcome."

So after a few more words, this *Reliever* said as followeth: I marvelled much, when you were entertained at the gate above, seeing ye knew that ye were but weak women, that you petitioned not the Lord for a conductor; then might you have avoided these troubles and dangers: he would have granted you one.*

Alas! said Christiana, we were so taken with our present blessing, that dangers to come were forgotten by us: besides, who could have thought, that so near the King's palace, there should have lurked such naughty ones? Indeed it had been well for us, had we asked our Lord for one; but since our Lord knew it would be for our profit, I wonder he sent not one along with us.†

Reliever. It is not always necessary to grant things not asked for, lest by so doing they become of little esteem: but when the want of a thing is felt, it then comes under, in the eyes of him that feels it, that estimate that properly is its due; and so consequently will be hereafter used. Had my Lord granted you a conductor, you would not, neither, so have bewailed that oversight of yours in not asking for one, as now you have occasion to do. So all things work for good, and tend to make you more wary.‡

Christiana. Shall we go back again to my Lord, and confess our folly and ask one?

Reliever. Your confession of your folly I will present him with: to go back again, you need not; for in all places where you shall come you will find no want at all; for at every of my Lord's lodgings, which he has prepared for the reception of his pilgrims, there is sufficient to furnish them against all attempts whatsoever. But as I said, "he will be inquired of by them, to do it for them." Ezek. xxxvi. 37. And it is a poor thing that is not worth asking for. When he had thus said, he went back to his place, and the pilgrims went on their way.

Then said Mercy, What a sudden blank is here! I made account we had been past all danger, and that we should never sorrow more.

Thy innocency, my sister, said Christiana to Mercy, may excuse thee much; but as for me, my fault is so much the greater, for that I saw this danger before I came out of the doors, and yet did not provide for it where provision might have been had. I am much to be blamed.‖

Then said Mercy, How knew you this before you came from home? Pray open to me this riddle.

Christiana. Why, I will tell you: Before I set foot out of doors, one night, as I lay in my bed, I had a dream about this: for methought I saw two men, as like these as ever the world they could look, stand at my bed's feet plotting how they might prevent my salvation. I will tell you their very words: they said, (it was when I was in my troubles,) "What shall we

plied with. Our Lord himself was tempted in all things like as we are, yet without sin. Therefore, ye followe 3 of him, don't be dejected and cast down, though you should be exercised with temptations to the blackest crimes, and the most heinous sins. Christ is faithful, and he will not suffer us to be tempted above that we are able; but will, with the temptation, also make a way to escape, that we may be able to bear it. 1 Cor. x. 13.

* Let this convince us of our backwardness to prayer, and make us attend to that Scripture, "Ye have not, because ye ask not." James iv. 2.

† It is well to value present blessings, to be joyful in them, and thankful for them; but it is wrong to forget our dangers and grow secure.

‡ What loving, what precious reasoning is this! With what tender affection does our Lord reprove! See how kindly it works upon a pilgrim's soul. Poor Christiana was going back to confess her folly, and make her request to her Lord. But she is forbidden, and encouraged and comforted to go on. Oh how does our Lord bear, and what pains does he take with us, poor awkward creatures, who are ever prone to act amiss! Let us ever think most lowly of ourselves, and most highly of him.

‖ Here is the display of a truly Christian spirit, in that open and ingenuous confession of her fault, taking all the blame upon herself, exaggerating it, and excusing Mercy.

do with this woman? for she cries out waking and sleeping for forgiveness: if she be suffered to go on as she begins, we shall lose her as we have lost her husband." This, you know, might have made me take heed, and have provided when provision might have been had.

Well, said Mercy, as by this neglect we have an occasion ministered unto us to behold our imperfections, so our Lord has taken occasion thereby, to make manifest the riches of his grace; for he, as we see, has followed us with unasked kindness, and has delivered us from their hands that were stronger than we, of his mere good pleasure.

Thus now, when they had talked away a little more time, they drew near to an house that stood in the way; which house was built for the relief of pilgrims, as you will find more fully related in the first part of the records of the Pilgrim's Progress. So they drew on toward the house, (the house of the Interpreter,) and when they came to the door, they heard a great talk in the house: then they gave ear, and heard, as they thought, Christiana mentioned by name. For you must know, that there went along, even before her, a talk of her and her children going on pilgrimage. And this was the more pleasing to them, because they had heard that she was Christian's wife, that woman who was some time ago so unwilling to hear of going on pilgrimage. Thus, therefore, they stood still, and heard the good people within commending her, who they little thought stood at the door. At last Christiana knocked as she had done at the gate before. Now, when she had knocked, there came to the door a young damsel, named Innocent, and opened the door, and looked, and behold two women were there.

Then said the damsel to them, "With whom would you speak in this place?"

Christiana answered, "We understand that this is a privileged place for those that are become pilgrims, and we now at this door are such: wherefore we pray that we may be partakers of that for which we at this time are come; for the day, as thou seest, is very far spent, and we are loth to-night to go any further."

Damsel. Pray what may I call your name, that I may tell it to my Lord within?

Christiana. My name is Christiana; I was the wife of that pilgrim that some years ago did travel this way; and these be his four children. This maiden is also my companion, and is going on pilgrimage too.

Then ran Innocent in, and said to those within, "Can you think who is at the door? There is Christiana, and her children, and her companion, all waiting for entertainment here!" Then they leaped for joy, and went and told their Master. So he came to the door, and looking upon her, he said, Art thou that Christiana whom Christian the good man left behind him, when he betook himself to a pilgrim's life?

Christiana. I am that woman that was so hard-hearted as to slight my husband's troubles, and that left him to go on his journey alone, and these are his four children; but now I also am come, for I am convinced that no way is right but this.*

Interpreter. Then is fulfilled that which is written of the man that said to his son, "Go work to-day in my vineyard; and he said to his father, I will not; but afterwards repented and went." Matt. xxi. 28, 29.

Then said Christiana, So be it; Amen. God make it a true saying upon me, and grant that I may be found at the last "of him in peace, without spot and blameless!"

Interpreter. But why standest thou at the door? Come in, thou daughter of Abraham: we were talking of thee but now, for tidings have come to us before, how thou art become a pilgrim. Come, children, come in: come, maiden, come. So he had them all into the house.

So when they were within, they were bidden to sit down and rest them; the which when they had done, those that attended upon the pilgrims in the house came into the room to see them. And one smiled, and another smiled, and they all smiled for joy that Christiana was become a pilgrim: they also looked upon the boys; they stroked them over their faces with their hands, in token of their kind reception of them: they also carried it lovingly to Mercy,

* Here see how the experience of true grace works in the heart, by keeping the subject of it low in their own eyes, and cutting off all self-exaltings. "I am that hard-hearted woman," &c. This ever dwelt uppermost in Christiana's heart. O soul, if thou truly knowest thyself, thou wilt ever be sinking into nothing, because a sinner before the Lord, and confessing thy vileness unto him, acknowledge if he had left thee to thyself, destruction must have been thy inevitable doom. And see how confident divine teaching makes us. Under its power and influence we can say with Christiana, "I am convinced that no way is right but this," even to be a pilgrim of the Lord, and a sojourner upon the earth.

and bid them all welcome into their Master's house.*

After a while, because supper was not ready, the Interpreter took them into his significant rooms, and showed them what Christian, Christiana's husband, had seen some time before. Here, therefore, they saw the man in the cage, the man and his dream, the man that cut his way through his enemies, and the picture of the greatest of all; together with the rest of those things that were then so profitable to Christian.

This done, and after those things had been somewhat digested by Christiana and her company, the Interpreter takes them apart again, and has them first into a room, where was a man that could look no way but downwards, with a muck-rake in his hand: there stood also one over his head with a celestial crown in his hand, and proffered him that crown for his muck-rake; but the man did neither look up nor regard, but raked to himself the straws, the small sticks, and dust of the floor.

Then said Christiana, I persuade myself that I know somewhat the meaning of this; for this is the figure of a man in this world: is it not, good sir?

Thou hast said right, said he, and his muck-rake doth show his carnal mind. And whereas thou seest him rather give heed to rake up straws and sticks, and the dust of the floor, than do what he says that calls to him from above, with the celestial crown in his hand; it is to show that heaven is but as a fable to some, and that things here are counted the only things substantial. Now whereas it was also showed thee, that the man could look no way but downwards, it is to let thee know, that earthly things, when they are with power upon men's minds, quite carry their hearts away from God.

Then said Christiana, Oh! deliver me from this muck-rake!

That prayer, said the Interpreter, has lain by till it is almost rusty: "Give me not riches," is scarce the prayer of one of ten thousand. Prov. xxx. 8. Straws, and sticks, and dust, with most, are the things now looked after.

With that Mercy and Christiana wept, and said, "It is, alas! too true." †

When the Interpreter had showed them this, he had them into the very best room in the house, (a very brave room it was:) so he bid them look round about, and see if they could find any thing profitable there. Then they looked round and round; for there was nothing to be seen but a very great spider on the wall: and that they overlooked.

Then said Mercy, Sir, I see nothing: but Christiana held her peace.

But said the Interpreter, "Look again:" she therefore looked again, and said, "Here is not any thing but an ugly spider, who hangs by her hands upon the wall."

"Then," said he, "is there but one spider in all this spacious room?" Then the water stood in Christiana's eyes, for she was a woman quick of apprehension: and she said, "Yes, Lord, there is more here than one: yea, and spiders whose venom is far more destructive than that which is in her." The Interpreter then looked pleasantly on her, and said, "Thou hast said the truth." This made Mercy blush, and the boys to cover their faces; for they all began now to understand the riddle.‡

Then said the Interpreter again, "The spider

* Here is joy indeed, which strangers to the love of Christ intermeddle not with. Believer, did you never partake of this pleasing, this delightful sensation, on seeing other poor sinners, like thyself, called to know Jesus and follow him? Surely this is the joy of heaven: and if thou hast this joy, thou hast the love that reigns in heaven. Oh for a spread and increase of this spirit among Christians of all denominations!

† The emblematical instruction at the Interpreter's house, in the former part, was so important and comprehensive, that no other selection equally interesting could be expected: some valuable hints, however, are here adduced. The first emblem is very plain, and so apposite, that it is a wonder any person should read it, without lifting up a prayer to the Lord, and saying, "Oh! deliver me from this muck-rake!" Yet alas, it is to be feared, such prayers are still little used, even by professors of the Gospel; at least they are contradicted by the habitual conduct of numbers among them, and this should very properly lead us to weep over others, and tremble over ourselves. Reader, didst thou, like these pious pilgrims, never shed a generous tear for thy base and disingenuous conduct towards thy Lord, in preferring the sticks and straws of this world to the unsearchable riches of Christ, and the salvation of thy immortal soul?

‡ The author did not mean by the emblem of the spider that the sinner might confidently assure himself of salvation, by the blood of Christ, while he continued full of the poison of sin, without experiencing and evidencing any change; but only that no consciousness of actual guilt and inward pollution need discourage any one from applying to Christ, and fleeing for refuge, "to lay hold on the hope set before them," that thus the sincere soul may be delivered from condemnation, cleansed fully from pollution, and so made meet for those blessed mansions into which no unclean thing can find admission.

taketh hold with her hands, (as you see,) and is in kings' palaees." And wherefore is this recorded, but to show you, that how full of the venom of sin soever you be, yet you may, by the hand of faith, lay hold of, and dwell in, the best room that belongs to the King's house above!

I thought, said Christiana, of something of this; but I could not imagine it all. I thought that we were like spiders, and that we looked like ugly creatures, in what fine rooms soever we were; but that by this spider, this venomous and ill-favoured creature, we were to learn how to aet faith, that eame not into my thoughts. She worketh with hands, and, as I see, dwells in the best room in the house. God has made nothing in vain.

Then they seemed all to be glad; but the water stood in their eyes: yet they looked one upon another, and also bowed before the Interpreter.

He had them then into another room, where was a hen and ehiekens, and bid them observe a while. So one of the ehiekens went to the trough to drink, and every time she drank she lifted up her head and her eyes towards heaven. "See," said he, "what this little ehick doeth, and learn of her to acknowledge whenee your mereies eome, by reeeiving them with looking up. Yet again," said he, "observe and look:" so they gave heed, and pereeived that the hen did walk in a fourfold method towards her ehickens: 1. She had a *common call;* that she had all the day long. 2. She had a *special call;* and that she had but sometimes. 3. She had a *brooding note.* And, 4. She had an *outcry.* Matt. xxiii. 37.

Now, said he, eompare this hen to your King, and these ehiekens to his obedient ones. For, answerable to her, himself has his methods, whieh he walketh in towards his people: by his eommon call he gives nothing; by his speeial eall he always has something to give; he has also a brooding voice for them that are under his wing; and he has an outcry, to give the alarm when he seeth the enemy come. I ehoose, my darlings, to lead you into the room where sueh things are, beeause you are weaker, and they are easy for you.*

"And, sir," said Christiana, "pray let us see some more." So he had them into the slaughter-house, where was a butcher killing a sheep: and behold, the sheep was quiet, and took her death patiently. "Then," said the Interpreter, "you must learn of this sheep to suffer, and to put up with wrongs without murmurings and eomplaints. Behold how quietly she takes her death, and, without objecting, she suffereth her skin to be pulled over her ears. Your King doth eall you his sheep." †

After this he led them into his garden, where was great variety of flowers: and he said, "Do you see all these?" So Christiana said, "Yes." Then said he again, "Behold the flowers are divers in stature, in quality, and eolour, and smell and virtue: and some are better than some; also where the gardener hath set them, there they stand, and quarrel not one with another." ‡

Again, he had them into his field, which he had sown with wheat and eorn: but, when they beheld, the tops of all were cut off, only

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* Our Lord hath, in immense condescension, employed this emblem, to represent his tender love to sinners, for whom he bare the storm of wrath himself, that by flying to him, they might be safe and happy under the shadow of his wing. Matt. xiii. 37. The *common call* signifies the general invitations of the Gospel, which should be addressed without restriction to every creature within the sound thereof: "preach this my Gospel to every creature:" "as many as yo find bid to the marriage." In proportion as sinners obey what Mr. Bunyan termed a *common call*, so shall they feel what he styles a *special call;* when God bestows the graee, peace, and pardon of the Gospel of Christ upon those who believe with an heart unto righteousness. The *brooding note* is when he gathers them under his wings, warms their hearts with the comforts of his love, nourishes their souls with close fellowship with himself, and refreshes their spirits with the overflowings of joy in the Holy Ghost. "In the shadow of thy wings will I rejoice," says David. Ps. lxii. 7. "I sat under his shadow with great delight, and his fruit was sweet unto my taste." Song ii. 3. Oh for more of these precious, brooding notes, to be gathered under the wings of our Immanuel! But be our frames and experiences what they may, still we are ever in danger; for our enemies surround us on every side. Therefore our Lord has an *outcry;* he gives the alarm, calls upon us, and warns us of danger. Why? that we should flee to him, and run into him. For "the name of the Lord is a strong tower: the righteous runneth into it, and is safe." Prov. xviii. 10.

† Were we as sheep going astray? Are we now returned to thee, O Christ, the great Shepherd and Bishop of our souls? Lord, give us more and more of thy meek and lowly spirit!

‡ Christ's church is his garden; believers are planted in it by the power of his graee, and they shall soon be transplanted into his kingdom of glory. Though there may be little non-essential differences of judgment, yet why should they fall out? Oh for more love and peace from Jesus, and then there will be more among each other.

the straw remained. He said again, "This ground was dunged, and ploughed, and sowed; but what shall we do with the crop?" Then said Christiana, "Burn some, and make muck of the rest." Then said the Interpreter again, "Fruit, you see, is that thing you look for, and for want of that you condemn it to the fire, and to be trodden under foot of men: beware that in this you condemn not yourselves." *

Then, as they were coming in from abroad, they espied a robin with a great spider in his mouth; so the Interpreter said, "Look here." So they looked, and Mercy wondered; but Christiana said, "What a disparagement it is to such a little pretty bird as the robin redbreast is! he being also a bird above many, that loveth to maintain a kind of sociableness with men: I had thought they had lived upon crumbs of bread, or upon other such harmless matter: I like him worse than I did."

The Interpreter then replied, This robin is an emblem, very apt to set forth some professors by; for to sight they are, as this robin, pretty of note, colour, and carriage; they seem also to have a very great love for professors that are sincere; and above all other to desire to associate with them, and to be in their company; as if they could live upon the good man's crumbs. They pretend also, that therefore it is that they frequent the house of the godly, and the appointments of the Lord: but when they are by themselves, as the robin, they can catch and gobble up *spiders*, they can change their diet, drink and swallow down sin like water.†

So when they were come again into the house, because supper as yet was not ready, Christiana again desired that the Interpreter would either show or tell some other things that are profitable.

Then the Interpreter began, and said: The fatter the sow is, the more she desires the mire; the fatter the ox is, the more gamesomely he goes to the slaughter, and the more healthy the lustful man is, the more prone is he unto evil.

There is a desire in women to go neat and fine, and it is a comely thing to be adorned with that which in God's sight is of great price.

'Tis easier watching a night or two, than to sit up a whole year together: so 'tis easier for one to begin to profess well, than to hold out as he should to the end.

Every shipmaster, when in a storm, will willingly cast that overboard that is of the smallest value in the vessel; but who will throw the best out first? None but he that feareth not God.

One leak will sink a ship; and one sin will destroy a sinner.

He that forgets his friend is ungrateful unto him: but he that forgets his Saviour is unmerciful to himself.

He that lives in sin, and looks for happiness hereafter, is like him that soweth cockle, and thinks to fill his barn with wheat and barley.

If a man would live well, let him fetch his last day to him, and make it always his company-keeper.

Whispering and change of thoughts prove that sin is in the world.

If this world, which God sets light by, is counted a thing of that worth with men, what is heaven, that God commendeth it?

If the life that is attended with so many troubles, is so loth to be let go by us, what is the life above?

Every body will cry up the goodness of men; but who is there that is, as he should be, affected with the goodness of God?

We seldom set down to meat but we eat and leave: so there is in Jesus Christ more merit and righteousness than the whole world has need of.

When the Interpreter was done, he takes them out into his garden again, and had them to a tree, whose inside was all rotten and gone, and yet it grew and had leaves. Then said Mercy, "What means this?" "This tree," said he, "whose outside is fair, and whose inside is rotten, is it, which may be compared to them that are in the garden of

* A precious caution. See to it, Christian, that you avoid those things which cause deadness and untruitfulness, and follow those things which tend to quicken and make your souls fruitful in good works, to the glory of God.

† Reader, a very striking emblem this, and most pertinently applied: and if your soul is sincere, it will cause a holy fear, create a godly jealousy, put you upon self-examining, and make you sigh out in some such words as David: "Search me, O God, and know my heart; try me, and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting." Ps. cxxxix. 23, 24. Oh what will it avail in a dying hour, or in the judgment-day, that we have worn the mark of profession, and seemed to man what we were not in heart and reality of life before God? From all self-deceiving, good Lord, deliver us! for we are naturally prone to it.

God; who with their mouths speak high in behalf of God, but in deed will do nothing for him; whose leaves are fair, but their heart good for nothing but to be tinder for the devil's tinder-box."

Now supper was ready, the table spread, and all things set on board; so they sat down and did eat, when one had given thanks. And the Interpreter did usually entertain those that lodged with him, with music at meals: so the minstrels played. There was also one that did sing, and a very fine voice he had. His song was this—

"The Lord is only my support,
And he that doth me feed;
How can I then want any thing
Whereof I stand in need?"

When the song and music were ended, the Interpreter asked Christiana, What it was that at first did move her thus to betake herself to a pilgrim's life? Christiana answered: First, the loss of my husband came into my mind, at which I was heartily grieved; but all that was but natural affection. Then, after that, came the troubles and pilgrimage of my husband into mind, and also how like a churl I had carried it to him as to that. So guilt took hold of my mind, and would have drawn me into the pond; but that opportunely I had a dream of the well-being of my husband, and a letter sent me by the King of that country where my husband dwells, to come to him. The dream and the letter together so wrought upon my mind, that they forced me to this way.

Interpreter. But met you with no opposition before you set out of doors?

Christiana. Yes, a neighbour of mine, one Mrs. Timorous, (she was kin to him that would have persuaded my husband to go back, for fear of the lions,) she also befooled me * for, as she called it, my intended desperate adventure; she also urged what she could to dishearten me from it; the hardships and troubles that my husband met with in the way: but all this I got over pretty well. But a dream that I had of two ill-looking ones, that I thought did plot how to make me miscarry in my journey, that hath troubled me: yea, it still runs in my mind, and makes me afraid of every one that I meet, lest they should meet me to do me a mischief, and to turn me out of my way. Yea, I may tell my Lord, though I would not have every body know it, that between this and the gate by which we got into the way, we were both so sorely assaulted, that we were made to cry out *murder;* and the two that made this assault upon us were like the two that I saw in my dream.

Then said the Interpreter, "Thy beginning is good, thy latter end shall greatly increase." So he addressed him to Mercy, and said unto her, "And what moved thee to come hither, sweetheart?"

Then Mercy blushed and trembled, and for a while continued silent.

Then said he, Be not afraid, only believe and speak thy mind.

Then she began and said, Truly, sir, my want of experience is that which makes me covet to be in silence, and that also that filleth me with fears of coming short at last. I cannot tell of visions and dreams, as my friend Christiana can; nor know I what it is to mourn for my refusing of the counsel of those that were good relations.†

Interpreter. What was it then, dear heart, that hath prevailed with thee to do as thou hast done?

Mercy. Why, when our friend here was packing up to be gone from our town, I and another went accidentally to see her. So we knocked at the door, and went in. When we were within, and seeing what she was doing, we asked her what she meant? She said, she was sent for to go to her husband, and then she up and told us how she had seen him in a dream, dwelling in a curious place, among immortals, wearing a crown, playing upon a harp, eating and drinking at his Prince's table, and singing praises to him for the bringing him thither,

* Ah, Mrs. Timorous! How many professed pilgrims hast thou befooled and turned back! How often does she attack and affright many real pilgrims! Oh may we say to every incitement to self-complacency in our Lord's words, "Get thee behind me, Satan; thou savourest not the things that be of God, but those that be of men." Matt. xvi. 23.

† A very simple and artless confession. The Lord works very differently upon the hearts of sinners, but always to one and the same end—namely, to cause us to prize Christ, his salvation, and his ways, and to abhor ourselves, the paths of sin, and to cast off all self-righteous hopes. If this is effected in thy heart, reader, no matter whether thou canst tell of visions and dreams, and talk high of experiences. Many are, and have been deceived by these things, and come to nothing. But where the soul is rooted and grounded in the knowledge of precious Christ, and love to his ways, though there may be many fears, yet this is an indubitable proof of a real and sincere pilgrim.

&c. Now methought while she was telling these things unto us, my heart burned within me. And I said in my heart, If this be true, I will leave my father and my mother, and the land of my nativity, and will, if I may, go along with Christiana.

So I asked her further of the truth of these things, and if she would let me go with her; for I saw now, that there was no dwelling, but with the danger of ruin, any longer in our town. But yet I came away with a heavy heart; not for that I was unwilling to come away, but for that so many of my relations were left behind. And I am come with all my heart, and will, if I may, go with Christiana to her husband and his King.

Interpreter. Thy setting out is good, for thou hast given credit to the truth;* thou art a Ruth, who did, for the love she bare to Naomi, and to the Lord her God, leave father and mother, and the land of her nativity, to come out and go with a people that she knew not before. "The Lord recompense thy work, and a full reward be given thee of the Lord God of Israel, under whose wings thou art come to trust." Ruth ii. 11, 12.

Now supper was ended, and preparation was made for bed; the women were laid singly alone, and the boys by themselves. Now when Mercy was in bed, she could not sleep for joy, for that now her doubts of missing at last were removed farther from her than ever they were before. So she lay blessing and praising God, who had such favour for her.†

CHAPTER IV.

The Pilgrims, conducted by Great-heart, proceed on their journey.

In the morning they arose with the sun, and prepared themselves for their departure; but the Interpreter would have them tarry awhile, "for (said he) you must *orderly* go from hence." Then said he to the damsel that first opened unto them, "Take them and have them into the garden to the *bath*, and there wash them and make them clean from the soil which they have gathered by travelling." Then Innocent the damsel took them, and led them into the garden, and brought them to the bath; so she told them that there they must wash and be clean, for so her Master would have the women to do that called at his house as they were going on pilgrimage. Then they went in and washed, yea, they and the boys and all; and they came out of that bath not only sweet and clean, but also much enlivened and strengthened in their joints. So when they came in, they looked fairer a deal than when they went out to the washing.‡

When they were returned out of the garden from the bath, the Interpreter took them, and

* "Thou hast given credit to the truth." What is this but faith; the faith of the operation of God? But some may ask what is justifying, saving faith: nothing more than a belief of the truth? If so, the very devils believe; yea, more, they tremble also. True: but mind how Mercy's faith wrought by her works. True, she did not tremble, like a devil, without hope, but she fled for refuge to the hope set before her in the Gospel. She fled from sin, from the city of Destruction, to Christ for salvation. Though she had not the *joy* of faith, yet she followed on to know the Lord, walking in his ways, and hoping for comfort from the Lord in his due time. Oh how are many poor pilgrims' hearts dejected and distressed about the faith of the Gospel, by the strange, perplexing, unscriptural definitions which have been given of it! whereas faith is the most simple thing in the world; it is the belief of the truth as it is in Jesus, that we are lost sinners in ourselves, and that there is salvation for us in him. Where this is believed in the heart, it causes a sinner to become a pilgrim; believing the exceeding sinfulness of sin, the perfect purity of God's law, his own ruined state, the preciousness of Christ, the glory of his salvation, the necessity of holiness, and the hope of glory; this faith will influence the conduct, bring love into the heart, and cause the soul to persevere looking to Jesus, the author and finisher of our faith. O reader, if thou hast a grain of this precious faith in thy heart, bless Jesus for it, and go on thy way rejoicing.

† Here now is the comfort of faith. As by constant exercise of our faith, it grows strong, so it expels our doubts, enlivens our hearts, and sets our souls a blessing and praising our Immanuel. This prayer, "Lord, increase our faith!" is ever needful for God's glory and our soul's comfort.

‡ There are no pilgrims but daily need to have recourse to this bath. What may we understand by it? The blood of Jesus which cleanses us from all sin. 1 John i. 7. Christ is the fountain opened for sin and for uncleanness. Zech. xiii. 1. Christ is the soul's only bath. The Holy Spirit, the Sanctifier, leads us to the blood of the Lamb. The Spirit bears witness to this blood, and purifies and comforts by the application of this blood only.

looked upon them, and said unto them, "Fair as the moon." Then he called for the seal wherewith they used to be sealed that were washed in his bath. So the seal was brought, and he set his mark upon them, that they might be known in the places whither they were yet to go. Now the seal was the contents and sum of the passover which the children of Israel did eat when they came out of the land of Egypt, (Ex. xiii. 8, 10;) and the mark was set between their eyes. This seal greatly added to their beauty, for it was an ornament to their faces; it also added to their gravity, and made their countenances more like those of angels.*

Then said the Interpreter again to the damsel that waited upon the women, "Go into the vestry, and fetch out garments for these people." So she went and fetched out white raiment, and laid it down before him: so he commanded them to put it on:† it was "fine linen, white and clean." When the women were thus adorned, they seemed to be a terror one to the other; for that they could not see that glory, each one in herself, which they could see in each other. Now therefore they began to esteem each other better than themselves: "For you are fairer than I am," said one; and "You are more comely than I am," said another. The children also stood amazed, to see into what fashion they were brought.

The Interpreter then called for a man-servant of his, one Great-heart,‡ and bid him take a sword, and helmet, and shield; "And take these my daughters (said he,) conduct them to the house called Beautiful, at which place they will rest next." So he took his weapons, and went before them; and the Interpreter said, "God speed." Those also that belonged to the family sent them away with many a good wish. So they went on their way, and sang—

"This place has been our second stage,
Here we have heard and seen
Those good things, that from age to age
To others hid have been.
The dunghill-raker, spider, hen,
The chicken too, to me
Have taught a lesson; let me then
Conformed to it be.

The butcher, garden, and the field,
The robin and his bait,
Also the rotten tree, do yield
Me argument of weight,
To move me for to watch and pray,
To strive to be sincere:
To take my cross up day by day,
And serve the Lord with fear."

Now I saw in my dream that those went on, and Great-heart before them; so they went and came to the place where Christian's burden fell off his back, and tumbled into a sepulchre. Here then they made a pause. Here also they blessed God. Now, said Christiana, it comes to my mind what was said to us at that gate, to wit, that we should have pardon by *word* and *deed;* by *word*, that is, by the promise; by *deed*, to wit, in the way it was obtained. What the promise is, of that I know something: but what it is to have pardon by *deed*, or in the way that it was obtained, Mr. Great-heart, I suppose you know, which, if you please, let us hear you discourse thereof.

Great-heart. Pardon by the deed done, is pardon obtained by some one, for another that hath need thereof; not by the person pardoned, but in "the way (saith another) in which I have obtained it." So then, (to speak to the question more at large,) the pardon that you and Merey, and these boys, have attained by another; to wit, by him that led you in at that gate; and he hath obtained it in this double way: he hath performed righteousness to cover you, and spilt blood to wash you in.‖

Christiana. But if he parts with his righteousness to us, what will he have for himself?

Great-heart. He hath more righteousness

* This means the sealing of the Spirit. Eph. iv. 30. Oh this is blessed sealing! None know the comfort and joy of it but those who have experienced it. It confirms our faith, establishes our hope, and inflames our affections to God the Father, for his love, to God the Son, for his gracious atonement and righteousness, and to God the Spirit for his enlightening mercy, regenerating grace, quickening, sanctifying, testifying and assuring influences, whereby we know that we are the children of God, for "the Spirit itself beareth witness with our spirits that we are the children of God." Rom. viii. 16. Therefore grieve not the Holy Spirit.

† Mind, they are commanded to put it on. Though God imparts the righteousness of his beloved Son to sinners, yet it is received and put on by faith. Hence it is called the righteousness of God, (2 Cor. v. 21;) and the righteousness of faith. Rom. x. 6.

‡ *Great-heart* may represent the stated pastoral care of a vigilant minister, who is strong in the faith, and courageous in the cause of God. How thankful should we be for a pure ministry, and carefully improve all the blessings consequent thereupon!

‖ This, this is the comfort, joy, and glorifying of a pilgrim's heart. Hath Jesus performed righteousness to cover us, and spilt blood to wash us? Have we faith in him? Oh how ought we to love him, glory in him, rejoice in him, and study to glorify him in every step of our pilgrimage!

than you have need of, or than he needeth himself.

Christiana. Pray make that appear.

Great-heart. With all my heart: but first I must premise, that he, of whom we are now about to speak, is one that has not his fellow. He has two natures in one person, plain to be distinguished, impossible to be divided. Unto each of these natures a righteousness belongeth, and each righteousness is essential to that nature. So that one may as easily cause the natures to be extinct, as to separate its justice or righteousness from it. Of *these* righteousnesses, therefore, we are not made partakers, so that they, or any of them, should be put upon us, that we might be made just, and live thereby. Besides these, there is a righteousness which this Person has, as these two natures are joined in one. And this is not the righteousness of the Godhead, as distinguished from the manhood; nor the righteousness of the manhood, as distinguished from the Godhead; but a righteousness which standeth in the union of both natures, and may properly be called the righteousness that is essential to his being prepared of God to the capacity of the mediatory office, which he was entrusted with. If he parts with his first righteousness, he parts with his Godhead: if he parts with his second righteousness, he parts with the purity of his manhood: if he parts with his third, he parts with that perfection which capacitates him to the office of mediation. He has therefore another righteousness, which standeth in performance, or obedience to a revealed will: and that is what he puts upon sinners, and that by which their sins are covered. Wherefore he saith, "As by one man's disobedience, many were made sinners, so by the obedience of one, shall many be made righteous." * Rom. v. 19.

Christiana. But are the other righteousnesses of no use to us?

Great-heart. Yes: for though they are essential to his natures and office, and cannot be communicated unto another, yet it is by virtue of them that the righteousness that justifies is for that purpose efficacious. The righteousness of his Godhead gives virtue to his obedience; the righteousness of his manhood giveth capability to his obedience to justify: and the righteousness that standeth in the union of these two natures to his office giveth authority to that righteousness to do the work for which it was ordained.

So then here is a righteousness that Christ, as God, has no need of; for he is God without it: here is a righteousness that Christ, as man, has no need of to make him so, for he is perfect man without it: again, here is a righteousness that Christ, as God-man, has no need of, for he is perfectly so without it. Here then is a righteousness that Christ, as God, and as God-man, has no need of, with reference to himself, and therefore he can spare it; a justifying righteousness, that he for himself wanteth not, and therefore giveth it away. Hence it is called "the gift of righteousness." Rom. v. 17. This righteousness, since Christ Jesus the Lord has made himself under the law, must be given away; for the law doth not only bind him that is under it to do justly, but to use charity. Wherefore he must, or ought by the law, if he hath two coats, to give one to him that hath none. Now our Lord indeed hath two coats, one for himself, and one to spare: wherefore he freely bestows one upon those that have none. And thus, Christiana and Mercy, and the rest of you that are here, doth your pardon come by *deed* or by the work of another man? Your Lord Christ is he that worked, and hath given away what he wrought for, to the next poor beggar he meets.

But again, in order to pardon by deed, there must something be paid to God as a price, as well as something prepared to cover us withal. Sin has delivered us up to the just curse of a righteous law; now from this curse we must be justified by way of redemption, a price being paid for the harms we have done; and this is by the blood of your Lord, who came and stood in your place and stead, and died your death for your transgressions. Thus has he ransomed you from your transgressions by blood, and covered your polluted and deformed souls with righteousness, (Rom. viii. 34; Gal. iii. 13;) for the sake of which, God passeth by you, and will not hurt you, when he comes to judge the world.†

* Here Mr. Bunyan gives a very clear and distinct account of that righteousness of Christ, as mediator, which he wrought out by his perfect obedience to the law of God, for and in behalf of all believers: and which righteousness is imparted to them by God the Father, through faith and in this righteousness: believers in Christ are made perfectly righteous before God. Of this righteousness, therefore, they glory, and their souls make their boast of it, saying, In the Lord Jehovah Jesus, have I righteousness. Isa. xiv. 24.

† Thus we see what God hath joined together, the life and death, the atonement and righteousness of his beloved Son, for the salvation of our souls. Both enter into the essence of the faith of the Gospel.

Christiana. This is brave: now I see that there was something to be learned by our being pardoned by *word* and *deed.* Good Mercy, let us labour to keep this in mind; and, my children, do you remember it also. But, sir, was not this it that made my good Christian's burden fall from off his shoulder, and that made him give three leaps for joy?

Great-heart. Yes, it was the belief of this that cut off those strings that could not be cut by other means; and it was to give him a proof of the virtue of this, that he was suffered to carry his burden to the cross.

Christiana. I thought so; for though my heart was lightful and joyous before, yet it is ten times more lightsome and joyous now. And I am persuaded by what I have felt, (though I have felt but little as yet,) that if the most burdened man in the world was here, and did see and believe as I now do, it would make his heart the more merry and blithe.

Great-heart. There is not only one comfort, and the ease of a burden brought to us, by the sight and consideration of these, but an endeared affection begot to us by it; for who can (if he does but once think that pardon comes not only by promise, but thus) but be affected with the way and means of redemption, and so with the man that hath wrought it for him?*

Christiana. True: methinks it makes my heart bleed to think that he should bleed for me. Oh! thou loving One! Oh! thou blessed One! Thou deservest to have me; thou hast bought me; thou deservest to have me all; thou hast paid for me ten thousand times more than I am worth! No marvel that this made the water stand in my husband's eyes, and that it made him trudge so nimbly on; I am persuaded he wished me with him; but, vile wretch that I was! I let him come all alone. O Mercy, that thy father and mother were here! yea, and Mrs. Timorous also; nay, I wish now with all my heart that here was Madam Wanton too. Surely, surely their hearts would be affected; nor could the fear of the one, nor the powerful lusts of the other, prevail with them to go home again, and refuse to become good pilgrims.†

Great-heart. You speak now in the warmth of your affections: will it, think you, be always thus with you? Besides, this is not communicated to every one, nor to every one that did see your Jesus bleed. There were that stood by and that saw the blood run from his heart to the ground, and yet were so far off this, that, instead of lamenting, they laughed at him; and instead of becoming his disciples, did harden their hearts against him. So that all that you have, my daughters, you have by peculiar impression, made by a divine contemplating upon what I have spoken to you. Remember that it was told you that the hen, by her common call, gives no meat to her chickens. This you have therefore by a special grace. ‡

Now I saw still in my dream that they went on until they were come to the place that Simple, and Sloth, and Presumption, lay and slept in, when Christian went by on pilgrimage: and behold they were hanged up in irons a little way off on the other side.

Then said Mercy to him that was their guide and conductor, "What are these three men? and for what are they hanged there?"

Great-heart. These three men were men of bad qualities; they had no mind to be pilgrims themselves, and whomsoever they could they hindered: they were for sloth and folly themselves, and whomsoever they could per-

Let us beware never to separate them in our views. We want both his blood to atone for our sins, and his righteousness to be imparted to our souls.

* Come hither, ye sons of the sorceress, who make sport of holy raptures and heavenly ecstacy, begotten in the soul by the knowledge of redemption in the blood of Christ, the forgiveness of our sins. Laugh on till ye howl in destruction for despising salvation by the blood of the Lamb.

† O brave Christians! See what it is to have one's heart inflamed with a sense of the love of Christ. Here observe two things: 1st. That when the affections are thus powerfully carried out, it is no uncommon thing to believe that all may thus come to a saving knowledge of the truth! 2dly. Beware of thinking slightly of having the affections thus divinely inflamed. Many poor, dry, formal professors are content with the cold light of the moon, without the genial warmth of the sun; with clear notions of truth in their heads, without their hearts being warmed and their affections carried out by the powerful influences of the love of Jesus, who says, "Ask, and you shall receive, that your joy may be full." John xvi. 24.

‡ Mind how tenderly Great-heart deals with Christiana. He does not attempt to damp her joy and throw cold water upon the fire of her affections, but gently insinuates—1st. The peculiar frame of mind she speaks from. 2dly. By a gentle hint, suggests, that her indulgences were of a peculiar nature, bestowed upon the faithful in Christ only. And that therefore amidst all her joyful feelings, she should know to whom she was indebted for them, and give all the glory to the God of all grace.

suade, they made so too: and withal taught them to presume that they should do well at last. They were asleep when Christian went by, and now you go by they are hanged.*

Mercy. But could they persuade any one to be of their opinion?

Great-heart. Yes, they turned several out of the way. There was Slow-pace, they persuaded to do as they. They also prevailed with one Short-wind, with one No-heart, with one Linger-after-lust, and with one Sleepy-head, and with a young woman, her name was Dull, to turn out of the way and become as they. Besides, they brought up an ill report of your Lord, persuading others that he was a hard task-master. They also brought up an evil report of the good land, saying it was not half so good as some pretending it was. They also began to vilify his servants and to count the best of them meddlesome, troublesome busy-bodies: further, they would call the bread of God, husks; the comforts of his children, fancies; the travail and labour of pilgrims, things to no purpose.†

Nay, said Christiana, if they were such, they should never be bewailed by me: they have but what they deserve; and I think it well that they stand so near the highway, that others may see and take warning. But had it not been well if their crimes had been engraven on some pillar of iron or brass, and left here where they did their mischiefs, for a caution to other bad men?

Great-heart. So it is, as you may well perceive, if you will go a little to the wall.

Mercy. No, no; let them hang, and their names rot, and their crimes live for ever against them: I think it is a high favour that they are hanged before we came hither; who knows else what they might have done to such poor women as we are? Then she turned it into a song, saying—

"Now then, you three, hang there, and be a sign
To all that shall against the truth combine.
And let him that comes after fear this end,
If unto pilgrims he is not a friend.
And thou, my soul, of all such men beware,
That unto holiness opposers are."

CHAPTER V.

The Pilgrims ascend the hill Difficulty, pass the Lions, and arrive at the house Beautiful.

Thus they went on till they came to the foot of the hill Difficulty, where again their good friend Mr. Great-heart took an occasion to tell them what happened there when Christian himself went by. So he had them first to the spring: Lo, saith he, this is the spring that Christian drank of before he went up this hill; and then it was clear and good, but now it is dirty with the feet of some that are not desirous that pilgrims here should quench their thirst. Ezek. xxxiv. 18. Thereat Mercy said, And why so envious, trow? But, said the guide, it will do, if taken up and put into a vessel that is sweet and good; for then the dirt will sink to the bottom, and the water come out by itself more clear. Thus therefore Christian and her companions were compelled to do. They took it up, and put it into an earthen pot, and so let it stand till the dirt had gone to the bottom, and then they drank thereof. ‡

Next he showed them the two by-ways that were at the foot of the hill, where Formality

* God, as it were, gibbets some professors, and causes their names and characters to be publicly exhibited, as a terror to others.

† Let us consider the characters of these three professors—1st. Here is *Simple*, who, as Solomon says, believeth every word, (Prov. xiv. 15;) a foolish, credulous professor, who is easily led away and beguiled by smooth words and fair pretences of others; ever learning, but never coming to the knowledge of the truth, so as to believe it, love it, and be established on it: hence liable to be carried away by every wind of doctrine. 2d. *Sloth*, a quiet, easy professor, who never disturbs any one by his diligence in the word of God, nor his zeal for the truths and glory of God. Hence all men speak well of him; but Christ denounces a woe against all such. Luke vi. 6. 3dly. *Presumption*, one who presumes to find favour with God, in a way which his word does not promise, or expects salvation at the end, without the means prescribed by God for attaining it. Oh beware of these three sorts of professors, for they turn many aside. Real Christians are in danger of being seduced by them, if not of total destruction through their means.

‡ This represents to us, that some preachers, as the prophet says, foul the water with their feet, (Ezek. xxxiv. 18;) that is, though they preach somewhat about Christ, and salvation by him, yet they so clog, mire, and pollute the stream of free grace, with prerequisites, that a poor, thirsty soul cannot drink the water, nor allay his thirst with it; but is forced to let it stand, till these gross dregs sink to the bottom.

and Hypocrisy lost themselves. And, said he, these are dangerous paths: two were here east away when Christian came by. And although you see these two ways are since stopped up with chains, posts, and a ditch, yet they are they which will choose to adventure here, rather than take the pains to go up this hill.

Christiana. "The way of transgressors is hard," (Prov. xiii. 15;) it is a wonder that they can get into these ways without danger of breaking their necks.

Great-heart They will venture; yea, if at any time any of the King's servants do happen to see them and doth call upon them, and tell them that they are in the wrong ways, and do bid them beware of the danger, then they railingly return them answer, and say, "As for the word that thou hast spoken unto us in the name of the King, we will not hearken unto thee; but we will certainly do whatsoever thing goeth out of our mouths." Jer. xliv. 16, 17. Nay, if you look a little further, you shall see that these ways are made cautionary enough, not only by these posts and ditch and chain, but also by being hedged up; yet they will choose to go there.*

Christiana. They are idle; they love not to take pains; uphill way is unpleasant to them. So it is fulfilled unto them as it is written, "The way of the slothful man is an hedge of thorns." Prov. xv. 19. Yea, they will rather choose to walk upon a snare, than to go up this hill and the rest of this way to the city."

Then they set forward, and began to go up the hill, and up the hill they went; but before they got up to the top, Christiana began to pant, and said, I dare say this is a breathing hill; no marvel if they that love their ease more than their souls, choose to themselves a smoother way. Then said Merey, I must sit down; also the least of the children began to cry: Come, come, said Great-heart, sit not down here, for a little above is the Prince's arbour. Then he took the little boy by the hand, and led him thereto.†

When they were come to the arbour, they were very willing to sit down, for they were all in a pelting heat. Then said Merey, "How sweet is rest to them that labour! Matt. xi. 28. And how good is the Prince of pilgrims, to provide such resting-places for them! Of this arbour I have heard much; but I never saw it before. But here let us beware of sleeping for as I have heard, it cost poor Christian dear.

Then said Mr. Great-heart to the little ones, Come, my pretty boys, how do you do? What think you now of going on pilgrimage? Sir, said the least, I was almost beat out of heart: but I thank you for lending me a hand at my need. And I remember now what my mother hath told me, namely, that the way to heaven is as a ladder, and the way to hell is as down a hill. But I had rather go up the ladder to life, than down the hill to death.

Then said Merey, But the proverb is, *To go down the hill is easy:* but James said, (for that was his name,) The day is coming when, in my opinion, going down the hill will be the hardest of all. 'Tis a good boy, said his master; thou hast given her a right answer. Then Merey smiled, but the little boy did blush.‡

Come, said Christiana, will you eat a bit, to sweeten your mouths, while you sit here to rest your legs? For I have here a piece of pomegranate, which Mr. Interpreter put into my hand just when I came out of his doors; he gave me also a piece of an honeycomb, and a little bottle of spirits. "I thought he gave you something," said Merey, "because he called you aside." "Yes, so he did," said the other. "But," said Christiana, "it shall be still as I said it should, when at first we came from home; thou shalt be a sharer in all the good that I have, because thou so willingly didst become my companion." Then she gave to them, and they did eat, both Merey and the boys. And said Christiana to Mr. Great-heart, "Sir, will you do as we?" But he answered, "You are going on pilgrimage, and presently I shall return; much good may what you have do to you! At home I eat the same every day." Now when they had eaten and drank, and had chatted a little longer, their guide said to them, "The day wears away; if you think good, let us prepare to be going." So they got up to go, and the little boys went before: but Christiana forgot to take her bottle of spirits

* Examine, which do you like best, self-soothing or soul-searching doctrine? Formalists and hypocrites love the former, and hate the latter. But the sincere and upright are discovered by desiring to have their hearts searched to the quick, and their ways tried to the uttermost.

† He who is a stranger to self-denial, knows not what this hill Difficulty means; for the nearer to the arbour of Jesus' rest, the more difficulties in the way; but the sweeter it is when attained.

‡ This is right; when we are praised, to have a conscious blush, well knowing how much we have to be ashamed of. Oh cry to the Lord continually against spiritual pride, and for an humble heart, knowing thyself to be a poor sinner.

with her; so she sent her little boy back to fetch it. Then said Mercy, "I think this is a losing place. Here Christian lost his roll, and here Christiana left her bottle behind her; sir, what is the cause of this?" So their guide made answer, and said, "The cause is sleep or forgetfulness: some sleep when they should keep awake, and some forget when they should remember; and this is the very cause, why often at the resting-places some pilgrims in some things come off losers. Pilgrims should watch and remember what they have already received under their greatest enjoyments; but for want of doing so, oftentimes their rejoicing ends in tears, and their sunshine in a cloud: witness the story of Christian at this place." *

When they were come to the place where Mistrust and Timorous met Christian to persuade him to go back for fear of the lions, they perceived as it were a stage, and before it, towards the road, a broad plate, with a copy of verses written thereon, and underneath, the reason of raising up of that stage in that place rendered. The verses were—

"Let him that sees that stage take heed,
Upon his heart and tongue:
Lest if he do not, here he speed
As some have long agone."

The words underneath the verses were—"This stage was built to punish some upon, who, through *timorousness* or *mistrust*, shall be afraid to go further on pilgrimage: also on this stage both Mistrust and Timorous were burnt through the tongue with a hot iron, for endeavouring to hinder Christian on his journey." †

Then said Mercy, This is much like to the saying of the Beloved, "What shall be given unto thee; or what shall be done unto thee, thou false tongue; sharp arrows of the mighty, with coals of the juniper." Ps. exx. 3, 4.

So they went on till they came within sight of the lions. Now Mr. Great-heart was a strong man, so he was not afraid of a lion: but yet when they were come up to the place where the lions were, the boys that went before were glad to cringe behind, for they were afraid of the lions; so they stept back and went behind. At this their guide smiled, and said, "How now, my boys; do you love to go before when no danger doth approach, and love to come behind so soon as the lions appear?"

Now as they went on, Mr. Great-heart drew his sword, with intent to make a way for the pilgrims in spite of the lions. Then there appeared one, that it seems had taken upon him to back the lions; and he said to the pilgrims' guide, "What is the cause of your coming hither?" Now the name of that man was Grim, or Bloody-man, because of his slaying of pilgrims; and he was of the race of the giants. ‡

Then said the pilgrims' guide, These women and children are going on pilgrimage: and this is the way they must go, and go it they shall, in spite of thee and the lions.

Grim. This is not their way, neither shall they go therein. I am come forth to withstand them, and to that end will back the lions.

Now, to say the truth, by reason of the fierceness of the lions, and of the grim carriage of him that did back them, this way had of late lain much unoccupied, and was almost all grown over with grass.

Then said Christiana, Though the highways have been unoccupied heretofore, and though the travellers have been made in times past to walk through by-paths, it must not be so now I am risen; "Now I am risen a mother in Israel." Judges v. 6, 7.

Then he swore by the lions, but it should: and therefore bid them turn aside, for they should not have passage there. But their guide made first his approach unto Grim, and laid so heavily on him with his sword, that he forced him to retreat.

Then said he that attempted to back the lions, "Will you slay me upon mine own ground?"

Great-heart. It is the King's highway that

* Reader, mind this well; remember it often; and it will do thee good.

† Christians, take heed to your tongues. Oh beware, beware, lest in any wise, you make a false report of the good land, through fear or mistrust! The Lord notes what you boldly speak for his ways, and to his glory; and he marks your words which in any wise have a contrary tendency. The tongue is an unruly evil.

‡ Who is this Giant Grim, who backs the lions, and terrifies the hearts of pilgrims, with a sense of danger in the right way to the kingdom? It is an evil heart of unbelief. This Great-heart will fight with, and conquer. Oh how does unbelief multiply dangers, and magnify difficulties, call up fear, and deject our hearts! Unbelief makes every danger wear a grim and terrible aspect. The only weapon to slay this enemy is the sword of the Spirit, which is the word of God. Eph. vi. 17.

we are in, and in this way it is that thou hast placed the lions; but these women and these children, though weak, shall hold on their way in spite of the lions. And with that he gave him again a downright blow, and brought him upon his knees. With this blow he also broke his helmet, and with the next cut off an arm. Then did the giant roar so hideously, that his voice frighted the women; and yet they were glad to see him lie sprawling upon the ground. Now the lions were chained, and so of themselves could do nothing.* Wherefore, when old Grim that intended to back them, was dead, Great-heart said to the pilgrims, "Come now, and follow me, and no hurt shall happen to you from the lions." They therefore went on, but the women trembled as they passed by them; the boys also looked as if they would die, but they all got by without further hurt.

Now, when they were within sight of the porter's lodge, they soon came up unto it; but they made the more haste after this to go thither, because it is dangerous travelling there in the night. So when they were come to the gate, the guide knocked, and the porter cried, "Who is there?" But as soon as the guide had said, "It is I," he knew his voice, and came down, (for the guide had oft before that come thither as a conductor of pilgrims.) When he was come down, he opened the gate, and seeing the guide standing just before it, (for he saw not the women, for they were behind him,) he said unto him, How now, Mr. Great-heart, what is your business here so late at night? "I have brought," said he, "some pilgrims hither, where, by my Lord's commandment, they must lodge: I had been here some time ago, had I not been opposed by the giant that used to back the lions. But I, after a long and tedious combat with him, have cut him off, and have brought the pilgrims hither in safety." †

Porter. Will not you go in, and stay till morning?

Great-heart. No. I will return to my Lord to-night.

Christiana. Oh, sir, I know not how to be willing you should leave us in our pilgrimage: you have been so faithful and so loving to us you have fought so stoutly for us, you have been so hearty in counselling of us, that I shall never forget your favour towards us.

Then said Mercy, Oh that we might have thy company to our journey's end. How can such poor women as we hold out in a way so full of troubles as this way is, without a friend or defender?

Then said James, the youngest of the boys, Pray, sir, be persuaded to go with us, and help us, because we are so weak, and the way so dangerous as it is.

Great-heart. I am at my Lord's commandment: if he shall allot me to be your guide quite through, I will willingly wait upon you. But here you failed at first: for when he bid me come thus far with you, then you should have begged me of him to have gone through with you, and he would have granted your request. However, at present I must withdraw; and so, good Christiana, Mercy, and my brave children, adieu.

Then the porter, Mr. Watchful, asked Christiana of her country, and of her kindred: and she said, "I came from the city of Destruction; I am a widow woman, and my husband is dead; his name was Christian, the pilgrim." "How!" said the porter, "was he your husband?" "Yes," said she, "and these his children; and this (pointing to Mercy) is one of my townswomen." Then the porter rang his bell, as at such time he is wont, and there came to the door one of the damsels, whose name was Humble-mind. And to her the porter said, "Go tell it within, that Christiana, the wife of Christian, and her children, are come hither on pilgrimage." She went in, therefore, and told it. But oh, what noise for gladness was therein when the damsel did but drop that out of her mouth!

So they came with haste to the porter, for Christiana stood still at the door. Then some of the most grave said unto her, "Come in, Christiana, come in, thou wife of that good man; come in, thou blessed woman, come in, with all that are with thee." So she went in, and they followed her that were her children

* How often, after we have fought with the courage of faith and the resolution of hope, and have overcome a grim enemy, have we seen the fiercest of our enemies chained by the power of God, so as not to have the least power to hurt us! O pilgrim! it is sweet to reflect, that every lion-like foe is under the control of thy God, and cannot come one link of their chain nearer to thee than thy Lord will permit.

† How mindful is our Lord of us! How gracious is he to us! What blessed provisions doth he make for us! If pilgrims are attacked by Giant Grim, and terrified with the sight of lions, they may be sure that it is only a prelude to some sweet enjoyment of the Lord's love, and that they are near to some sweet asylum, some sanctuary of rest, peace, and comfort.

and her companions. Now when they were gone in, they were had into a large room, and bid to sit down; so they sat down, and the chief of the house were called to see and welcome the guests. Then they came in, and, understanding who they were, did salute each other with a kiss, and said "Welcome, ye vessels of the grace of God, welcome unto us who are your faithful friends."*

Now, because it was somewhat late, and because the pilgrims were weary with their journey, and also made faint with the sight of the fight and the terrible lions, they desired, as soon as might be, to prepare to go to rest. "Nay," said those of the family, "refresh yourselves with a morsel of meat:" for they had prepared for them a lamb, with the accustomed sauce thereto.† Ex. xii. 6. For the porter had heard before of their coming, and had told it to them within. So when they had supped, and ended their prayer with a psalm, they desired they might go to rest. "But let us," said Christiana, "if we may be so bold as to choose, be in that chamber that was my husband's when he was here." So they had them up thither, and they all lay in a room. John i. 29. When they were at rest, Christiana and Mercy entered into discourse about things that were convenient.

Christiana. Little did I think once, when my husband went on pilgrimage, that I should ever have followed him.

Mercy. And you as little thought of lying in his bed and in his chamber to rest, as you do now.‡

Christiana. And much less did I ever think of seeing his face with comfort, and of worshipping the Lord the King with him; and yet now I believe I shall.

Mercy. Hark! don't you hear a noise?

Christiana. Yes, 'tis, as I believe, the noise of music, for joy that we are here.

Mercy. Wonderful! Music in the house, music in the heart, and music also in heaven, for joy that we are here!‖

Thus they talked awhile, and then betook themselves to sleep. So in the morning when they were awaked, Christiana said to Mercy, "What was the matter that you did laugh in your sleep to-night? I suppose you were in a dream."

Mercy. So I was, and a sweet dream it was; but are you sure I laughed?

Christiana. Yes, you laughed heartily; but pr'ythee, Mercy, tell me thy dream.

Mercy. I was a-dreaming that I sat all alone in a solitary place, and was bemoaning the hardness of my heart. Now I had not sat there long, but methought many were gathered about me to see me, and to hear what it was that I said. So they hearkened, and I went on bemoaning the hardness of my heart. At this, some of them laughed at me, some called me fool, and some began to thrust me about. With that, methought I looked up, and saw one coming with wings towards me. So he came directly to me, and said, "Mercy, what aileth thee?" Now when he had heard me make my complaint, he said, "Peace be to thee:" he also wiped mine eyes with his handkerchief, and clad me in silver and gold. He put a chain upon my neck, and ear-rings in mine ears, and a beautiful crown upon my head. Ezek. xvi. 8, 13. Then he took me by the hand, and said, "Mercy, come after me." So he went up, and I followed till we came at a golden gate. Then he knocked: and when they within had opened the man went in, and I followed him up to a throne upon which One sat, and he said to me, "Welcome, daughter." The place looked bright and twinkling, like the stars, or rather like the sun, and I thought that I saw your husband there. So I awoke from my dream. But did I laugh?⁋

* Here is a blessed mark of being vessels of the grace of God, when we delight in the sight of, salute, and welcome others in the way to Zion, and mutually have our hearts and affections drawn out to each other in love. Oh how sweet is the fellowship of pilgrims below! what must it be above! Infinitely above conception. Lord, fire our souls with the thought of ever being with thee and each other in thy kingdom.

† The Lamb is the food of pilgrims, and the end of their conversation. Reader, can you feed upon Christ by faith? Is the Lamb the nourishment of thy soul, and the portion of thy heart? Canst thou say, from sweet and blessed experience, His flesh is meat indeed, and his blood is drink indeed? Is it thy delight to think of him, hear of him, speak of him, abide in him, and live upon him? Oh bless him, and praise him for his mercy!

‡ Pray, mind the above sweet note, "Christ's bosom is for all pilgrims." It is there the weary find rest and the burdened soul ease. Oh for more reclinings of soul upon the precious bosom of our dear Lord! We can be truly happy nowhere else.

‖ Oh what precious harmony is this! how joyful to be the subjects of it, and to join in it! The free sovereign grace of God is the delightful theme; and glory to God in the highest the universal chorus. It is the wonder and joy of sinners on earth, and of angels in heaven.

⁋ Pray observe this dream: it is a most precious one indeed. We find it true in the broad day of sweet

Christiana. Laugh! ay, and well you might to see yourself so well. For you must give me leave to tell you, that it was a good dream; and that as you have begun to find the first part true, so you shall find the second at last. "God speaks once, yea, twice, yet man perceiveth it not; in a dream, in a vision of the night, when deep sleep falleth upon men, in slumbering upon the bed." Job xxxiii. 14–16. We need not, when abed, to lie awake to talk with God; he can visit us while we sleep, and cause us then to hear his voice. Our heart oftimes wakes when we sleep; and God can speak to that, either by words, by proverbs, by signs and similitudes, as well as if one was awake.*

Mercy. Well, I am glad of my dream, for I hope, ere long, to see it fulfilled, to the making of me laugh again.

Christiana. I think it is now high time to rise, and to know what we must do.

Mercy. Pray, if they advise us to stay awhile, let us willingly accept of the proffer. I am the willinger to stay awhile here, to grow better acquainted with these maids; methinks, Prudence, Piety, and Charity have very comely and sober countenances.

Christiana. We shall see what they will do. So when they were up and ready, they came down, and they asked one another of their rest, and if it was comfortable or not.

Very good, said Mercy; it was one of the best night's lodgings that ever I had in my life.

Then said Prudence and Piety, If you will be persuaded to stay here awhile, you shall have what the house will afford.

Ay, and that with a very good will, said Charity. So they consented, and stayed there about a month or above, and became very profitable one to another. And because Prudence would see how Christiana had brought up her children, she asked leave of her to catechise them; so she gave her free consent. Then she began with the youngest, whose name was James. And she said, "Come, James, canst thou tell me who made thee?"

James. God the Father, God the Son, and God the Holy Ghost.

Prudence. Good boy. And canst thou tell who saved thee?

James. God the Father, God the Son, and God the Holy Ghost.

Prudence. Good boy still. But how doth God the Father save thee?

James. By his grace.

Prudence. How doth God the Son save thee?

James. By his righteousness, and blood, and death, and life.

Prudence. And how doth God the Holy Ghost save thee?

James. By his illumination, by his renovation, and by his preservation.

Then said Prudence to Christiana, You are to be commended for thus bringing up your children. I suppose I need not ask the rest these questions, since the youngest of them can answer them so well. I will therefore now apply myself to the next youngest.

Then she said, Come, Joseph, (for his name was Joseph,) will you let me catechise you?

Joseph. With all my heart.

Prudence. What is man?

Joseph. A reasonable creature, made so by God, as my brother said.

Prudence. What is supposed by this word—*saved?*

Joseph. That man by sin has brought himself into a state of captivity and misery.

Prudence. What is supposed by his being saved by the Trinity?

Joseph. That sin is so great and mighty a tyrant, that none can pull us out of its clutches but God: and that God is so good and loving to man, as to pull him indeed out of this miserable state.

Prudence. What is God's design in saving poor man?

Joseph. The glorifying of his name, of his grace, and justice, etc., and the everlasting happiness of his creature.

Prudence. Who are they that must be saved?

Joseph. Those that accept of his salvation.

Prudence. Good boy, Joseph; thy mother hath taught thee well, and thou hast hearkened to what she has said unto thee.

Then said Prudence to Samuel, (who was

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experience; for then it is we get the most blessed visits from our Lord, when we get by ourselves and bemoan the deadness of our poor hearts. True, we may be laughed at, called fools, and despised by the profane and self-righteous, who do not feel the hardness of their hearts, nor bemoan themselves for it; yet the loving, compassionate, tender-hearted Saviour is ever near to us, he feels for us, sympathizes with us, will manifest himself to us, and revive us with the sense of peace, the joy of hope, and the comforts of love.

* Oh how blessed are they who are watching and waiting continually to hear the small still voice of the Spirit speaking rest and peace to their souls by the blood of the Lamb! Oh how condescending is our Lord, thus to visit us, and converse with us in the way to his kingdom!

the oldest son but one,) Come, Samuel, are you willing that I should catechise you also?

Samuel. Yes, forsooth, if you please.

Prudence. What is heaven?

Samuel. A place and state most blessed, because God dwelleth there.

Prudence. What is hell?

Samuel. A place and state most woeful, because it is the dwelling-place of sin, the devil, and death.

Prudence. Why wouldst thou go to heaven?

Samuel. That I may see God, and serve him without weariness; that I may see Christ, and love him everlastingly; that I may have that fulness of the Holy Spirit in me that I can by no means here enjoy.

Prudence. A very good boy, and one that has learned well. Then she addressed herself to the eldest, whose name was Matthew; and she said to him, Come, Matthew, shall I also catechise you?

Matthew. With a very good will.

Prudence. I ask then, if there was ever anything that had a being antecedent to or before God?

Matthew. No; for God is eternal; nor is there anything, excepting himself, that had a being until the beginning of the first day: "For in six days the Lord made heaven and earth, the sea, and all that in them is."

Prudence. What do you think of the Bible?

Matthew. It is the holy word of God.

Prudence. Is there nothing written there but what you understand?

Matthew. Yes, a great deal.

Prudence. What do you do when you meet with places therein that you do not understand?

Matthew. I think God is wiser than I. I pray also that he will please to let me know all therein that he knows will be for my good.*

Prudence. How believe you as touching the resurrection of the dead?

Matthew. I believe they shall rise, the same that was buried; the same in nature, though not in corruption. And I believe this upon a double account: First, because God has promised it; secondly, because he is able to perform it.†

Then said Prudence to the boys, You must still hearken to your mother, for she can learn you more. You must also diligently give ear to what good talk you shall hear from others: for your sake do they speak good things. Observe also, and that with carefulness, what the heavens and the earth do teach you: but especially be much in the meditation of that book that was the cause of your father's becoming a pilgrim. I, for my part, my children, will teach you what I can while you are here, and shall be glad if you will ask me questions that tend to godly edifying.

CHAPTER VI.

Mr. Brisk pays his addresses to Merey.—Matthew taken ill, but recovers, &c.

Now by that these pilgrims had been at this place a week, Mercy had a visitor that pretended some good-will unto her, and his name was Mr. Brisk, a man of some breeding, and that pretended to religion: but a man that stuck very close to the world. So he came once or twice, or more, to Mercy, and offered love unto her. Now Mercy was of a fair countenance, and therefore the more alluring. Her mind also was, to be always busying of herself in doing; for when she had nothing to do for herself, she would be making of hose and garments for others, and would bestow them upon them that had need. And Mr. Brisk, not knowing where or how she disposed of what she made, seemed to be greatly taken, for that he found her never idle. "I will warrant her a good housewife," quoth he to himself.

Mercy then revealed the business to the maidens that were of the house, and inquired of them concerning him; for they did know him better than she. So they told her, that he was a very busy young man, and one that pretended to religion; but was, as they feared,

* Though this is answered with the simplicity of a child, yet it is, and ever will be, the language of every father in Christ. Happy those whose spirits are cast into this humble, blessed mould! Oh that this spirit may accompany us in all our researches, in all our ways, and through all our days!

† Here is the foundation of faith and the triumph of hope. God's faithfulness to his promise, and his power to perform. Having these to look to, what should stagger our faith or dejeet our hope? We may, we ought to smile at all carnal objections, and trample upon all corrupt reasonings.

a stranger to the power of that which is good.

Nay then, said Mercy, I will look no more on him; for I purpose never to have a clog to my soul.*

Prudence then replied, that there needed no great matter of discouragement to be given to him; for continuing so as she had begun, to do for the poor, would quickly cool his courage.

So the next time he comes, he finds her at her old work, a-making of things for the poor. Then said he, "What, always at it?" "Yes," said she, "either for myself or for others." "And what canst thou earn a day?" quoth he. "I do these things," said she, "that I may be rich in good works, laying a good foundation against the time to come, that I may lay hold of eternal life." 1 Tim. vi. 17, 19. "Why, pr'ythee, what dost thou do with them?" said he. "Clothe the naked," said she. With that his countenance fell. So he forbore to come at her again. And when he was asked the reason why, he said that Mercy was a pretty lass, but troubled with ill conditions.†

When he had left her, Prudence said, Did I not tell thee that Mr. Brisk would soon forsake thee? yea, he will raise up an ill report of thee: for, notwithstanding his pretence to religion, and his seeming love to *mercy*, yet *mercy* and he are of tempers so different, that I believe they will never come together.

Mercy. I might have had husbands before now, though I spoke not of it to any; but they were such as did not like my conditions, though never did any of them find fault with my person. So they and I could not agree.

Prudence. Mercy in our days is but little set by, any further than as to its name; the practice which is set forth by thy conditions there are but few that can abide.

Well, said Mercy, if nobody will have me, I will die a maid, or my conditions shall be to me as a husband, for I cannot change my nature; and to have one that lies cross to me in this, that I purpose never to admit of as long as I live. I had a sister, named Bountiful, that was married to one of these churls, but he and she could never agree; but, because my sister was resolved to do as she had begun—that is, to show kindness to the poor—therefore her husband first cried her down at the cross, and then turned her out of his doors.

Prudence. And yet he was a professor, I warrant you!

Mercy. Yes, such a one as he was, and of such as the world is now full; but I am for none of them all.‡

Now Matthew, the eldest son of Christiana, fell sick, and his sickness was sore upon him, for he was much pained in his bowels, so that he was with it, at times, pulled, as it were, both ends together.‖ There dwelt also not far from thence one Mr. Skill, an ancient and well-approved physician. So Christiana desired it, and they sent for him, and he came: when he was entered the room, and had a little observed the boy, he concluded that he was sick of the gripes. Then he said to his mother, "What diet has Matthew of late fed upon?" "Diet!" said Christiana, "nothing but what is wholesome." The physician answered, "This boy has been tampering with something that lies in his maw undigested, and that will not away without means. And I tell you he must be purged, or else he will die."

Then said Samuel, Mother, what was that which my brother did gather up and eat so soon as we were come from the gate that is at the head of this way? You know that there was an orchard on the left hand, on the other side of the wall, and some of the trees hung over the wall, and my brother did pluck and eat.⁋

True, my child, said Christiana, he did take thereof and did eat, naughty boy as he was. I chid him, and yet he would eat thereof.

* Most blessed resolution! Ah, pilgrims, if you were more wary, how many troubles would you escape, and how much more happy would you be in your pilgrimage! It is for want of this wisdom that many bring evil upon themselves.

† How easily are the best of characters tradueed, and false construetions put upon the best of aetions! Reader, is this your lot also? Mind your duty. Look to your Lord. Persevere in his works and ways: and leave your eharaeter with Him to whom you ean trust your soul. For if God be for us, who shall be against us? What shall harm us, if we be followers of that which is good?

‡ Though we are to beware of a censorious spirit in regard to professors, yet when they give evidence by their walk that they are not what they profess to be, holy followers of the Lamb, we are by no means to be deceived by them. For we have an unerring rule laid down by our Lord to judge of them, "Ye shall know them by their fruits," (Matt. vii. 16;) yea, and we ought to be faithful to them too, by reproving them in the spirit of humility and love.

‖ See the effects of sin. It will pinch and gripe the conseienee and make the heart sick.

⁋ Observe how useful pilgrims are to eaeh other in faithfully reminding them of their eonduet. Though this sin was eommitted some time past, and neither Matthew nor his mother thought of it, yet it must be brought to light and repented of.

Skill. I knew he had eaten something that was not wholesome food; and that food, to wit, that fruit, is even the most hurtful of all. It is the fruit of Beelzebub's orchard. I do marvel that none did warn you of it; many have died thereof.*

Then Christiana began to cry; and she said, "O naughty boy! and O careless mother! what shall I do for my son?"

Skill. Come, do not be too much dejected; the boy may do well again, but he must purge and vomit.

Christiana. Pray, sir, try the utmost of your skill with him, whatever it costs.

Skill. Nay, I hope I shall be reasonable. So he made him a purge, but it was too weak; it was said it was made of the blood of a goat, the ashes of a heifer, and with some of the juice of hyssop, &c. Heb. ix. 13, 19; x. 1, 4. When Mr. Skill had seen that that purge was too weak, he made him one to the purpose: it was made *ex carne et sanguine Christi*,† (John vi. 54, 57; Heb. ix. 14;) you know physicians give strange medicines to their patients: and it was made up into pills, with a promise or two, and a proportionable quantity of salt. Mark ix. 49. Now he was to take them three at a time, fasting, in half a quarter of a pint of the tears of repentance. Zech. xii. 10. When this potion was prepared and brought to the boy, he was loth to take it, though torn with the gripes as if he should be pulled in pieces. "Come, come," said the physician, "you must take it." "It goes against my stomach," said the boy. "I must have you take it," said his mother. "I shall vomit it up again," said the boy. "Pray, sir," said Christiana to Mr. Skill, "how does it taste?" "It has no ill taste," says the doctor; and with that she touched one of the pills with the tip of her tongue. "Oh, Matthew," said she, "this potion is sweeter than honey. If thou lovest thy mother, if thou lovest thy brothers, if thou lovest Mercy, if thou lovest thy life, take it." So with much ado, after a short prayer for the blessing of God upon it, he took it, and it wrought kindly with him. It caused him to purge, it caused him to sleep, and to rest quietly; it put him into a fine heat and breathing sweat, and it quite rid him of his gripes.‡

So in a little time he got up and walked about with a staff, and would go from room to room and talk with Prudence, Piety, and Charity of his distemper, and how he was healed.

So, when the boy was healed, Christiana asked Mr. Skill, saying, "Sir, what will content you for your pains and care to and of my child?" And he said, "You must pay the Master of the College of Physicians according to rules made in that case and provided." Heb. xiii. 11–15.

But, sir, said she, what is this pill good for else?

Skill. It is an universal pill; it is good against all diseases that pilgrims are incident to; and when it is well prepared will keep good time out of mind.

Christiana. Pray, sir, make me up twelve boxes of them; for if I can get these I will never take other physic.

Skill. These pills are good to prevent diseases, as well as to cure when one is sick.‖ Yea, I dare say it, and stand to it, that if a man will but use this physic as he should, it will make him live for ever. John vi. 58. But, good Christiana, thou must give these pills no other way but as I have prescribed; for if you do they will do no good. So he gave unto Christiana physic for herself and her boys, and for Mercy, and bid Matthew take heed how he ate any more green plums, and kissed him and went his way.

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* Here is conviction for the mother in not warning of sin and chiding for it. She takes it home, falls under the sense of it, and is grieved for it. A tender conscience is a blessed sign of a gracious heart. Ye parents who know the love of Christ, watch over your children; see to it lest yo smart for their sins in not warning and teaching them that the fear of the Lord is to depart from all evil; yea, to abstain from the very appearance of it.

† Mr. Bunyan's great modesty and humility are truly admirable; though he quotes Latin, yet, as he did not understand it, he tells us in the margin, "The Latin I borrow." The English is, "Of the flesh and of the blood of Christ." This is the only potion for sin-sick souls. Feeding upon Christ's flesh and blood by faith keeps us from sinning, and when sick of sin these, and nothing but these, can heal and restore us. Yet there is in our nature an unaccountable reluctance to receive these through the unbelief which works in us. So Matthew found it.

‡ See the blessed effects of receiving Christ when under the sense of sin and distress for sin. Oh what a precious Saviour is Jesus! what efficacy is there in his blessed flesh and precious blood to purge the conscience from guilt! It is this sense of Christ's love and grace which heals, restores, and makes our hearts happy and joyful in God.

‖ O pilgrims! let not a day pass without having recourse to the life and death of the Son of God, and live by faith upon Him who shed his blood to save us, and gives his flesh to nourish us, and who says, "My flesh is meat indeed, and my blood is drink indeed."

It was told you before that Prudence bid the boys that if at any time they would they should ask her some questions that might be profitable, and she would say something to them.

Then Matthew, who had been sick, asked her, Why, for the most part, physic should be bitter to our palates?

Prudence. To show how unwelcome the word of God, and the effects thereof, are to a carnal heart.

Matthew. Why does physic, if it does good, purge and cause to vomit?

Prudence. To show that the word, when it works effectually, cleanseth the heart and mind. For look, what the one doth to the body the other doth to the soul.

Matthew. What should we learn by seeing the flame of our fire go upwards, and by seeing the beams and sweet influences of the sun strike downwards?

Prudence. By the going up of the fire we are taught to ascend to heaven by fervent and hot desires. And by the sun sending his heat, beams, and sweet influences downwards we are taught that the Saviour of the world, though high, reaches down with his grace and love to us below.

Matthew. Whence have the clouds their water?

Prudence. Out of the sea.

Matthew. What may we learn from that?

Prudence. That ministers should fetch their doctrine from God.

Matthew. Why do they empty themselves upon the earth?

Prudence. To show that ministers should give out what they know of God to the world.

Matthew. Why is the rainbow caused by the sun?

Prudence. To show that the covenant of God's grace is confirmed to us in Christ.

Matthew. Why do the springs come from the sea to us through the earth?

Prudence. To show that the grace of God comes to us through the body of Christ.

Matthew. Why do some of the springs rise out of the top of high hills?

Prudence. To show that the spirit of grace shall spring up in some that are great and mighty, as well as in many that are poor and low.

Matthew. Why doth the fire fasten upon the candlewick?

Prudence. To show that unless grace doth kindle upon the heart there will be no true light of life in us.

Matthew. Why is the wick, and tallow, and all spent to maintain the light of the candle?

Prudence. To show that body, and soul, and all should be at the service of, and spend themselves to maintain in good condition, that grace of God that is in us.

Matthew. Why doth the pelican pierce her own breast with her bill?

Prudence. To nourish her young ones with her blood, and thereby to show that Christ the blessed so loved his young, his people, as to save them from death by his blood.

Matthew. What may one learn by hearing the cock to crow?

Prudence. Learn to remember Peter's sin and Peter's repentance. The cock's crowing shows also that day is coming on; let then the crowing of the cock put thee in mind of that last and terrible day of judgment.

Now about this time their month was out, wherefore they signified to those of the house that it was convenient for them to up and be going. Then said Joseph to his mother, "It is proper that you forget not to send to the house of Mr. Interpreter, to pray him to grant that Mr. Great-heart should be sent unto us, that he may be our conductor for the rest of the way." "Good boy!" said she, "I had almost forgot." So she drew up a petition, and prayed Mr. Watchful, the porter, to send it by some fit man to her good friend Mr. Interpreter; who, when it was come and he had seen the contents of the petition, said to the messenger, "Go tell them that I will send him."

When the family where Christiana was saw that they had a purpose to go forward, they called the whole house together to give thanks to their King for sending of them such profitable guests as these. Which done, they said unto Christiana, "And shall we not show thee something, as our custom is to do to pilgrims, on which thou mayest meditate when thou art on the way?" So they took Christiana, her children, and Mercy into the closet and showed them one of the apples that Eve ate of, and that she also did give to her husband, and that for the eating of which they were both turned out of Paradise, and asked her what she thought that was. Then Christiana said, "It is food or poison, I know not which." So they opened the matter to her, and she held

up her hands and wondered.* Gen. iii. 1, 6; Rom. vii. 24.

Then they had her to a place and showed her Jacob's ladder. Now at that time there were some angels ascending upon it. So Christiana looked and looked to see the angels go up; so did the rest of the company. Gen. xxviii. 12. Then they were going into another place to show them something else; but James said to his mother, "Pray bid them stay here a little longer, for this is a curious sight." So they turned again, and stood feeding their eyes with this so pleasant a prospect. After this they had them into a place where did hang up a *golden anchor;* so they bid Christiana take it down; for, said they, you shall have it with you, for it is of absolute necessity that you should, that you may lay hold of that within the veil and stand steadfast in case you should meet with turbulent weather: so they were glad thereof.† Joel iii. 16; Heb. vi. 19. Then they took them, and had them to the mount upon which Abraham, our father, offered up Isaac his son, and showed them the altar, the wood, the fire, and the knife; for they remain to be seen to this very day. When they had seen it they held up their hands and blessed themselves, and said, "Oh what a man for love to his Master and for denial to himself was Abraham!" After they had showed them all these things, Prudence took them into a dining-room, where stood a pair of excellent virginals; so she played upon them, and turned what she had showed them into this excellent song, saying—

"Eve's apple we have showed you;
Of that be you aware;
You have seen Jacob's ladder too,
Upon which angels are:
An anchor you received have;
But let not these suffice,
Until with Abra'm you have gave
Your best for sacrifice."

Now about this time one knocked at the door: so the porter opened, and behold, Mr. Great-heart was there. But when he was come in, what joy was there! for it came now afresh again into their minds how but a while ago he had slain old Grim Bloody-man, the giant, and had delivered them from the lions.

Then said Mr. Great-heart to Christiana and to Mercy, My Lord has sent each of you a bottle of wine, and also some parched corn, together with a couple of pomegranates; he has also sent the boys some figs and raisins; to refresh you in your way.‡

Then they addressed themselves to their journey, and Prudence and Piety went along with them. When they came at the gate, Christiana asked the porter if any of late went by. He said, No, only one, some time since, who also told me that of late there had been a great robbery committed on the King's highway as you go; but, said he, the thieves are taken, and will shortly be tried for their lives. Then Christiana and Mercy were afraid, but Matthew said, Mother, fear nothing as long as Mr. Great-heart is to go with us and to be our conductor.

Then said Christiana to the porter, Sir, I am much obliged to you for all the kindnesses that you have showed to me since I came hither; and also for that you have been so loving and kind to my children; I know not how to gratify your kindness: wherefore pray, as a token of my respects to you, accept of this small mite. So she put a gold angel ‖ in his hand, and he made her a low obeisance and said, "Let thy garments be always white, and let thy head want no ointment. Let Mercy live and not die, and let not her works be few." And to the boys he said, "Do you fly youthful lusts, and follow after godliness with them that are grave and wise; so shall you put gladness into your mother's heart, and obtain praise of all that are sober-minded." So they thanked the porter and departed.

* It is not enough that the Holy Spirit convinces us of sin previous to our first setting out on pilgrimage, and makes us sensible of our want of Christ, but he also keeps up a sight and a sense of the evil of sin in its original nature, as well as our actual transgressions. This often makes us wonder at sin, at ourselves, and at the love of Christ in becoming a sacrifice for our sins.

† This is the anchor of hope. This keeps the soul safe and steady to Jesus, who is the only object of our hope. Hope springs from faith. It is an expectation of the fulfilment of those things that are promised in the word of truth by the God of all grace. Faith receives them, trusts in them, relies upon them, and Hope waits for the full accomplishment and enjoyment of them.

‡ Oh how reviving and refreshing are those love-tokens from our Lord! Great-heart never comes empty-handed. He always inspires with courage and confidence.

‖ No wonder that the pilgrims were thankful for their kind entertainment, or that they testified their esteem of the Gospel and its glorious Author by the present they made to the porter; for says St. Paul, in behalf of the ministers of the word, "If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?"

CHAPTER VII.

The Pilgrims pursue their journey, and pass through the Valley of Humiliation and of the Shadow of Death.

Now I saw in my dream that they went forward until they were come to the brow of the hill, where Piety, bethinking herself, cried out, Alas! I have forgot what I intended to bestow upon Christiana and her companions: I will go back and fetch it. So she ran and fetched it. While she was gone, Christiana thought she heard in a grove, a little way off, on the right, a most curious melodious note, with words much like these:

"Through all my life thy favour is
So frankly show'd to me
That in thy house for evermore
My dwelling-place shall be."

And listening still she thought she heard another answer it, saying,

"For why? The Lord our God is good,
His mercy is forever sure:
His truth at all times firmly stood,
And shall from age to age endure."

So Christian asked Prudence what it was that made those curious notes. They are, said she, our country birds: they sing these notes but seldom, except it be at the spring, when the flowers appear and the sun shines warm, and then you hear them all the day long. I often, said she, go to hear them: we also oft-times keep them tame in our house. They are very fine company for us when we are melancholy; also they make the woods, and groves, and solitary places, places desirous to be in.* Sol. Song ii. 11, 12.

By this time Piety was come again; so she said to Christiana, Look here, I have brought thee a scheme of all those things that thou hast seen at our house, upon which thou mayest look when thou findest thyself forgetful, and call those things again to remembrance for thy edification and comfort.

Now they began to go down the hill to the Valley of Humiliation. It was a steep hill and the way was slippery, but they were very careful; so they got down pretty well. When they were down in the valley,† Piety said to Christiana, This is the place where your husband met the foul fiend Apollyon, and where they had the great fight that they had: I know you cannot but have heard thereof. But be of good courage; as long as you have Mr. Great-heart here to be your guide and conductor, we hope you will fare the better. So when these two had committed the pilgrims unto the conduct of their guide, he went forward and they went after.

Then said Mr. Great-heart, We need not be so afraid of this valley, for here is nothing to hurt us unless we procure it ourselves. It is true Christian did meet here with Apollyon, with whom he had also a sore combat; but that fray was the fruit of those slips that he got in going down the hill, for they that get slips there must look for combats here. And hence it is that this valley has got so hard a name. For the common people, when they hear that some frightful thing has befallen such an one in such a place, are of opinion that that place is haunted with some foul fiend or evil spirit; when, alas! it is for the fruit of their doing that such things do befall them there.‡

This Valley of Humiliation is of itself as fruitful a place as any the crow flies over; and I am persuaded, if we could hit upon it, we might find somewhere hereabout something

* You see these joyful notes spring from a sense of nearness to the Lord and a firm confidence in his divine truth and everlasting mercy. Oh when the Sun of righteousness shines warmly on the soul and gives us clearly to see these, it makes the pilgrims sing most sweetly and shout most joyfully indeed. These songs approach very nearly to the heavenly music in the realms of glory.

† After being thus highly favoured with sensible comforts in the views of faith, the comforts of hope, and the joys of love, see the next step those pilgrims are to take; it is down the hill Difficulty, into the Valley of Humiliation. What doth this place signify? A deep and abiding sight and sense of ourselves, of our ruined state, lost condition, and desperate circumstances as fallen sinners.

‡ What a great blessing it is to have Great-heart in the Valley of Humility! How sad it is for pilgrims to procure evils for themselves by their sin and folly! How joyful is it to know that "like as a father pitieth his children, so the Lord pitieth them who fear him!" Ps. ciii. 13. Yet if we slip we shall be sure to smart. If we do not hold fast faith, hope, love, and obedience, Satan will attack, distress us in some sort, and prevail against us, and then we shall bring up an evil report of the safe and fruitful Valley of Humiliation.

that might give us an account why Christian was so hardly beset in this place.

Then James said to his mother, "Lo, yonder stands a pillar, and it looks as if something was written thereon; let us go and see what it is." So they went and found there written, "Let Christian's slips before he came hither, and the burden that he met with in this place, be a warning to those that come after." "Lo," said their guide, "did I not tell you that there was something hereabouts that would give intimation of the reason why Christian was so hard beset in this place?" Then, turning to Christiana, he said, No disparagement to Christian, more than to many others whose hap and lot it was. For it is easier going up than down this hill, and that can be said but of few hills in all these parts of the world. But we will leave the good man: he is at rest; he also had a brave victory over his enemy: let Him that dwelleth above grant that we fare no worse when we come to be tried than he!

But we will come again to this Valley of Humiliation. It is the best and most fruitful piece of ground in all these parts. It is a fat ground, and, as you see, consisteth much in meadows; and if a man was to come here in the summer-time, as we do now, if he knew not any thing before thereof, and if he also delighted himself in the sight of his eyes, he might see that which would be delightful to him. Behold how green this valley is, also how beautiful with lilies. Sol. Song ii. 1; James iv. 6; 1 Pet. v. 5. I have also known many labouring men that have got good estates in this Valley of Humiliation, (for "God resisteth the proud, but giveth more grace to the humble,") for indeed it is a very fruitful soil, and doth bring forth by handfuls. Some also have wished that the next way to their Father's house were here, that they might be troubled no more with either hills or mountains to go over: but the way is the way, and there is an end.*

Now, as they were going along and talking, they espied a boy feeding his father's sheep. The boy was in very mean clothes, but of a fresh and well-favoured countenance; and as he sat by himself he sang. Hark, said Mr. Great-heart, to what the shepherd's boy saith. So they hearkened, and he said—

"He that is down needs fear no fall;
He that is low, no pride:
He that is humble ever shall
Have God to be his guide.

"I am content with what I have,
Little be it or much:
And, Lord, contentment still I crave,
Because thou savest such.

"Fulness to such a burden is
That go on pilgrimage:
Here little, and hereafter bliss,
Is best from age to age."†

Then said the guide, Do you hear him? I will dare to say this boy lives a merrier life, and wears more of the herb called *heart's ease* in his bosom, than he that is clad in silk and velvet. But we will proceed in our discourse.

In this valley our Lord formerly had his country-house; he loved much to be here: he loved also to walk in these meadows, and he found the air was pleasant. Besides, here a man shall be free from the noise and from the hurryings of this life; all states are full of noise and confusion, only the Valley of Humiliation is that empty and solitary place. Here a man shall not be let and hindered in his contemplation, as in other places he is apt to be. This is a valley that nobody walks in but those that love a pilgrim's life. And though Christian had the hard hap to meet with Apollyon and to enter with him a brisk encounter, yet I must tell you that in former times men have met with angels here, have found pearls here, and have in this place found the words of life.‡ Hos. ii. 4, 5.

Did I say our Lord had here in former days his country-house, and that he loved here to walk? I will add in this place, that to the people that love and trace these grounds he has left a yearly revenue, to be faithfully paid them

* Though this Valley of Humiliation may be very terrifying to pilgrims after they have been favoured with peace and joy, and comforted by the views of faith and hope, yet it is a very safe place; and though at first entering into it, and seeing more of themselves than was ever before showed them, they may fear and tremble, yet after some time continuing here they are more reconciled and contented; for here they find the visits of their Lord, and in the depths of their humility they behold the heights of his love and the depths of his mercy, and cry out, Though I am emptied of all, yet I have an inexhaustible fulness in Jesus, to supply me with all I want and all I hope.

† Heb. xiii. 5.

‡ Ever remember the word of our gracious Lord, "It is enough for the disciple that he be as his Master." If your Lord made it his chief delight to be in this Valley of Humiliation, learn from his example to prize this valley. Though you may meet with an Apollyon or a destroyer here, yet you are safe in the arms and under the power of your all-conquering Lord; for though the Lord is high, yet hath he respect unto the lowly.

at certain seasons for their maintenance by the way, and for their further encouragement to go on their pilgrimage.

Now, as they went on, Samuel said to Mr. Great-heart, "Sir, I perceive that in this valley my father and Apollyon had their battle, but whereabout was the fight? for I perceive this valley is large."

Great-heart. Your father had the battle with Apollyon at a place yonder before us, in a narrow passage, just beyond Forgetful Green. And indeed that place is the most dangerous place in all these parts, for if at any time pilgrims meet with any brunt, it is when they forget what favours they have received and how unworthy they are of them.* This is the place also where others have been hard put to it. But more of this place when we are come to it; for I persuade myself that to this day there remains either some sign of the battle, or some monument to testify that such a battle was there fought.

Then said Mercy, I think I am as well in this valley as I have been anywhere else in all our journey: the place, methinks, suits with my spirit. I love to be in such places where there is no rattling with coaches, nor rumbling with wheels; methinks, here one may, without much molestation, be thinking what he is, whence he came, what he has done, and to what the King has called him: here one may think, and break at heart and melt in one's spirit, until one's eyes become as "the fish-pools of Heshbon." They that go rightly through this "valley of Bacca" make it a well; the rain (that God sends down from heaven upon them that are here) "also filleth the pools." This valley is that from whence also the King will give to them their vineyards, (Song Sol. vii. 4; Psalm lxxxiv. 6; Hos. ii. 15;) and they that go through it shall sing as Christian did, for all he met with Apollyon.

It is true, said their guide, I have gone through this valley many a time, and never was better than when here. I have also been a conductor to several pilgrims, and they have confessed the same. "To this man will I look, (saith the King,) even to him that is poor and of a contrite spirit, and that trembleth at my word."

Now they were come to the place where the aforementioned battle was fought. Then said the guide to Christiana, her children, and Mercy, This is the place: on this ground Christian stood, and up there came Apollyon against him: and look (did not I tell you?) here is some of your husband's blood upon these stones to this day: behold, also, how here and there are yet to be seen upon the place some of the shivers of Apollyon's broken darts: see also how they did beat the ground with feet as they fought, to make good their places against each other; how also, with their by-blows, they did split the very stones in pieces; verily Christian did here play the man, and showed himself as stout as Hercules could, had he been there, even he himself. When Apollyon was beat, he made his retreat to the next valley, that is called the Valley of the Shadow of Death, unto which we shall come anon.† Lo, yonder also stands a monument, on which is engraven this battle and Christian's victory, to his fame throughout all ages.

So because it stood just on the wayside before them, they stepped to it and read the writing, which word for word was this:

"Hard by here was a battle fought,
Most strange and yet most true;
Christian and Apollyon sought
Each other to subdue.
The man so bravely play'd the man
He made the fiend to fly;
Of which a monument I stand,
The same to testify!"‡

When they had passed by this place they came upon the borders of the Shadow of Death, and this valley was longer than the other—a place also most strongly haunted with evil things, as many are able to testify; but these women and children went the better through it because they had daylight, and because Mr. Great-heart was their conductor.

When they were entered upon this valley they thought that they heard a groaning as of dead men—a very great groaning. They thought also that they did hear words of lamentation, spoken as of some in extreme torment. These things made the boys to quake, the

* O pilgrims, attend to this. Pride and ingratitude go hand in hand. Study, ever study, the favours of your Lord, how freely they are bestowed upon you, and how utterly unworthy you are of the least of them. Beware of Forgetful Green.

† If Satan be driven back from one attack, prepare for another. Bless God for your armour. Never put it off.

‡ Monuments of victory over Satan are to God's glory, and are very animating and encouraging to those who come after. Proclaim, O Christians, your mercies with thankfulness, and your victories with shouts of humility, to the honour of the Captain of our salvation.

women also looked pale and wan, but their guide bid them be of good comfort.

So they went on a little farther, and they thought that they felt the ground begin to shake under them, as if some hollow place was there; they heard also a kind of hissing, as of serpents, but nothing as yet appeared. Then said the boys, "Are we not yet at the end of this doleful place?" But the guide bid them be of good conrago and look well to their feet, lest haply, said he, you be taken in some snare.*

Now James began to be sick, but I think the cause thereof was fear; so his mother gave him some of that glass of spirits that she had given her at the Interpreter's house, and three of the pills that Mr. Skill had prepared, and the boy began to revive. Thus they went on till they came to about the middle of the valley, and then Christiana said, "Methinks I see something yonder upon the road before us—a thing of a shape such as I have not seen." Then said Joseph, "Mother, what is it?" "An ugly thing, child, an ugly thing," said she. "But, mother, what is it like?" said he. "'Tis like I cannot tell what," said she. "And now it is but a little way off." Then said she, "It is nigh."

"Well. (said Mr. Great-heart,) let them that are most afraid keep close to me." So the fiend came on and the conductor met it; but when it was just come to him it vanished to all their sights. Then remembered they what had been said some time ago: "Resist the devil and he will flee from you."†

They went therefore on, as being a little refreshed; but they had not gone far before Mercy, looking behind her, saw, as she thought, something almost like a lion, and it came a great padding pace after; and it had a hollow voice of roaring, and at every roar that it gave it made the valley echo and all their hearts to ache, save the heart of him that was their guide. So it came up, and Mr. Great-heart went behind and put the pilgrims all before him. The lion also came on apace, and Mr. Great-heart addressed himself to give him battle. But when he saw that it was determined that resistance should be made, he also drew back and came no further.‡ 1 Pet. v. 8.

Then they went on again, and their conductor did go before them, till they came at a place where was cast up a pit the whole breadth of the way; and before they could be prepared to go over that a great mist and darkness fell upon them, so that they could not see. Then said the pilgrims, "Alas! now what shall we do?" But their guide made answer, "Fear not, stand still, and see what an end will be put to this also." So they stayed there, because their path was marred. They then also thought they did hear more apparently the noise and rushing of the enemies; the fire also and smoke of the pit was much easier to be discerned.‖ Then said Christiana to Mercy, Now I see what my poor husband went through; I have heard much of this place, but I never was here before now. Poor man! he went here all alone in the night; he had night almost quite through the way; also these fiends were busy about him as if they would have torn him in pieces. Many have spoke of it, but none could tell what the Valley of the Shadow of Death should mean until they come in themselves. "The heart knows its own bitterness; a stranger intermeddleth not with its joy." To be here is a fearful thing.§

Great-heart. This is like doing business in great waters, or like going down into the deep; this is like being in the heart of the sea, and like going down to the bottoms of the mountains; now it seems as if the earth with its bars were about us for ever. "But let them that walk in darkness and have no light trust in the name of the Lord and stay upon their God."¶

* None know the distress, anguish, and fear that haunt pilgrims in this valley but those who have been in it. The hissings, revilings, and injections of that old serpent, with his infernal malice, seem to be let loose upon pilgrims in this valley. Asaph seems to be walking in this valley when he says, "As for me, my feet were almost gone: my steps had wellnigh slipt." Ps. lxxiii. 7.

† Let Satan appear in what shape he will, we ought ever to put on great heart and good courage, for the faith of what Jesus is to us will inspire with these. Let us ever look to Christ our conqueror, and ever resist our adversary.

‡ Satan is often most dreadful at a distance, and o urageously resisted when advanced nearer. This advice is ever needful: "Be sober, be vigilant." These pilgrims did keep up their watch; Satan did not come upon them unawares: they heard his approach; they were prepared for his attack: lo, Satan drew back.

‖ Awful walking, with a pit before us and darkness around, and hell seeming to move from beneath to meet us! Oh what an unspeakable mercy, in such a distressing season, to have an almighty Saviour to look to and to call upon for safety and salvation! For "he will hear our cry, and save us."

§ To hear of the soul-distresses of others is one thing: to experience them ourselves, is very different.

¶ This precious text (Isa. l. 10) has been a sheet-anchor to many a soul under darkness and distress. Study it deeply.

For my part, as I have told you already, I have gone often through this valley, and have been much harder put to it than now I am; and yet you see I am alive. I would not boast, for that I am not my own saviour, but I trust we shall have a good deliverance. Come, pray for light to Him that can lighten our darkness, and can rebuke not only these, but all the devils in hell.

So they cried and prayed, and God sent light and deliverance, for there was now no let in their way; no, not there where but now they were stopped with a pit. Yet they were not got through the valley; so they went on still, and behold, great stinks and loathsome smells, to the great annoyance of them. Then said Mercy to Christiana, There is not such pleasant being here as at the gate, or at the Interpreter's, or at the house where we lay last.

Oh but (said one of the boys) it is not so bad to go through here as it is to abide here always; and, for aught I know, one reason why we must go this way to the house prepared for us is that our home might be made the sweeter to us.*

Well said, Samuel, quoth the guide; thou hast now spoken like a man. Why, if ever I get out here again, said the boy, I think I shall prize light and good way better than ever I did in my life. Then said the guide, We shall be out by and by.

So on they went, and Joseph said, Cannot we see to the end of this valley as yet? Then said the guide, Look to your feet, for we shall presently be among the snares. So they looked to their feet, and went on, but they were troubled much with the snares. Now when they were come among the snares they espied a man cast into the ditch on the left hand, with his flesh all rent and torn. Then said the guide, That is one Heedless, that was going this way; he has lain there a great while.† There was one Take-heed with him when he was taken and slain, but he escaped their hands. You cannot imagine how many are killed hereabouts, and yet men are so foolishly venturous as to set out lightly on pilgrimage, and to come without a guide. Poor Christian! it was a wonder that he here escaped, but he was beloved of his God: also he had a good heart of his own, or else he could never have done it. Now they drew towards the end of their way, and just there where Christian had seen the cave when he went by, out thence came forth Maul, a giant. This Maul did used to spoil young pilgrims with sophistry, and he called Great-heart by his name, and said unto him, How many times have you been forbidden to do these things? Then said Mr. Great-heart, What things? What things! quoth the giant; you know what things; but I will put an end to your trade.‡ But pray, said Mr. Great-heart, before we fall to it let us understand wherefore we must fight. (Now the women and children stood trembling, and knew not what to do.) Quoth the giant, You rob the country, and rob it with the worst of thieves. These are but generals, said Mr. Great-heart; come to particulars, man.

Then said the giant, Thou practisest the craft of a kidnapper, thou gatherest up women and children, and carriest them into a strange country, to the weakening of my master's kingdom. But now Great-heart replied, I am a servant of the God of heaven: my business is to persuade sinners to repentance: I am commanded to do my endeavour to turn men, women, and children from darkness to light, and from the power of Satan to God; and if this be indeed the ground of thy quarrel, let us fall to it as soon as thou wilt.‖

Then the giant came up, and Mr. Great-heart went to meet him, and as he went he drew his sword, but the giant had a club. So without more ado they fell to it, and at the first blow the giant struck Mr. Great-heart down upon one of his knees; with that the women and children cried: so Mr. Great-heart recovering himself, laid about him in full lusty manner, and gave the giant a wound in his arm; thus he fought for the space of an hour, to that height of heat that the breath came

* Precious thought under the worst and most distressing circumstances! Think of this. Their continuance is short. Their appointment, love. And their end shall be crowned with glory.

† Heedless professors, be warned. The doctrines of grace were never intended to lull any to sleep in carnal security. If they do so by you, it is a sure sign that what should have been for your health proves an occasion of your falling.

‡ How many such giants have we in the present day, who deceive and beguile precious souls into a false and fatal security by their smooth lectures on morality and their avowed opposition to the Gospel of Christ and the way to his kingdom!

‖ To awaken our souls and lead them to Christ for life and salvation is the blessed work of faithful ministers. In the spirit of love and meekness they will contend for the faith, however they may be ill-treated for their work.

out of the giant's nostrils as the heat doth out of a boiling caldron.

Then they sat down to rest them, but Mr. Great-heart betook himself to prayer; also the women and children did nothing but sigh and cry all the time that the battle did last.*

When they had rested them and taken breath, they both fell to it again, and Mr. Great-heart with a full blow fetched the giant down to the ground. Nay, hold, let me recover, quoth he. So Mr. Great-heart let him fairly get up: so to it they went again, and the giant missed but a little of breaking Mr. Great-heart's skull with his club.

Mr. Great-heart, seeing that, runs to him in the full heat of his spirit, and pierced him under the fifth rib; with that the giant began to faint, and could hold up his club no longer. Then Mr. Great-heart seconded his blow, and smote the head of the giant from his shoulders. Then the women and children rejoiced, and Mr. Great-heart also praised God for the deliverance he had wrought.†

When this was done they among themselves erected a pillar, and fastened the giant's head thereon, and wrote under it, in letters that passengers might read,

He that did wear this head was one
That pilgrims did misuse;
He stopped their way, he spared none,
But did them all abuse,
Until that I, Great-heart, arose,
The pilgrims' guide to be,
Until that I did him oppose
That was their enemy.

CHAPTER VIII.

The Pilgrims overtake Mr. Honest, who relates his own experience and that of Mr. Fearing.

Now I saw that they went to the ascent that was a little way off, cast up to be a prospect for pilgrims, (that was the place from whence Christian had the first sight of Faithful his brother.) Wherefore here they sat down and rested; they also here did eat and drink and make merry for that they had gotten deliverance from this so dangerous an enemy. As they sat thus and did eat Christiana asked the guide, If he had caught no hurt in the battle? Then said Mr. Great-heart, No, save a little on my flesh; yet that also shall be so far from being to my detriment that it is at present a proof of my love to my Master and you, and shall be a means, by grace, to increase my reward at last.

But was you not afraid, good sir, when you saw him come with his club? ‡

It is my duty, said he, to mistrust my own ability, that I may have reliance on Him that is stronger than all. But what did you think when he fetched you down to the ground at the first blow? Why, I thought, quoth he, that so my Master himself was served, and yet he it was that conquered at last. 2 Cor. iv.

Matthew. When you have all thought what you please, I think God has been wonderful good unto us, both in bringing us out of this valley and delivering us out of the hand of this enemy; for my part, I see no reason why we should distrust our God any more, since

* The greatest heart cannot withstand without prayer, nor conquer without the almighty power of God. The belief of this will excite prayer.

† Many such a battle has been fought, and many such a victory obtained, since the Reformation, over the enemies of our most holy faith.

The furious attack made by Maul the giant on the conductor is to show us that lively and active ministers of the Gospel who are zealous to win souls must expect the opposition of Satan and his emissaries. But must they therefore desist? God forbid! The Lord is on their side. Let them be accounted "kidnappers," and treated as enthusiasts: the Master whom they serve will give success to their endeavours, hear the prayers of his people, and make them more than conquerors. Thus were the pilgrims brought out of the valley, while danger and darkness rendered returning light and the thoughts of heaven the sweeter, and many thanksgivings redounded to the glory of God.

By glimm'ring hopes and gloomy fears
We trace the sacred road;
Through dismal deeps and dangerous snares
We make our way to God.
Long nights and darkness dwell below,
With scarce a twinkling ray;
But the bright world to which we go
Is everlasting day.

‡ This club we may suppose to mean human power under which many godly ministers in the last century suffered greatly. Blessed be God, we have nothing of this to fear in our day.

he has now, and in such a place as this, given us such testimony of his love as this.

Then they got up and went forward: now a little before them stood an oak, and under it, when they came to it, they found an old pilgrim fast asleep: they knew that he was a pilgrim by his clothes, and his staff, and his girdle.

So the guide, Mr. Great-heart, awaked him; and the old gentleman, as he lifted up his eyes, cried out, What's the matter? Who are you? And what is your business here?*

Great-heart. Come, man, be not so hot: here is none but friends. Yet the old man gets up and stands upon his guard, and will know of them what they were. Then said the guide, My name is Great-heart. I am a guide of these pilgrims, which are going to the Celestial Country.

Then said Mr. Honest, I cry you mercy; I feared that you had been of the company of those that some time ago did rob Little-faith of his money, but now I look better about me, I perceive you are honester people.

Great-heart. Why, what would or could you have done to have helped yourself if we indeed had been of that company?

Honest. Done! Why I would have fought as long as breath had been in me; and had I so done, I am sure you could never have given me the worst on't; for a Christian can never be overcome unless he should yield of himself.†

Great-heart. Well said, father Honest, quoth the guide; for by this I know that thou art a cock of the right kind, for thou hast said the truth.

Honest. And by this also I know that thou knowest what true pilgrimage is, for all others do think that we are the soonest overcome of any.

Great-heart. Well, now we are happily met, pray let me crave your name and the name of the place you came from?

Honest. My name I cannot, but I came from the town of Stupidity; it lieth about four degrees beyond the city of Destruction.

Great-heart. Oh! are you that countryman? Then I deem I have half a guess of you; your name is Old Honest, is it not?

So the old gentleman blushed, and said, Not honest in the abstract,‡ but Honest is my name, and I wish that my nature may agree to what I am called. But, sir, said the old gentleman, how could you guess that I am such a man, since I came from such a place?

Great-heart. I had heard of you before, by my Master, for he knows all things that are done on the earth. But I have often wondered that any should come from your place, for your town is worse than is the city of Destruction itself.

Honest. Yea, we lie more off from the sun, and so are more cold and senseless; but was a man in a mountain of ice, yet if the Sun of righteousness will arise upon him, his frozen heart shall feel a thaw; and thus it has been with me.‖

Great-heart. I believe it, father Honest, I believe it, for I know the thing is true.

Then the old gentleman saluted all the pilgrims with a holy kiss of charity, and asked them of their names, and how they had fared since they set out on their pilgrimage.

Christiana. Then said Christiana, My name, I suppose, you have heard of: good Christian was my husband, and these four were his children. But can you think how the old gentleman was taken when she told him who she was! He skipped, he smiled, and blessed them with a thousand good wishes, saying, I have heard much of your husband, and of his travels and wars which he underwent in his days. Be it spoken to your comfort, the name of your husband rings all over these parts of the world; his faith, his courage, his enduring, and his sincerity under all have made his name famous.

Then he turned to the boys and asked them of their names, which they told him: and

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* A blessed sign of a watchful heart, ever alarmed at the fear of danger. Though he was found sleeping, yet he could say with the Church, "My heart waketh." Song v. 2.

† Mind this—a Christian can never be overcome unless he yields of himself. Then be most jealous over yourself, and most watchful against giving way to carnal reasonings, natural fears, and fleshly lusts.

‡ Every Christian is the subject of honesty and justice, unrightness and sincerity; yet when we come to describe these virtues in the *abstract*, or what they really are in their strict purity and utmost perfection, where is the Christian but must wear the conscientious blush as Honest did under a sense of his imperfections?

‖ This is the confession of an honest heart. It is never afraid of ascribing too much to the sovereignty of grace, nor of giving all the glory to the Sun of *righteousness*, for shining upon, and melting down its hard, frozen soul. Here is no trimming between grace and nature.

then said he unto them, Matthew, be thou like Matthew the publican, not in vice, but in virtue. Matt. x. 3. Samuel, saith he, be thou like Samuel the prophet, a man of faith and prayer. Ps. xcix. 6. Joseph, saith he, be thou like Joseph in Potiphar's house, chaste, and one that fleeth from temptation. Gen. xxxix. And, James, be thou like James the Just, and like James the brother of our Lord. Acts i. 13, 14. Then they told him of Mercy, and how she had left her town and her kindred to come along with Christiana (Ruth i. 16, 17) and with her sons. At that the old honest man said, Mercy is thy name: by *mercy* shalt thou be sustained and carried through all those difficulties that shall assault thee in thy way, till thou shalt come thither where thou shalt look the Fountain of *mercy* in the face with comfort.

All this while the guide, Mr. Great-heart, was very well pleased, and smiled upon his companions.

Now as they walked together the guide asked the old gentleman if he did not know one Mr. Fearing, that came on pilgrimage out of his parts?

Honest. Yes, very well, said he. He was a man that had the root of the matter in him; but he was one of the most troublesome pilgrims that I ever met with in all my days.*

Great-heart. I perceive you knew him, for you have given a very right character of him.

Honest. Knew him! I was a great companion of his: I was with him most an end; when he first began to think of what would come upon us hereafter I was with him.

Great-heart. I was his guide from my Master's house to the gate of the Celestial City.

Honest. Then you knew him to be a troublesome one.

Great-heart. I did so; but I could very well bear it, for men of my calling are oftentimes entrusted with the conduct of such as he was.

Honest. Well, then, pray let us hear a little of him, and how he managed himself under your conduct.

Great-heart. Why he was always afraid he should come short whither he had a desire to go. Every thing frighted him that he heard any body speak of that had but the least appearance of opposition in it. I heard that he lay roaring at the slough of Despond for above a month together: nor durst he, for all he saw several go over before him, venture, though they, many of them, offered to lend him their hand. He would not go back again neither. The Celestial City! He said he should die if he came not to it, and yet was dejected at every difficulty, and stumbled at every straw that any body cast in his way. Well, after he had lain at the slough of Despond a great while, as I have told you, one sunshiny morning, I don't know how, he ventured, and so got over; but when he was over he would scarce believe it. He had, I think, a *slough of despond* in his mind—a slough that he carried every where with him, or else he could never have been as he was. So he came up to the gate (you know what I mean) that stands at the head of this way; and there also he stood a good while before he would venture to knock. When the gate was opened he would give back and give place to others, and say that he was not worthy; for all he got before some to the gate, yet many of them went in before him. There the poor man would stand shaking and shrinking; I dare say it would have pitied one's heart to have seen him; nor would he go back again. At last he took the hammer that hanged at the gate in his hand, and gave a small rap or two; then one opened to him, but he shrunk back as before. He that opened stepped out after him and said, "Thou trembling one, what wantest thou?" With that he fell to the ground. He that spake to him wondered to see him so faint. He said to him, "Peace be to thee; up, for I have set open the door to thee; come in, for thou art blessed." With that he got up and went in trembling; and when that he was in he was ashamed to show his face. Well, after that he had been entertained there awhile, (as you know how the manner is,) he was bid to go on his way, and also told the way he should take. So he went till he came to our house, but as he behaved himself at the gate, so he did at my Master the Interpreter's door. He lay thereabout in the cold a good while before he would venture to call, yet he would not go back; and the nights were long and cold then. Nay, he had a note of neeessity in his bosom to my Master, to receive him and grant him the comfort of his house, and also to allow him a stout and valiant conductor, because he was himself so chicken-hearted a man; and yet for all that he was

* Fearing pilgrims, though perplexed in themselves and troublesome to others, are yet to be cherished and encouraged, as they have the root of the matter in them—faith in Jesus, hope towards God, fear of offending him, and a desire to walk in his ways and please him. We must bear the burdens of such, and so fulfil the law of Christ. Gal. vi. 2.

afraid to call at the door. So he lay up and down thereabouts, till, poor man! he was almost starved: yea, so great was his dejection that, though he saw several others for knocking get in, yet he was afraid to venture. At last, I think, I looked out of the window, and, perceiving a man to be up and down about the door, I went out to him and asked what he was; but, poor man! the water stood in his eyes: so I perceived what he wanted. I went therefore in and told it in the house, and we showed the things to our Lord; so he sent me out again to entreat him to come in; but I dare say I had hard work to do it. At last he came in; and I will say that for my Lord, he carried it wonderful loving to him. There were but a few good bits at the table but some of them was laid upon his trencher. Then he presented the note; and my Lord looked thereon and said his desire should be granted. So, when he had been there a good while, he seemed to get some heart and to be a little more comforted. For my Master, you must know, is one of very tender bowels, especially to them that are afraid: wherefore he carried it so towards him as might tend most to his encouragement. Well, when he had a sight of the things of the place, and was ready to take his journey to go to the city, my Lord, as he did to Christian before, gave him a bottle of spirits and some comfortable things to eat. Thus we set forward, and I went before him; but the man was but of few words, only he would sigh aloud.

When we were come to where the three fellows were hanged, he said that he doubted that that would be his end also. Only he seemed glad when he saw the Cross and the Sepulchre. There, I confess, he desired to stay a little to look, and he seemed for a while after to be a little comforted. When we came at the hill Difficulty he made no stick at that, nor did he much fear the lions: for you must know that his trouble was not about such things as these; his fear was about his acceptance at last.*

I got him in at the house Beautiful, I think, before he was willing; also when he was in I brought him acquainted with the damsels that were of the place, but he was ashamed to make himself much for company; he desired much to be alone, yet he always loved good talk, and often would get behind the screen to hear it: he also loved much to see ancient things and to be pondering them in his mind. He told me afterward that he loved to be in those two houses from which we came last—to wit, at the gate and that of the Interpreter—but that he durst not be so bold as to ask.

When he went also from the house Beautiful down the hill into the Valley of Humiliation, he went down as well as ever I saw a man in my life; for he cared not how mean he was, so he might be happy at last. Yea, I think there was a kind of sympathy betwixt that valley and him, for I never saw him better in all his pilgrimage than he was in that valley.†

Here he would lie down, embrace the ground, and kiss the very flowers that grew in this valley. Lam. iii. 27, 29. He would now be up every morning by break of day, tracing and walking to and fro in the valley.‡

But when he was come to the entrance of the Valley of the Shadow of Death I thought I should have lost my man: not for that he had inclination to go back, (that he always abhorred,) but he was ready to die for fear. "Oh, the hobgoblins will have me! the hobgoblins will have me!" cried he: and I could not beat him out on't. He made such a noise and such an outcry here that, had they but heard him, it was enough to encourage them to come and fall upon us. But this I took very great notice of, that this valley was as quiet when we went through it as ever I knew it, before or since. I suppose those here had now a special check from our Lord, and a command not to meddle until Mr. Fearing was passed over it.

It would be too tedious to tell you of all; we will therefore only mention a passage or two more. When he was come to Vanity Fair I thought he would have fought with all the men in the fair: I feared there we both should have been knocked on the head, so hot was he against their fooleries.‖ Upon the Enchanted Ground he also was very wakeful. But when he was come at the river where was no bridge, there again he was in a heavy case: "Now, now," he said, "he should be drowned for

* See all through this character what a conflict there was between fear and the influence of grace. Though it may not be the most comfortable, yet the end of Mr. Fearing was very joyful. Oh what a godly jealousy displayed itself all through his life! Better this than proud, vain-glorious confidence.

† The Valley of Humiliation suits well with fearing hearts.

‡ Fearing souls dwell much, early and late, in the Valley of Meditation.

‖ Here is a glorious display of a fearing heart. Full of courage against evil, and fired with zeal for God's glory.

ever, and so never see that face with comfort that he had come so many miles to behold." And here also I took notice of what was very remarkable—the water of that river was lower at this time than ever I saw it in all my life: so he went over at last not much above wet-shod.* When he was going up to the gate I began to take my leave of him, and to wish him a good reception above; so he said, "I shall, I shall." Then parted we asunder, and I saw him no more.

Honest. Then it seems he was well at last.

Great-heart. Yes, yes. I never had a doubt about him: he was a man of a choice spirit; only he was always kept very low, and that made his life so burdensome to himself and so very troublesome to others. Ps. lxxxviii. He was, above many, tender of sin; he was so afraid of doing injuries to others that he would often deny himself of that which was lawful, because he would not offend.† Rom. xiv. 11; 1 Cor. viii. 13.

Honest. But what should be the reason that such a good man should be all his days so much in the dark?

Great-heart. There are two sorts of reasons for it: one is, The wise God will have it so; some must pipe, and some must weep, (Matt. xi. 16, 18;) now Mr. Fearing was one that played upon the bass. He and his fellows sound the sackbut, whose notes are more doleful than the notes of other music are; though indeed some say the bass is the ground of music. And for my part, I care not at all for that profession that begins not in heaviness of mind. The first string that the musician usually touches is the bass when he intends to put all in tune: God also plays upon this string first when he sets the soul in tune for himself. Only, there was this imperfection of Mr. Fearing—he could play upon no other music but this till towards his latter end.

[I make bold to talk thus metaphorically for the ripening of the wits of young readers; and because in the book of Revelations the saved are compared to a company of musicians, that play upon their trumpets and harps and sing their songs before the throne.]

Honest. He was a very zealous man, as one may see by what relation you have given of him. Difficulties, lions, or Vanity Fair he feared not at all: it was only sin, death, and hell that were to him a terror; because he had some doubts about his interest in that Celestial Country.‡

Great-heart. You say right; those were the things that were his troubles; and they, as you have well observed, arose from the weakness of his mind thereabout, not from weakness of spirit as to the practical part of a pilgrim's life. I dare believe that as the proverb is, "He could have bit a fire-brand, had it stood in his way;" but those things with which he was oppressed no man ever yet could shake off with ease.

Then said Christiana, This relation of Mr. Fearing has done me good: I thought nobody had been like me; but I see there was some resemblance betwixt this good man and I; only we differ in two things: his troubles were so great that they brake out, but mine I kept within. His also lay so hard upon him they made him that he could not knock at the houses provided for entertainment; but my troubles were always such as made me knock the louder.

Mercy. If I might also speak my mind, I must say that something of him has also dwelt in me; for I have ever been more afraid of the lake and the loss of a place in paradise than I have been at the loss of other things. Oh, thought I, may I have the happiness to have a habitation there, it is enough though I part with all the world to win it.

Then said Matthew, Fear was one thing that made me think that I was far from having that within me that accompanies salvation; but if it was so with such a good man as he, why may it not also go well with me?

No fears, no grace, said James. Though there is not always grace where there is the fear of hell, yet, to be sure, there is no grace where there is no fear of God.

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* Oh how glorious is our Lord! As thy day is, O pilgrim, so shall thy strength be. Even the river of death, though there be no bridge to go over, yet faith makes one: and the Lord of faith makes the waters low, to suit the state of his beloved ones.

† Oh this is a blessed spirit! Ye who are strong in the Lord, and in the power of his might, study to excel herein.

‡ Here is a very striking lesson for professors. Talk not of your great knowledge, rich experience, comfortable frames and joyful feelings; all are vain and delusive if the Gospel has not a holy influence upon your practice. On the other hand, be not dejected if you are not as yet favoured with these; for if a holy fear of God and a godly jealousy over yourselves possess your heart, verily you are a partaker of the grace of Christ, and if faithful, soon you shall exult in the sunshine of his love.

Great-heart. Well said, James; thou hast hit the mark; for "the fear of God is the beginning of wisdom;" and, to be sure, they that want the beginning have neither middle nor end. But we will here conclude our discourse of Mr. Fearing, after we have sent after him this farewell:

"Much, Master Fearing, thou didst fear
Thy God, and wast afraid
Of doing any thing, while here,
That would have thee betray'd:
And didst thou fear the lake and pit?
Would others did so too!
For as for them that want thy wit,
They do themselves undo."

CHAPTER IX.

The Character of Mr. Self-will.

Now I saw that they all went on in their talk, for, after Mr. Great-heart had made an end with Mr. Fearing, Mr. Honest began to tell them of another, but his name was Mr. Self-will. He pretended himself to be a pilgrim, said Mr. Honest; but I persuade myself he never came in at the gate that stands at the head of the way.

Great-heart. Had you ever any talk with him about it?

Honest. Yes, more than once or twice: but he would always be like himself, *self-willed.* He neither cared for man, nor argument, nor example; what his mind prompted him to, that he would do, and nothing else could he be got to.*

Great-heart. Pray, what principles did he hold? for I suppose you can tell.

Honest. He held that a man might follow the vices as well as the virtues of the pilgrims, and that if he did both he should be certainly saved.

Great-heart. How, if he had said, It is possible for the best to be guilty of the vices as well as partake of the virtues of pilgrims, he could not much have been blamed. For indeed we are exempted from no vice absolutely, but on condition that we watch and strive.† But this, I perceive, is not the thing: but if I understand you right, your meaning is that he was of that opinion that it was allowable so to be.

Honest. Ay, ay, so I mean; and so he believed and practised.

Great-heart. But what grounds had he for so saying?

Honest. Why, he said he had the Scripture for his warrant.

Great-heart. Pr'ythee, Mr. Honest, present us with a few particulars.

Honest. So I will. He said to have to do with other men's wives had been practised by David, God's beloved; and therefore he could do it. He said to have more women than one was a thing that Solomon practised; and therefore he could do it. He said that Sarah and the godly midwives of Egypt lied, and so did Rahab; and therefore he could do it. He said that the disciples went at the bidding of their Master and took away the owner's ass; and therefore he could do so too. He said that Jacob got the inheritance of his father in a way of guile and dissimulation; and therefore he could do so too.‡

Great-heart. High base indeed! and are you sure he was of this opinion?

Honest. I have heard him plead for it, bring Scripture for it, bring arguments for it, &c.

Great-heart. An opinion that is not fit to be with any allowance in the world!

Honest. You must understand me rightly; he did not say that any man might do this; but that those that had the virtues of those that did such things might also do the same.

Great-heart. But what more false than such a conclusion? for this is as much as to say, that because good men heretofore have sinned of infirmity, therefore he had allowance to do it of a presumptuous mind; or if because a child, by the blast of wind or for that it stum-

* Self-will ever accompanies ignorance of ourselves and of the truth, and is generally attended with licentious principles and practices.

† This is a solid scriptural definition; pray mind it. Here, it is evident, a condition must be admitted; and happy is the Christian who keeps closest to these conditions, in order to enjoy peace of conscience and joy of heart in Christ.

‡ That heart which is under the teaching and influence of the grace of God will detest such horrid notions, and cry out against them. God forbid that ever I should listen one moment to such diabolical sentiments! for they are hatched in hell and propagated on earth by the father of lies.

bled at a stone, fell down and defiled itself in mire, therefore he might wilfully lie down and wallow like a boar therein. Who could have thought that any one could so far have been blinded by the power of lust? But what is written must be true: "They stumbled at the word, being disobedient; whereunto also they were appointed." 1 Pet. ii. 8. His supposing that such may have the godly man's virtues who addict themselves to his vices, is also a delusion as strong as the other. "To eat up the sin of God's people" (Hos. iv. 8) is no sign of one that is possessed with their virtues. Nor can I believe that one that is of this opinion can at present have faith or love in him. But I know you have made strong objections against him; pr'ythee what can he say for himself?

Honest. Why, he says, to do this by way of opinion seems abundantly more honest than to do it and yet hold contrary to it in opinion.

Great-heart. A very wicked answer; for, though to let loose the bridle to lusts while our opinions are against such things is bad, yet to sin and plead a toleration so to do is worse: the one stumbles beholders accidentally, the other leads them into the snare.

Honest. There are many of this man's mind that have not this man's mouth; and that makes going on pilgrimage of so little esteem as it is.

Great-heart. You have said the truth, and it is to be lamented; but he that feareth the King of paradise shall come out of them all.

Christiana. There are strange opinions in the world: I know one that said it was time enough to repent when he came to die.

Great-heart. Such are not over-wise: that man would have been loth, might he have had a week to run twenty miles for his life, to have deferred that journey to the last hour of that week.

Honest. You say right; and yet the generality of them that count themselves pilgrims do indeed do thus. I am, as you see, an old man, and have been a traveller in this road many a day, and I have taken notice of many things.*

I have seen some that set out as if they would drive all the world afore them, who yet have, in a few days, died as they in the wilderness, and so never got sight of the promised land. I have seen some that have promised nothing at first setting out to be pilgrims, and that one would have thought could not have lived another day, that have yet proved very good pilgrims. I have seen some who have run hastily forward, that again have, after a little time, run just as fast back again. I have seen some who have spoken very well of a pilgrim's life at first, that, after a while, have spoken as much against it. I have heard some, when they first set out for paradise, say positively, "There is such a place," who, when they have been almost there, have come back again and said, "There is none." I have heard some vaunt what they would do in case they should be opposed, that have, even at a false alarm, fled faith, the pilgrim's way, and all.

CHAPTER X.

The Pilgrims arrive at the house of Gaius, where they are hospitably entertained.

Now as they were thus in their way there came one running to meet them, and said, "Gentlemen, and you of the weaker sort, if you love life shift for yourselves, for the robbers are before you."

Then said Mr. Great-heart, They be the three that set upon Little-faith heretofore. Well, said he, we are ready for them. So they went on their way. Now they looked at every turning when they should have met with the villains, but whether they heard of Mr. Great-heart, or whether they had some other game, they came not up to the pilgrims.†

Christiana then wished for an inn for herself and her children, because they were weary. Then said Mr. Honest, "There is one a little before us, where a very honourable disciple, one Gaius, dwells." Rom. xvi. 23. So they all concluded to turn in thither, and the rather because the old gentleman gave him so good a report. So when they came to the door they

* Pray, attentively mind and deeply consider the six following observations: they are just; they are daily confirmed to our observations in the conduct of different professors. Study and pray to improve them to your soul's profit.

† It is a blessed thing to take every alarm and to be on our guard. Hereby many dangers are avoided and many evils prevented. Watch! is the word of the Captain of our salvation.

went in, not knocking, for folks use not to knock at the door of an inn. Then they called for the master of the house, and he came to them. So they asked if they might lie there that night?

Gaius. Yes, gentlemen, if you be true men, for my house is for none but pilgrims. Then was Christiana, Mercy, and the boys more glad, for that the inn-keeper was a lover of pilgrims. So they called for rooms, and he showed them one for Christiana and her children and Mercy, and another for Mr. Great-heart and the old gentleman.

Then said Mr. Great-heart, Good Gaius, what hast thou for supper? for these pilgrims have come far to-day and are weary.

It is late, said Gaius, so we cannot conveniently go out to seek food, but such as I have you shall be welcome to, if that will content you.

Great-heart. We will be content with what thou hast in the house, for, as much as I have proved thee, thou art never destitute of that which is convenient.

Then he went down and spake to the cook, whose name was Taste-that-which-is-good, to get ready supper for so many pilgrims. This done, he comes up again, saying, Come, my good friends, you are welcome to me, and I am glad that I have a house to entertain you; and while supper is making ready, if you please, let us entertain one another with some good discourse: so they all said content.*

Then said Gaius, Whose wife is this aged matron? and whose daughter is this young damsel?

Great-heart. The woman is the wife of one Christian, a pilgrim in former times; and these are his four children. The maid is one of her acquaintance—one that she hath persuaded to come with her on pilgrimage. The boys take all after their father, and covet to tread in his steps: yea, if they do but see any place where the old pilgrim hath lain or any print of his foot, it ministereth joy to their hearts, and they covet to lie or tread in the same.

Then said Gaius, Is this Christian's wife? and are these Christian's children? I knew your husband's father, yea, also his father's father. Many have been good of this stock; their ancestors first dwelt at Antioch. Acts xi. 26. Christian's progenitors (I suppose you have heard your husband talk of them) were very worthy men. They have, above any that I know, showed themselves men of great virtue and courage for the Lord of the pilgrims, his ways, and them that loved him. I have heard of many of your husband's relations that have stood all trials for the sake of the truth. Stephen, that was one of the first of the family from whence your husband sprang, was knocked on the head with stones. Acts vii. 59, 60. James, another of this generation, was slain with the edge of the sword. Acts xii. 2. To say nothing of Paul and Peter, men anciently of the family from whence your husband came, there was Ignatius, who was cast to the lions; Romanus, whose flesh was cut by pieces from his bones; and Polycarp, that played the man in the fire. There was he that was hanged up in a basket in the sun for the wasps to eat; and he whom they put in a sack and cast him into the sea to be drowned. It would be impossible utterly to count up all that family that have suffered injuries and death for the love of a pilgrim's life. Nor can I but be glad to see that thy husband has left behind him four such boys as these. I hope they will bear up their father's name, and tread in their father's steps, and come to their father's end.

Great-heart. Indeed, sir, they are likely lads; they seem to choose heartily their father's ways.

Gaius. That is it that I said: wherefore Christian's family is like still to spread abroad upon the face of the ground: therefore let Christiana look out some damsels for her sons, to whom they may be betrothed, &c., that the name of their father and the house of his progenitors may never be forgotten in the world.

Honest. It is a pity his family should fall and be extinct.

Gaius. Fall it cannot, but be diminished it may; but let Christiana take my advice, and that's the way to uphold it.

And, Christiana, said this inn-keeper, I am glad to see thee and thy friend Mercy together here, a lovely couple. And if I may advise, take Mercy into a nearer relation to thee; if she will, let her be given to Matthew, thy eldest son: it is the way to preserve a posterity in the earth. So this match was concluded, and in process of time they were married; but more of that hereafter.

Gaius also proceeded, and said, I will now speak on the behalf of women, to take away

* How does this reprove many professors of this day, who frequently meet together, and that about every trifle, but have not one word to speak for precious Christ, his glorious truths and holy ways?

their reproach. For as death and the curse came into the world by a woman, so also did life and health: "God sent forth his Son, made of a woman." Gen. iii.; Gal. iv. 4. Yea, to show how much those that came after did abhor the act of the mother, this sex in the Old Testament coveted children, if happily this or that woman might be the mother of the Saviour of the world. I will say again, that when the Saviour was come, women rejoiced in him, before either man or angel. Luke ii. I read not that ever man did give unto Christ so much as one groat: but the women followed him and ministered to him of their substance. It was a woman that washed his feet with tears, and a woman that anointed his body to the burial. They were women that wept when he was going to the cross, and women that followed him from the cross, and that sat by his sepulchre when he was buried. They were women that were first with him at his resurrection-morn; and women that brought tidings first to his disciples that he was risen from the dead. Luke vii. 37, 50; viii. 2, 3; xxiii. 27; xxiv. 22, 23; John ii. 3; xi. 2; Matt. xxvii. 55, 61. Women therefore are highly favoured, and show by these things that they are sharers with us in the grace of life.

Now the cook sent up to signify that supper was almost ready, and sent one to lay the cloth and the trenchers, and to set the salt and bread in order.

Then said Matthew, The sight of this cloth, and of this forerunner of the supper, begetteth in me a greater appetite to my food than I had before.

Gaius. So let all ministering doctrines in this life beget in thee a greater desire to sit at the supper of the great King in his kingdom; for all preaching, books, and ordinances here are but as the laying of the trenchers and as setting of salt upon the board, when compared with the feast that our Lord will make us when we come to his house.

So supper came up; and first a *heave-shoulder* and a *wave-breast* were set on the table before them; to show them that they must begin the meal with prayer and praise to God. Lev. vii. 32, 34; x. 14, 15; Ps. xxv. 1; Heb. xiii. 15. The heave-shoulder David lifted his heart up to God with; and with the wave-breast, where his heart lay, with that he used to lean upon his harp when he played. These two dishes were very fresh and good, and they all ate heartily thereof.

The next they brought up was a bottle of wine as red as blood. So Gaius said to them, Drink freely: this is the true juice of the vine that makes glad the heart of God and man. So they drank and were merry. Deut. xxxii. 14; Judg. ix. 13; John xv. 5. The next was a dish of milk well crumbled: but Gaius said, Let the boys have that, that they may "grow thereby." 1 Pet. ii. 1, 2. Then they brought up in course a dish of butter and honey. Then said Gaius, Eat freely of this, for this is good to cheer up and strengthen your judgments and understandings. This was our Lord's dish when he was a child: "Butter and honey shall he eat, that he may know to refuse the evil and choose the good." Isa. vii. 17. Then they brought them up a dish of apples, and they were very good-tasted fruit. Then said Matthew, "May we eat apples, since they were such by and with which the serpent beguiled our first mother?"

Then said Gaius,

"Apples were they with which we were beguil'd,
Yet *sin*, not apples, hath our souls defil'd:
Apples forbid, if eat, corrupt the blood;
To eat such when commanded does us good;
Drink of his flagons, then, thou Church, his dove,
And eat his apples who are sick of love."

Then said Matthew, I made the scruple because, a while since, I was sick with eating of fruit.

Gaius. Forbidden fruit will make you sick, but not what our Lord has tolerated.

While they were thus talking they were presented with another dish, and it was a dish of nuts. Sol. Songs vi. 11. Then said some at the table, "Nuts spoil tender teeth, especially the teeth of the children." Which, when Gaius heard, he said,

"Hard texts are nuts (I will not call them cheaters),
Whose shells do keep the kernels from the eaters:
Open then the shells, and you shall have the meat;
They here are brought for you to crack and eat."

Then they were merry, and sat at the table a long time, talking of many things.* Then said the old gentleman, My good landlord,

* Observe here the feast of pilgrims was attended with joy. Christians may, they ought, yea, they have the greatest reason to, rejoice; but then it should be spiritual joy, which springs from spiritual views and spiritual conversation. Let our speech be thus seasoned and our feasts thus tempered, and we shall find increasing joy and gladness of heart in the Lord.

while ye are cracking your nuts, if you please, do ye open this riddle:

"A man there was, (though some did count him mad,)
The more he cast away, the more he had."

Then they all gave good heed, wondering what good Gaius would say; so he sat still awhile, and then thus replied:

"He who thus bestows his goods upon the poor
Shall have as much again, and ten times more."

Then said Joseph, I dare say, sir, I did not think you could have found it out.

Oh! said Gaius, I have been trained up in this way a great while; nothing teaches like experience: I have learned of my Lord to be kind, and have found by experience that I have gained thereby. "There is that scattereth, yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty;" "There is that maketh himself rich, yet hath nothing; there is that maketh himself poor, yet hath great riches." Prov. xi. 24; xiii. 7.

Then Samuel whispered to Christiana his mother, and said, Mother, this is a very good man's house; let us stay here a good while, and let my brother Matthew be married here to Mercy, before we go any further.*

The which Gaius the host overhearing, said, With a very good will, my child.

So they stayed here more than a month, and Mercy was given to Matthew to wife.

While they stayed here, Mercy, as her custom was, would be making coats and garments to give to the poor, by which she brought a very good report upon pilgrims.

CHAPTER XI.

The Pilgrims continue at the house of Gaius; from whence they sally out and destroy Giant Slay-good, a cannibal, and rescue Mr. Feeble-mind.

But to return again to our story. After supper the lads desired a bed, for they were weary with travelling: then Gaius called to show them their chamber: but said Mercy, I will have them to bed. So she had them to bed, and they slept well: but the rest sat up all night, for Gaius and they were such suitable company that they could not tell how to part. Then after much talk of their Lord, themselves, and their journey, old Mr. Honest (he that put forth the riddle to Gaius) began to nod. Then said Great-heart, What, sir, you begin to be drowsy! come, rub up: now here is a riddle for you.† Then said Mr. Honest, Let us hear it.

Then said Mr. Great-heart,

"He that will kill must first be overcome:
Who live abroad would, first must die at home."

Ha! said Mr. Honest, it is a hard one—hard to expound, and harder to practise. But come, landlord, said he, I will, if you please, leave my part to you; do you expound it, and I will hear what you say.

No, said Gaius, it was put to you, and it is expected you should answer it.

Then said the old gentleman,

"He first by grace must conquer'd be
That sin would mortify:
Who that he lives would convince me,
Unto himself must die." ‡

It is right, said Gaius; good doctrine and experience teach this. For, until grace displays itself, and overcomes the soul with its glory, it is altogether without heart to oppose sin: besides, if sin is Satan's cords by which the soul lies bound, how should it make resistance before it is loosed from that infirmity? Nor will any that knows either reason or grace believe that such a man can be a living monument of grace that is a slave to his own corruption. And, now it comes in my mind, I will tell you a story worth the hearing: There

* Here is a genuine discovery of a gracious heart, when it is delighted with spiritual company and conversation and longs for its continuance. Is it so with you, reader?

† Mind this: when one pilgrim observes that a brother is inclined to be drowsy, it is his duty, and should be his practice, to endeavour to awaken, quicken, enliven, and stir up such by spiritual hints. Oh that this was more practised! Many blessings would be consequent upon it.

‡ Oh this dying to self, to self-righteous pride, vain-confidence, self-love, and self-complacency, is hard work to the old man; yea, it is both impracticable and impossible to him. It is only grace yielded to that can conquer and subdue him. And where grace reigns this work is carried on day by day.

were two men that went on pilgrimage; the one began when he was young, the other when he was old; the young man had strong corruptions to grapple with, the old man's were weak with the decays of nature: the young man trod his steps as even as did the old one, and was every way as light as he: who now, or which of them, had their graces shining clearest, since both seemed to be alike?

Honest. The young man's, doubtless. For that which heads it against the greatest opposition gives best demonstration that it is strongest; especially when it also holdeth pace with that that meets not with half so much, as to be sure old age does not. Besides, I have observed that old men have blessed themselves with this mistake—namely, taking the decays of nature for a gracious conquest over corruptions, and so have been apt to beguile themselves. Indeed, old men that are gracious are best able to give advice to them that are young, because they have seen most of the emptiness of things; but yet, for an old and a young man to set out both together, the young one has the advantage of the fairest discovery of a work of grace within him, though the old man's corruptions are naturally the weakest.

Thus they sat talking till break of day. Now when the family was up, Christiana bid her son James that he should read a chapter: so he read the fifty-third of Isaiah. When he had done, Mr. Honest asked why it was said that the Saviour is said to come "out of a dry ground," and also that he had "no form of comeliness in him?"

Then said Mr. Great-heart, To the first I answer, Because the church of the Jews, of which Christ came, had then lost almost all the sap and spirit of religion. To the second I say, The words are spoken in the person of unbelievers, who, because they want the eye that can see into our Prince's heart, therefore judge of him by the meanness of his outside. Just like those that know not that precious stones are covered over with a homely crust, who, when they have found one, because they know not what they have found, cast it again away, as men do a common stone.

Well, said Gaius, now you are here, and since, as I know, Mr. Great-heart is good at his weapons, if you please, after we have refreshed ourselves, we will walk into the fields, to see if we can do any good. About a mile from hence there is one Slay-good, a giant, that does much annoy the King's highway in these parts, and I know whereabout his haunt is: he is master of a number of thieves. It would be well if we could clear these parts of him.*

So they consented and went, Mr. Great-heart with his sword, helmet, and shield, and the rest with spears and staves.

When they came to the place where he was, they found him with one Feeble-mind in his hand, whom his servants had brought unto him, having taken him in the way; now the giant was rifling him, with a purpose, after that, to pick his bones, for he was of the nature of flesh-eaters.

Well, so soon as he saw Mr. Great-heart and his friends at the mouth of his cave with their weapons, he demanded what they wanted.

Great-heart. We want thee, for we are come to revenge the quarrels of the many that thou hast slain of the pilgrims, when thou hast dragged them out of the King's highway; wherefore come out of thy cave. So he armed himself and came out; and to the battle they went, and fought for above an hour, and then stood still to take wind.

Then said the giant, Why are you here on my ground?

Great-heart. To revenge the blood of pilgrims, as I also told thee before. So they went to it again, and the giant made Mr. Great-heart give back; but he came up again, and in the greatness of his mind he let fly with such stoutness at the giant's head and sides that he made him let his weapon fall out of his hand; so he smote and slew him, and cut off his head and brought it away to the inn. He also took Feeble-mind, the pilgrim, and brought him with him to his lodgings. When they were come home they showed his head to the family, and set it up, as they had done others before, for a terror to those that shall attempt to do as he hereafter.

Then they asked Mr. Feeble-mind how he fell into his hands?

Then said the poor man, I am a sickly man, as you see, and because death did usually once a day knock at my door, I thought I should never be well at home; so I betook myself to a pilgrim's life, and have travelled hither from the town of Uncertain, where I and my father

* After feeding, pilgrims are to prepare for fighting. They are not to eat in order to pamper their lusts, but to strengthen their bodies and souls, that they may be stronger in the Lord, and in the power of his might to fight and conquer every enemy.

were born. I am a man of no strength at all of body, nor yet of mind; but would, if I could, though I can but crawl, spend my life in a pilgrim's way.* When I came at the gate that is at the head of the way, the Lord of that place did entertain me freely; neither objected he against my weakly looks nor against my feeble mind, but gave me such things as were necessary for my journey, and bid me hope to the end. When I came to the house of the Interpreter, I received much kindness there; and because the hill of Difficulty was judged too hard for me, I was carried up that by one of his servants. Indeed, I have found much relief from pilgrims, though none were willing to go softly as I am forced to do; yet still, as they came on, they bid me be of good cheer, and said that it was the will of their Lord that "comfort" should be given to the "feeble-minded," (1 Thess. v. 14,) and so went on their own pace. When I was come to Assault-lane, then this giant met with me and bid me prepare for an encounter; but, alas! feeble one that I was, I had more need of a cordial: so he came up and took me. I conceited he should not kill me. Also, when he had got me into his den, since I went not with him willingly, I believed I should come out alive again; for I have heard that not any pilgrim that is taken captive by violent hands, if he keeps heart-whole towards his Master, is, by the laws of providence, to die by the hand of the enemy. Robbed I looked to be, and robbed to be sure I am; but I am, as you see, escaped with life, for the which I thank my King as author and you as the means. Other brunts I also look for, but this I have resolved on—to wit, to run when I can, to go when I cannot run, and to creep when I cannot go. As to the main, I thank Him that loved me, I am fixed; my way is before me, my mind is beyond the river that has no bridge, though I am, as you see, but of a feeble mind.†

Then said old Mr. Honest, Have not you some time ago been acquainted with one Mr. Fearing, a pilgrim?

Feeble-mind. Acquainted with him! yes: he came from the town of Stupidity, which lies four degrees northward of the city of Destruction, and as many off of where I was born; yet we were well acquainted, for indeed he was my uncle, my father's brother; he and I have been much of a temper: he was a little shorter than I, but yet we were much of a complexion.

Honest. I perceive you know him; and I am apt to believe also that you are related one to another, for you have his whitely look, a cast like his with your eye, and your speech is much alike.

Feeble-mind. Most have said so that have known us both; and, besides, what I have read in him I have for the most part found in myself.

Come, sir, said good Gains, be of good cheer; you are welcome to me and to my house, and what thou hast a mind to, call for freely; and what thou wouldst have my servants do for thee, they will do with a ready mind.

Then said Mr. Feeble-mind, This is an unexpected favour, and as the sun shining out of a very dark cloud. Did Giant Slay-good intend me this favour when he stopped me and resolved to let me go no further? Did he intend that after he had rifled my pocket I should go to "Gaius mine host?" Yet so it is.‡

Now, just as Mr. Feeble-mind and Gaius were thus in talk, there comes one running and called at the door, and told that about a mile and a half off there was one Mr. Notright, a pilgrim, struck dead upon the place where he was, with a thunderbolt.

Alas! said Mr. Feeble-mind, is he slain? He overtook me some days before I came so far as hither, and would be my company-keeper; he also was with me when Slay-good the giant took me, but he was nimble of his heels and escaped: but it seems he escaped to die, and I was taken to live.‖

"What one would think doth seek to slay outright
Oft-times delivers from the saddest plight.

* All pilgrims are not alike vigorous, strong, and lively. Some are weak, creep and crawl on in the ways of the Lord. No matter; if there be but a pilgrim's heart, all shall be well at last, for Omnipotence itself is for us: and then we may boldly ask while we are obedient to the truth, Who shall be against us?

† What a sweet, simple relation is here! doth it not suit many a feeble-minded Christian? Poor soul, weak as he was, yet his Lord provided against his danger. He sent some strong ones to his deliverance and to slay his enemy. Mind his belief, even in his utmost extremity. Learn somewhat from this Feeble-mind.

‡ Oh how sweet to reflect the most gigantic enemies shall be conquered, and their most malicious designs shall be overruled for our good! Yea, what they intend for our ruin shall be made to work for our health and prosperity.

‖ See the various dealings of God, and more and more adore him in all his ways of providence and grace.

"Know all the ways of God to men are just;
And where you can't unriddle learn to trust."

That very providence whose face is death
Doth ofttimes to the lowly life bequeath.
I taken was, he did escape and flee;
Hands cross'd gave death to him and life to me."

Now about this time Matthew and Mercy were married:* also Gaius gave his daughter Phebe to James, Matthew's brother, to wife. After which time they stayed about ten days at Gaius's house, spending their time and the seasons like as pilgrims used to do.

When they were to depart, Gaius made them a feast, and they did eat and drink and were merry. Now the hour was come that they must be gone; wherefore Mr. Great-heart called for a reckoning. But Gaius told him that at his house it was not the custom of pilgrims to pay for their entertainment. He boarded them by the year, but looked for his pay from the Good Samaritan, who had promised him, at his return, whatsoever charge he was at with them, faithfully to repay him. Luke. x. 34, 35. Then said Mr. Great-heart to him, "Beloved, thou doest faithfully whatsoever thou doest to the brethren and to strangers, which have borne witness of thy charity before the Church, whom if thou yet bring forward on their journey after a godly sort, thou shalt do well." 3 John 5, 6.

Then Gaius took his leave of them all and his children, and particularly of Mr. Feeble-mind: he also gave him something to drink by the way.

CHAPTER XII.

The Pilgrims are joined by Mr. Ready-to-halt, and proceed to the town of Vanity, where they are agreeably lodged by Mr. Mnason, and meet with agreeable company.—They encounter a formidable Monster.

Now Mr. Feeble-mind, when they were going out at the door, made as if he intended to linger. The which when Mr. Great-heart espied, he said, "Come, Mr. Feeble-mind, pray do you go along with us. I will be your conductor, and you shall fare as the rest."

Feeble-mind. Alas! I want a suitable companion; you are all lusty and strong; but I, as you see, am weak. I choose therefore rather to come behind, lest by reason of my many infirmities, I should be both a burden to myself and to you. I am, as I said, a man of a weak and feeble mind, and shall be offended and made weak at that which others can bear. I shall like no laughing; I shall like no gay attire; I shall like no unprofitable questions. Nay, I am so weak a man as to be offended at that which others have a liberty to do. I do not know all the truth: I am a very ignorant Christian man: sometimes, if I hear some rejoice in the Lord, it troubles me, because I cannot do so too. It is with me as it is with a weak man among the strong, or as a lamp despised. He that is ready to slip with his feet is as a *lamp* despised in the thought of him that is at ease, (Job xii. 5;) so that I know not what to do.†

But, brother, said Mr. Great-heart, I have it in commission to "comfort the feeble-minded" and to support the weak. You must needs go along with us: we will wait for you, we will lend you our help, we will deny ourselves of some things, both opinionative and practical, for your sake; we will not enter into "doubtful disputations" before you; we will be made all things to you rather than you shall be left behind.‡ Rom. xiv.; 1 Cor. viii. 9, 13; ix. 32.

Now all this while they were at Gaius's door; and behold, as they were thus in the heat of their discourse, Mr. Ready-to-halt came by with his crutches in his hand, and he also was going on pilgrimage. Ps. xxxviii. 17.

Then said Mr. Feeble-mind to him, How earnest thou hither? I was but now complaining that I had not a suitable companion, but thou art according to my wish. Welcome, welcome, good Mr. Ready-to-halt: I hope thou and I may be some help.

* The reader may remember that Mercy had some time before refused the addresses of Mr. Brisk, alleging that she was determined not to have a clog to her soul; but now the Lord provides an helpmeet for her in Matthew, a sincere young pilgrim. Happy is the match which is made in the Lord, and the partners who are united in eternal bonds!

† What an open, ingenuous confession is here! Though feeble in mind, he was strong in wisdom and sound judgment.

‡ Oh that this were more practised among Christians of different standing, degrees, and judgment! If they who are strong were thus to bear with the weak, as they ought, how much more love, peace, and unanimity would prevail!

Ready-to-halt. I shall be glad of thy company, said the other; and, good Mr. Feeblemind, rather than we will part, since we are thus happily met, I will lend thee one of my crutches.*

Feeble-mind. Nay, said he, though I thank thee for thy good-will, I am not inclined to halt before I am lame. Howbeit, I think, when occasion is, it may help me against a dog.

Ready-to-halt. If either myself or my crutches can do thee a pleasure, we are both at thy command, good Mr. Feeble-mind.

Thus therefore they went on: Mr. Great-heart and Mr. Honest went before, Christiana and her children went next, and Mr. Feeble-mind and Mr. Ready-to-halt came behind with his crutches. Then said Mr. Honest, Pray, sir, now we are upon the road, tell us some profitable things of some that are gone on pilgrimage before us.

Great-heart. With a good will. I suppose you have heard how Christian of old did meet with Apollyon in the Valley of Humiliation, and also what hard work he had to go through the Valley of the Shadow of Death. Also, I think you cannot but have heard how Faithful was put to it by Madam Wanton, with Adam the First, with one Discontent, and Shame; four as deceitful villains as a man can meet with upon the road.

Honest. Yes, I believe I heard of all this: but indeed good Faithful was hardest put to it by Shame; he was an unwearied one.

Great-heart. Ay; for, as the pilgrim well said, he of all men had the wrong name.

Honest. But pray, sir, where was it that Christian and Faithful met Talkative? That same was a notable one.

Great-heart. He was a confident fool; yet many follow his ways.

Honest. He had like to have beguiled Faithful.

Great-heart. Ay, but Christian put him into a way quickly to find him out.

Thus they went on till they came to the place where Evangelist met with Christian and Faithful, and prophesied to them what they should meet with at Vanity Fair.

Then said their guide, Hereabouts did Christian and Faithful meet with Evangelist, who prophesied to them of what troubles they should meet with at Vanity Fair.

Honest. Say you so? I dare say it was a hard chapter that then he did read unto them.

Great-heart. It was so, but then he gave them encouragement withal. But what do we talk of them? they were a couple of lion-like men; they had set their faces like flints. Do not you remember how undaunted they were when they stood before the judge?

Honest. Well, Faithful bravely suffered.

Great-heart. So he did, and as brave things came on't: for Hopeful and some others, as the story relates, were converted by his death.

Honest. Well, but pray go on; for you are well acquainted with things.†

Great-heart. Above all that Christian met with after he had passed through Vanity Fair, one By-ends was the arch one.

Honest. By-ends! What was he?

Great-heart. A very arch fellow, a downright hypocrite; one that would be religious which way ever the world went: but so cunning that he would be sure never to lose or suffer for it. He had his mode of religion for every fresh occasion, and his wife was as good at it as he. He would turn and change from opinion to opinion: yea, and plead for so doing too. But, as far as I could learn, he came to an *ill end* with his *by-ends;* nor did I ever hear that any of his children were ever of any esteem with any that truly fear God.

Now by this time they were come within sight of the town of Vanity, where Vanity Fair is kept. So when they saw that they were so near the town, they consulted with one another how they should pass through the town, and some said one thing, and some another. At last Mr. Great-heart said, I have, as you may understand, often been a conductor of pilgrims through this town: now I am acquainted with one Mr. Mnason, a Cyprusian by nation, and an old disciple, at whose house we may lodge. If you think good, said he, we will turn in there.‡

Content, said old Honest; Content, said

* Excellent! See the nature of Christian love; ever to be ready to spare to a brother what we ourselves have occasion for. Love looketh not at the things of our own, but to provide for the wants of others.

† Nothing more profitable than conversing on the faith, valour and success of those who have gone before us, with their trials, enemies, and dangers, yet how gloriously they fought their way through all, and came off more than conquerors over all. Pilgrims love to hear these things.

‡ How happy to find a house in Vanity Fair whose Master will receive and entertain pilgrims! Blessed be God for the present revival of religion in our day, and for the many houses that are open to the friends of the Lamb! The hearts of the masters of which he opens.

Christiana; Content, said Mr. Feeble-mind; and so they said all. Now you must think it was eventide by that they got to the outside of the town, but Mr. Great-heart knew the way to the old man's house. So thither they came; and he called at the door, and the old man within knew his tongue as soon as ever he heard it; so he opened and they all came in. Then said Mnason their host, "How far have ye come to-day?" So they said, "From the house of Gaius our friend." "I promise you," said he, "you have gone a good stitch; you may well be weary; sit down." So they sat down.

Then said their guide, "Come, what cheer, good sirs? I dare say you are welcome to my friend."

I also, said Mr. Mnason, do bid you welcome: and whatever you want do but say, and we will do what we can to get it for you.

Honest. Our great want, a while since, was harbour and good company; and now I hope we have both.*

Mnason. For harbour, you see what it is; but for good company, that will appear in the trial.

Well, said Mr. Great-heart, will you have the pilgrims into their lodgings?

I will, said Mr. Mnason. So he had them to their respective places: and also showed them a very fair dining-room, where they might be and sup together, until time was come to go to rest.

Now when they were set in their places, and were a little cheery after their journey, Mr. Honest asked his landlord if there were any store of good people in the town?

Mnason. We have a few, for indeed they are but a few when compared with them on the other side.

Honest. But how shall we do to see some of them? for the sight of good men to them that are going on pilgrimage is like to the appearing of the moon and stars to them that are going a journey.†

Then Mr. Mnason stamped with his foot, and his daughter Grace came up; so he said unto her, Grace, go you, tell my friends, Mr. Contrite, Mr. Holy-man, Mr. Love-saints, Mr. Dare-not-lie, and Mr. Penitent, that I have a friend or two at my house that have a mind this evening to see them.

So Grace went to call them, and they came; and, after salutation made they sat down together at the table.

Then said Mr. Mnason, their landlord, My neighbours, I have, as you see, a company of strangers come to my house: they are pilgrims; they come from afar and are going to Mount Zion. But who, quoth he, do you think this is? (pointing his fingers at Christiana.) It is Christiana, the wife of Christian, that famous pilgrim, who, with Faithful his brother, were so shamefully handled in our town. At that they stood amazed, saying, We little thought to see Christiana when Grace came to call us: wherefore this is very comfortable surprise. Then they asked her about her welfare, and if these young men were her husband's sons. And when she told them they were, they said to the lads, "The King whom you love and serve make you as your father, and bring you where he is in peace." ‡

Then Mr. Honest, when they were all sat down, asked Mr. Contrite and the rest in what posture their town was at present.

Contrite. You may be sure we are full of hurry in fair-time. It is hard keeping our hearts and spirits in good order, when we are in a cumbered condition. He that lives in such a place as this, and that has to do with such as we have, has need of an *item*, to caution him to take heed every moment of the day.‖

Honest. But how are your neighbours now for quietness?

Contrite. They are much more moderate now than formerly. You know how Christian and Faithful were used at our town; but of late, I say, they have been far more moderate. I think the blood of Faithful lieth with a load upon them till now, for since they burned him they have been ashamed to burn any more; in those days we were afraid to walk the streets, but now we can show our heads. Then the name of a professor was odious: now, especially in some parts of our town, (for you know our town is large,) religion is counted honourable.⁋

* Under all our wants may we not say, with our Father Abraham, God will provide? Gen. xxii. 8.

† The inquiry of disciples after suitable company discovers that they, with David, love the Lord's saints, and in the excellent of the earth is all their delight. Ps. xvi. 3. A genuine discovery this of a gracious heart.

‡ A precious prayer for the best of blessings.

‖ Mind this hint. May it kindle a sense of danger, and excite caution.

⁋ It is a mercy, when open persecution for the word abates and religion is more respected: but how do professors in such times get cold and dead, grow formal and worldly! The smiles of the town of Vanity often prove more injurious than its frowns. Be on your guard, O pilgrims!

Then said Mr. Contrite to them, Pray how fareth it with you in your pilgrimage? How stands the country affected towards you?

Honest. It happens to us as it happeneth to wayfaring men: sometimes our way is clean, sometimes foul, sometimes up hill, sometimes down hill; we are seldom at a certainty; the wind is not always on our backs, nor is every one a friend that we meet with in the way. We have met with some notable rubs already, and what are yet behind we know not; but for the most part we find it true that has been talked of old: "A good man must suffer trouble."

Contrite. You talk of rubs: what rubs have you met withal?

Honest. Nay, ask Mr. Great-heart, our guide, for he can give the best account of that.

Great-heart. We have been beset two or three times already. First, Christiana and her children were beset with two ruffians that they feared would take away their lives. We were beset with Giant Bloody-man, Giant Maul, and Giant Slay-good. Indeed, we did rather beset the last than were beset of him. And thus it was: After we had been some time at the house of Gaius, "mine host, and of the whole Church," we were minded upon a time to take our weapons with us, and to go see if we could light upon any of those that were enemies of pilgrims; for we heard that there was a notable one thereabouts. Now Gaius knew his haunt better than I, because he dwelt thereabout; so we looked and looked, till at last we discerned the mouth of his cave; then were we glad and plucked up our spirits. So we approached up to his den: and, lo, when we came there he had dragged by mere force into his net this poor man, Mr. Feeble-mind, and was about to bring him to his end. But when he saw us, supposing, as we thought, he had another prey, he left the poor man in his house and came out. So we fell to it full sore, and he lustily laid about him, but in conclusion he was brought down to the ground and his head cut off, and set up by the wayside for a terror to such as should after practise such ungodliness. That I tell you the truth here is the man himself to affirm it, who was as a lamb taken out of the mouth of the lion.

Then said Mr. Feeble-mind, I found this true to my cost and comfort—to my cost, when he threatened to pick my bones every moment; and to my comfort, when I saw Mr. Great-heart and his friends, with their weapons, approach so near for my deliverance.

Then said Mr. Holy-man, There are two things that they have need to be possessed of that go on pilgrimage—*courage* and an *unspotted life.* If they have not courage, they can never hold on their way; and if their lives be loose, they will make the very name of a pilgrim stink.*

Then said Mr. Love-saint, I hope this caution is not needful among you: but truly there are many that go upon the road that rather declare themselves strangers to pilgrimage than strangers and pilgrims in the earth.

Then said Mr. Dare-not-lie, It is true, they neither have the pilgrim's weed nor the pilgrim's courage: they go not uprightly, but all awry with their feet: one shoe goeth inward, another outward, and their hosen out behind, here a rag and there a rent, to the disparagement of their Lord.†

These things, said Mr. Penitent, they ought to be troubled for; nor are the pilgrims like to have that grace upon them and their pilgrim's progress as they desire until the way is cleared of such spots and blemishes.

Thus they sat talking and spending the time until the supper was set upon the table. Upon which they went and refreshed their weary bodies; so they went to rest. Now they stayed in the fair a great while at the house of Mr. Mnasou, who in process of time gave his daughter Grace unto Samuel, Christiana's son, and his daughter Martha to Joseph.

The time, as I said, that they lay here was long, for it was not now as in former times. Wherefore the pilgrims grew acquainted with many of the good people of the town, and did them what service they could. Mercy, as she was wont, laboured much for the poor; wherefore their bellies and backs blessed her, and she was there an ornament to her profession. And to say the truth for Grace, Phebe, and Martha, they were all of a very good nature, and did much good in their places. They were also all of them very fruitful; so that Christian's name, as was said before, was like to live in the world.

While they lay here there came a monster out of the woods and slew many of the people of the town. It would also carry away their children and teach them to suck its whelps. Now no man in the town durst so much as face this monster, but all men fled when they heard the noise of his coming. The monster was

* This is a sound speech. Lord, grant that we, who profess thy holy name, may take good heed to this. It is a word of conviction to many.

† An excellent observation and a just reproof. May it carry conviction to the heart of those it suits!

like unto one beast upon the earth: its body was "like a dragon, and it had seven heads and ten horns." Rev. xii. 3. It made great havoc of children, and yet it was governed by a woman. This monster propounded conditions to men, and such men as loved their lives more than their souls accepted of those conditions.

Now Mr. Great-heart, together with those who came to visit the pilgrims at Mr. Mnason's house, entered into a covenant to go and engage this beast, if perhaps they might deliver the people of this town from the paws and mouth of this so devouring a serpent.

Then did Mr. Great-heart, Mr. Contrite, Mr. Holy-man, Mr. Dare-not-lie, and Mr. Penitent, with their weapons, go forth to meet him. Now the monster, at first, was very rampant, and looked upon these enemies with great disdain; but they so belaboured him, being sturdy men-at-arms, that they made him make a retreat; so they came home to Mr. Mnason's house again.

The monster,* you must know, had his certain seasons to come out in and to make his attempts upon the children of the people of the town: also these seasons did these valiant worthies watch him in, and did continually assault him; insomuch that, in process of time, he became not only wounded, but lame; also he had not made the havoc of the townsmen's children as formerly he had done. And it is verily believed by some that this beast will certainly die of his wounds. This therefore made Mr. Great-heart and his fellows of great fame in this town; so that many of the people that wanted their taste of things yet had a reverent esteem and respect for them. Upon this account therefore it was that these pilgrims got not much hurt here. True, there were some of the baser sort that could see no more than a mole nor understand no more than a beast,—these had no reverence for these men, nor took notice of their valour and adventures.

CHAPTER XIII.

The Pilgrims kill Giant Despair and his wife, and totally demolish his castle.—They proceed to the Delectable Mountains.

Well, the time drew on that the pilgrims must go on their way; therefore they prepared for their journey. They sent for their friends; they conferred with them; they had some time set apart therein to commit each other to the protection of their Prince. There were again that brought them of such things as they had that were fit for the weak and the strong, for the women and the men, and so laded them with such things as were necessary. Acts xxviii. 10. Then they set forward on their way, and their friends accompanying them so far as was convenient, they again committed each other to the protection of their King, and departed.

They, therefore, that were of the pilgrims' company went on, and Mr. Great-heart went before them; now the women and children being weakly, they were forced to go as they could bear; by this means Mr. Ready-to-halt and Mr. Feeble-mind had more to sympathize with their condition.

When they were gone from the townsmen, and when their friends had bid them farewell, they quickly came to the place where Faithful was put to death: therefore they made a stand, and thanked Him that had enabled him to bear his cross so well; and the rather because they now found that they had a benefit by such a man's sufferings as he was. They went on, therefore, after this, a good way further, talking of Christian and Faithful, and how Hopeful joined himself to Christian and that Faithful was dead.

Now they were come up the hill Lucre, where the silver mine was which took Demas off from his pilgrimage, and into which, as some think, By-ends fell and perished: where-

* This refers (observes the Rev. Mr. Scott) to the prevalence of popery for some time before the Revolution in 1688, by which many nominal Protestants were drawn aside, and numbers of children educated in the principles of darkness and superstition. The favour and frown of the prince and his party operated so powerfully that worldly men in general yielded to the imposition: but several persons among the Nonconformists, as well as in the Established Church, did eminent service at this crisis by their preaching and writings, in exposing the delusions and abominations of the adherents to the papal see: and these endeavours were eventually the means of overturning the plan formed for the re-establishment of popery in Britain.

fore they considered that. But when they were come to the old monument that stood over against the hill Luere—to wit, to the pillar of salt that stood also within the view of Sodom and its stinking lake—they marvelled, as did Christian before, that men of that knowledge and ripeness of wit, as they were, should be so blind as to turn aside here. Only they considered again that nature is not affected with the harms that others have met with, especially if that thing upon which they look has an attracting virtue upon the foolish eye.

I saw now that they went on till they came to the river that was on this side of the Delectable Mountains—to the river where the fine trees grow on both sides, and whose leaves, if taken inwardly, are good against surfeits, (Ps. xxiii.;) where the meadows are green all the year long and where they might lie down safely. By this river side, in the meadows, there were cotes and folds for sheep, a house built for the nourishing and bringing up those lambs, the babes of those women that go on pilgrimage. Also there was here one that was entrusted with them, who could have compassion and could gather these lambs with his arm and carry them in his bosom, and that could gently lead those that were with young. Heb. v. 2; Isa. lxiii. Now to the care of this man Christiana admonished her four daughters to commit their little ones, that by these waters they might be housed, harboured, succoured, and nourished, and that none of them might be lacking in time to come. This man, if any of them go astray or be lost, will bring them back again; he will also bind up that which was broken and will strengthen them that are sick. Jer. xiii. 4; Ezek. xxxiv. 11, 16. Here they will never want meat, drink, and clothing; here they will be kept from thieves, and robbers; for this man will die before one of those committed to his trust shall be lost. Besides, here they shall be sure to have good nurture and admonition: and shall be taught to walk in right paths; and that, you know, is a favour of no small account.

Also here, as you see, are delicate waters, pleasant meadows, dainty flowers, variety of trees, and such as bear wholesome fruit—fruit not like that which Matthew eat of, that fell over the wall out of Beelzebub's garden; but fruit that procureth health where there is none, and that continueth and increaseth where it is.*

So they were content to commit their little ones to him; and that which was also an encouragement to them so to do was, that all this was to be at the charge of the King; and so was an hospital to young children and orphans.

Now they went on: and when they were come to By-path Meadow, to the stile over which Christian went with his fellow Hopeful, when they were taken by Giant Despair and put into Doubting Castle, they sat down and consulted what was best to be done; to wit, now they were so strong, and had got such a man as Mr. Great-heart for their conductor, whether they had not best to make an attempt upon the giant, demolish his castle, and if there were any pilgrims in it to set them at liberty, before they went any further. So one said one thing, and another said to the contrary. One questioned if it was lawful to go upon unconsecrated ground; another said they might, provided their end was good. But Mr. Great-heart said, Though that assertion offered last cannot be universally true, yet I have a commandment to resist sin, to overcome evil, to fight the good fight of faith: and, I pray, with whom should I fight this good fight if not with Giant Despair? I will therefore attempt the taking away of his life and the demolishing of Doubting Castle. Then said he, "Who will go with me?" Then said old Honest, "*I* will." "And so *we* will too," said Christiana's four sons, Matthew, Samuel, James, and Joseph, for they were young men and strong. 1 John ii. 13, 14.

So they left the women on the road, and with them Mr. Feeble-mind and Mr. Ready-to-halt with his crutches, to be their guard until they came back; for in that place, though Giant Despair dwelt so near, they keeping in the road, "a little child might lead them." Isa. xi. 6.

So Mr. Great-heart, old Honest, and the four young men went to go up to Doubting Castle to look for Giant Despair. When they came at the castle gate they knocked for entrance with an unusual noise. With that the old giant comes to the gate, and Diffidence his wife follows. Then said he, "Who and what is he that is so hardy as after this manner to molest the Giant Despair? Mr. Great-heart replied,

* Here we frequently find our author speaking of our Lord and Saviour as Man. He excels in this. It were to be wished that authors and preachers wrote and spake more frequently of the manhood of Jesus, who was a perfect Man, like unto us in all things except sin.

"It is I, Great-heart, one of the King of the Celestial Country's conductors of pilgrims to their place; and I demand of thee that thou open thy gates for my entrance; prepare thyself also to fight, for I am come to take away thy head and to demolish Doubting Castle."

Now Giant Despair, because he was a giant, thought no man could overcome him; and again thought he, "Since heretofore I have made a conquest of angels, shall Great-heart make me afraid?" So he harnessed himself and went out: he had a cap of steel upon his head, a breastplate of fire girded to him, and he came out in iron shoes with a great club in his hand. Then these six men made up to him, and beset him behind and before: also when Diffidence, the giantess, came up to help him, old Mr. Honest cut her down at one blow. Then they fought for their lives, and Giant Despair was brought down to the ground, but was very loth to die; he struggled hard, and had, as they say, as many lives as a cat; but Great-heart was his death, for he left him not till he had severed his head from his shoulders.*

Then they fell to demolishing Doubting Castle; and that, you know, might with ease be done, since Giant Despair was dead. They were seven days in destroying of that: and in it, of pilgrims, they found one Mr. Despondency, almost starved to death, and one Much-afraid, his daughter; these two they saved alive. But it would have made you wonder to have seen the dead bodies that lay here and there in the castle-yard, and how full of dead men's bones the dungeon was.

When Mr. Great-heart and his companions had performed this exploit, they took Mr. Despondency, and his daughter Much-afraid into their protection; for they were honest people, though they were prisoners in Doubting Castle to that Giant Despair. They therefore, I say, took with them the head of the giant, (for his body they had buried under a heap of stones,) and down to the road and to their companions they came, and showed them what they had done. Now when Feeble-mind and Ready-to-halt saw that it was the head of Giant Despair indeed, they were very jocund and merry. Now Christiana, if need was, could play upon the viol, and her daughter Mercy upon the lute; so, since they were so merry disposed, she played them a lesson, and Ready-to-halt would dance. So he took Despondency's daughter, named Much-afraid, by the hand, and to dancing they went in the road. True, he could not dance without one crutch in his hand; but I promise you he footed it well; also, the girl was to be commended, for she answered the music handsomely.

As for Mr. Despondency, the music was not much to him; he was for feeding rather than dancing, for that he was almost starved. So Christiana gave him some of her bottle of spirits for present relief, and then prepared him something to eat; and in a little time the old gentleman came to himself, and began to be finely revived.

Now I saw in my dream when all these things were finished Mr. Great-heart took the head of Giant Despair and set it upon a pole by the highway side, right over against a pillar that Christian erected for a caution to pilgrims that came after to take heed of entering into his grounds.

Then he writ under it, upon a marble stone, these verses following:

"This is the head of him whose name only
In former time did pilgrims terrify.
His castle's down,† and Diffidence, his wife,
Brave Master Great-heart has bereft of life.
Despondency, his daughter Much-afraid,
Great-heart for them also the man has play'd
Who hereof doubts, if he'll but cast his eye
Up hither, may his scruples satisfy.
This head also, when doubting cripples dance,
Doth show from fear they have deliverance."

When those men had thus bravely showed themselves against Doubting Castle and had slain Giant Despair, they went forward, and went on till they came to the Delectable Mountains, where Christian and Hopeful refreshed themselves with the varieties of the place. They also acquainted themselves with the shepherds there, who welcomed them, as they

* What cannot Great-heart do? What feats not perform? What victories not gain? Who can stand before Great-heart? Diffidence shall fall and Giant Despair be slain by the power of Great-heart with the sword of the Spirit, which is the word of God; (Eph. vi. 17;) even Despondency, though almost starved, shall be delivered, and his daughter, Much-afraid, shall be rescued. Oh for more of Great-heart's company!

† The following lines contain an important truth, and deserve particular regard:

Though Doubting Castle be demolished,
And the Giant Despair hath lost his head,
Sin can rebuild the castle, make't remain,
And make Despair the giant live again.

Excellent remark! pray mind it.

had done Christian before, unto the Delectable Mountains.

Now the shepherds seeing so great a train follow Mr. Great-heart, (for with him they were well acquainted,) they said unto him, "Good sir, you have got a goodly company here; pray where did you find all these?"

Great-heart.

"First, here is Christiana and her train,
Her sons and her sons' wives, who, like the wain
Keep by the Pole, and do by compass steer
From sin to grace, else they had not been here.
Next here's old Honest come on pilgrimage;
Ready-to-halt too, who, I dare engage,
True-hearted is, and so is Feeble-mind,
Who willing was not to be left behind.
Despondency, good man, is coming after,
And so also is Much-afraid, his daughter;
May we have entertainment here, or must
We further go? Let's know whereon to trust."

Then said the shepherds, This is a comfortable company; you are welcome to us, for we have for the feeble as for the strong: our Prince has an eye to what is done to the least of these, (Matt. xxv. 40;) therefore infirmity must not be a block to our entertainment. So they had them to the palace doors, and then said unto them, "Come in, Mr. Feeble-mind; come in, Mr. Ready-to-halt; come in, Mr. Despondency, and Miss Much-afraid, his daughter. These, Mr. Great-heart," said the shepherds to the guide, "we call in by name, for that they are most subject to draw back; but as for you and the rest that are strong, we leave you to your wonted liberty." Then said Mr. Great-heart, "This day I see that grace doth shine in your faces, and that you are my Lord's shepherds indeed: for that you have not pushed these diseased neither with side nor shoulder, but have rather strewed their way into the palace with flowers, as you should." Ezek. xxxiv. 21.

So the feeble and weak went in, and Mr. Great-heart and the rest did follow. When they were also set down, the shepherds said to those of the weaker sort, What is that you would have? For, said they, all things must be managed here to be the supporting of the weak as well as the warning of the unruly.

So they made them a feast of things easy of digestion and that were pleasant to the palate and nourishing; the which when they had received, they went to their rest, each one respectively unto his proper place. When morning was come, because the mountains were high and the day clear, and because it was the custom of the shepherds to show the pilgrims, before their departure, some rarities, therefore, after they were ready and had refreshed themselves, the shepherds took them out into the fields and showed them first what they had showed to Christian before.

Then they had them to some new places. The first was Mount Marvel, where they looked and beheld a man at a distance that tumbled the hills about with words. Then they asked the shepherds what that should mean? so they told them that this man was the son of one Mr. Great-grace, [of whom you read in the first part of the records of the *Pilgrim's Progress*,] and he is set there to teach pilgrims how to believe down or to tumble out of their way what difficulties they should meet with, by faith. Mark xi. 23, 24. Then said Mr. Great-heart, "I know him; he is a man above many."

Then they had them to another place, called Mount Innocence: and there they saw a man clothed in white, and two men, Prejudice and Ill-will, continually casting dirt upon him. Now, behold the dirt, whatsoever they cast at him, would in a little time fall off again, and his garment would look as clear as if no dirt had been cast thereat. Then said the pilgrims, What means this? The shepherds answered, This man is named Godly-man, and the garment is to show the innocency of his life. Now, those that throw dirt at him are such as hate his well-doing; but as you see the dirt will not stick upon his clothes, so it shall be with him that lives truly innocent in the world. Whoever they be that would make such men dirty, they labour all in vain; for God, by that a little time is spent, will cause that their innocence shall break forth as the light and their righteousness as the noonday.

Then they took them and had them to Mount Charity, where they showed them a man that had a bundle of cloth lying before him, out of which he cut coats and garments for the poor that stood about him; yet his bundle or roll of cloth was never the less. Then said they, What should this be? This is, said the shepherds, to show you that he that has a heart to give of his labour to the poor shall never want wherewithal. "He that watereth shall be watered himself." And the cake that the widow gave to the prophet did not cause that she had ever the less in her barrel.

They had them also to the place where they saw one Fool and one Want-wit washing of an Ethiopian, with an intention to make him white; but the more they washed him the

whether he was. They then asked the shepherds what that should mean? So they told them, saying, Thus shall it be with the vile person; all means used to get such a one a good name shall in conclusion tend but to make him more abominable. Thus it was with the Pharisees, and so it shall be with all hypocrites.

Then said Mercy, the wife of Matthew, to Christiana her mother, I would, if it might be, see the hole in the hill, or that commonly called the by-way to hell. So her mother brake her mind to the shepherds. Then they went to the door, (it was on the side of an hill,) and they opened it and bid Mercy hearken awhile. So she hearkened and heard one saying, "Cursed be my father for holding of my feet back from the way of peace and life!" And another said, "Oh that I had been torn in pieces before I had, to save my life, lost my soul!" And another said, "If I were to live again, how would I deny myself rather than come to this place!" Then there was as if the very earth groaned and quaked under the feet of this young woman for fear, so she looked white and came trembling away, saying, "Blessed be he and she that is delivered from this place!"

Now when the shepherds had shown them all these things, then they had them back to the palace, and entertained them with what the house would afford: but Mercy, being a young and breeding woman, longed for something that she saw there, but was ashamed to ask. Her mother-in-law then asked what she ailed, for she looked as one not well. Then said Mercy, There is a looking-glass hangs up in the dining-room, off which I cannot take my mind; if therefore I have it not, I think I shall miscarry. Then said her mother, I will mention thy wants to the shepherds, and they will not deny it thee. But she said, I am ashamed that these men should know that I longed. Nay, my daughter, said she, it is no shame, but a virtue, to long for such a thing as that. So Mercy said, Then, mother, if you please, ask the shepherds if they are willing to sell it.

Now the glass was one of a thousand. It would present a man, one way, with his own features exactly; and turn it but another way, and it would show one the very face and similitude of the Prince of the pilgrims himself. Yes, I have talked with them that can tell, and they have said that they have seen the very crown of thorns upon his head by looking in that glass; they have therein also seen the holes in his hands, in his feet, and his side. Yea, such an excellency is there in that glass that it will show him to one where they have a mind to see him, whether living or dead, whether in earth or in heaven, whether in a state of humiliation, or in his exaltation, whether coming to suffer or coming to reign.* James i. 23–25; 1 Cor. xiii. 12; 2 Cor. iii. 13.

Christiana therefore went to the shepherds apart, (now the names of the shepherds were Knowledge, Experience, Watchful, and Sincere,) and said unto them, There is one of my daughters, a breeding woman, that, I think, doth long for something that she hath seen in this house, and she thinks she should miscarry if she should by you be denied.

Experience. Call her, call her: she shall assuredly have what, we can help her to. So they called her, and said to her, Mercy, what is that thing thou wouldst have? Then she blushed and said, The great glass that hangs up in the dining-room. So Sincere ran and fetched it, and with a joyful consent it was given her. Then she bowed her head and gave thanks, and said, By this I know that I have obtained favour in your eyes.

They also gave to the other young women such things as they desired, and to their husbands great commendations for that they had joined with Mr. Great-heart to the slaying of Giant Despair and the demolishing of Doubting Castle.† About Christiana's neck the shepherds put a bracelet, and so they did about the necks of her four daughters; also they put earrings in their ears and jewels on their foreheads.

When they were minded to go hence they let them go in peace, but gave not to them those certain cautions which before were given to Christian and his companion. The reason was for that these had Great-heart to be their guide, who was one that was well acquainted with things, and so could give them their cautions more seasonable; to wit, even then when the danger was nigh the approaching. What cautions Christian and his compan-

* Oh what a blessed thing it is to long for the word of God, so as not to be satisfied without it, and to prize it above and beyond all other things! Love to the word excites the soul to say with David, "I have longed for thy salvation, O Lord." Ps. cxix. 174. This is a special mark of a gracious soul.

† No good thing, done in the name and to the glory of Christ, shall be forgotten of him, nor go unrewarded by him.

ion had received of the shepherds they had also lost by that the time was come that they had need to put them in practice. Wherefore, here was the advantage that this company had over the other.

From hence they went on singing, and they said—

"Behold, how fitly are the stages set
For their relief that pilgrims are become,
And how they us receive without one let,
That make the other life the mark and home!
What novelties they have to us they give,
That we, though pilgrims, joyful lives may live.
They do upon us, too, such things bestow
That show we pilgrims are where'er we go."

CHAPTER XIV.

The company joined by Mr. Valiant-for-truth and Mr. Standfast.— They pass over the Enchanted Ground.—A description of Madam Bubble.

When they were gone from the shepherds they quickly came to the place where Christian met with one Turn-away, that dwelt in the town of Apostacy. Wherefore of him Mr. Great-heart, their guide, did now put them in mind, saying, This is the place where Christian met with one Turn-away, who carried with him the character of his rebellion at his back. And this I have to say concerning this man—he would hearken to no counsel, but once a-falling, persuasion could not stop him. When he came to the place where the cross and the sepulchre was, he did meet with one that did bid him look there, but he gnashed with his teeth and stamped, and said he was resolved to go back to his own town. Before he came to the gate he met with Evangelist, who offered to lay hands on him to turn him into the way again. But this Turn-away resisted him, and having done much despite unto him, he got away over the wall, and so escaped his hand.

Then they went on; and just at the place where Little-faith formerly was robbed there stood a man with his sword drawn and his face all bloody. Then said Mr. Great-heart, What art thou? The man made answer, saying, I am one whose name is Valiant-for-truth; I am a pilgrim, and am going to the Celestial City. Now, as I was on my way there were three men that did beset me, and propounded unto me these three things: Whether I would become one of them, or go back from whence I came, or die upon the place? To the first I answered, I had been a true man a long season, and therefore it could not be expected that I should now cast in my lot with thieves. Prov. i. 10, 19. Then they demanded what I would say to the second? So I told them of the place from whence I came; had I not found incommodity there, I had not forsaken it at all; but finding it altogether unsuitable to me and very unprofitable for me, I forsook it for this way. Then they asked what I said to the third? And I told them my life cost more dear far than that I should lightly give it away. Besides, you have nothing to do to put things to my choice; wherefore at your peril be it if you meddle. Then these three—to wit, Wild-head, Inconsiderate, and Pragmatic—drew upon me, and I also drew upon them. So we fell to it, one against three, for the space of three hours. They have left upon me, as you see, some of the marks of their valour, and have also carried away with them some of mine. They are but just now gone: I suppose they might, as the saying is, hear your horse dash, and so they betook themselves to flight.

Great-heart. But here was great odds, three against one.

Valiant-for-truth. 'Tis true: but little or more are nothing to him that has the truth on his side; "Though an host should encamp against me," said one, "my heart shall not fear: though war shall rise against me, in this will I be confident," &c. Besides, said he, I have read in some records that one man has fought an army: and how many did Samson slay with the jawbone of an ass?*

Then said the guide, Why did you not cry out, that some might have come in for your succour?

Valiant-for-truth. So I did to my King, who I knew could hear me and afford invisible help, and that was enough for me.†

* Truth will make a man valiant; and valour for truth will make a pilgrim fight with wild-headed, inconsiderate, and pragmatic opposers. The blood he loses in such a battle is his honour, the scars he gets are his glory.

† Enough indeed. He who is engaged for God's truth shall never want God's help.

Then said Great-heart to Mr. Valiant-for-truth, Thou hast worthily behaved thyself; let me see the sword. So he showed it him. When he had taken it into his hand and looked thereon a while, he said, Ha, it is a right Jerusalem blade.

Valiant-for-truth. It is so. Let a man have one of these blades, with a hand to wield it and skill to use it, and he may venture upon an angel with it. He need not fear its holding if he can but tell how to lay on. Its edge will never blunt. It will cut flesh and bones, and soul and spirit, and all.

Great-heart. But you fought a great while; I wonder you were not weary.

Valiant-for-truth. I fought till my sword did cleave to my hand, and then they were joined together, as if a sword grew out of my arm: and when the blood run through my fingers, then I fought with most courage.*

Great-heart. Thou hast done well; thou hast "resisted unto blood, striving against sin;" thou shalt abide by us and come in and go out with us, for we are thy companions.

Then they took him and washed his wounds, and gave him of what they had to refresh him, and so they went together. Now as they went on, because Mr. Great-heart was delighted in him, (for he loved one greatly that he found to be a man of his hands,) and because there were in company them that were feeble and weak, therefore he questioned with him about many things; as, first, what countryman he was?

Valiant-for-truth. I am of Dark-land, for there I was born, and there my father and mother are still.

Dark-land! said the guide; doth not that lie on the same coast with the city of Destruction?

Valiant-for-truth. Yes it doth. Now that which caused me to come on pilgrimage was this: we had Mr. Tell-true come into our parts, and he told us about what Christian had done that went from the city of Destruction—namely, how he had forsaken his wife and children, and had betaken himself to a pilgrim's life. It was also confidently reported how he had killed a serpent that did come out to resist him in his journey, and how he got through to whither he intended. It was also told what welcome he had to all his Lord's lodgings, especially when he came to the gates of the Celestial City; for there, said the man, he was received with sound of trumpet, by a company of shining ones. He told it also how all the bells in the city did ring for joy at his reception, and what golden garments he was clothed with; with many other things that now I shall forbear to relate. In a word, that man so told the story of Christian and his travels that my heart fell into a burning heat to be gone after him: nor could father or mother stay me. So I got from them, and am come thus far on my way.

Great-heart. You came in at the gate, did you not?

Valiant-for-truth. Yes, yes; for the same man also told us that all would be nothing if we did not begin to enter this way at the gate.†

Look you, said the gnide to Christiana, the pilgrimage of your husband, and what he has gotten thereby, is spread abroad far and near.

Valiant-for-truth. Why, is this Christian's wife?

Great-heart. Yes, that it is; and these are also her four sons.

Valiant-for-truth. What! and going on pilgrimage too?

Great-heart. Yes verily, they are following after.

Valiant-for-truth. It glads me at heart; good man! how joyful will he be when he shall see them that would not go with him to enter before him at the gates into the Celestial City!

Great-heart. Without doubt it would be a comfort to him; for, next to the joy of seeing himself there, it will be a joy to meet there his wife and children.

Valiant-for-truth. But, now you are upon that, pray let me hear your opinion about it. Some make a question whether we shall know one another when we are there.

Great-heart. Do they think they shall know

* Blessed fighting, when hand and heart are engaged, and the sword grows united to both! O ye trimmers and lukewarm professors, who will tamely give up or meanly compound for peace by the barter of truth, let this shame and confound you!

† The reason why so many professors who set out go on for a season, but fall away and come to nothing at last, is because they do not enter into the pilgrim's path by Christ, who is the gate. They do not see themselves quite lost, ruined, hopeless and wretched; their hearts are not broken for sin: therefore they do not begin by receiving Christ as the only Saviour of such miserable sinners. But they set out in nature's strength, and not receiving nor living upon Christ, they soon fall away. This is the reason of this inquiry, Did you come in at the gate? A question we ought to put to ourselves and be fully satisfied about.

themselves then, or that they shall rejoice to see themselves in that bliss? and if they think they shall know and do these, why not know others, and rejoice in their welfare also? Again, since relations are our second self, though that state will be dissolved, yet why may it not be rationally concluded that we shall be more glad to see them there than to see they are wanting?

Valiant-for-truth. Well, I perceive whereabouts you are as to this. Have you any more things to ask me about my beginning to come on pilgrimage?*

Great-heart. Yes; was your father and mother willing that you should become a pilgrim?

Valiant-for-truth. Oh no; they used all means imaginable to persuade me to stay at home.

Great-heart. What could they say against it?

Valiant-for-truth. They said it was an idle life; and, if I myself were not inclined to sloth and laziness, I would never countenance a pilgrim's condition.

Great-heart. And what did they say else?

Valiant-for-truth. Why, they told me that it was a dangerous way: yea, the most dangerous way in the world, say they, is that which the pilgrims go.

Great-heart. Did they show you wherein this way is dangerous?

Valiant-for-truth. Yes; and that in many particulars.

Great-heart. Name some of them.

Valiant-for-truth. They told me of the slough of Despond wherein Christian was wellnigh smothered. They told me that there were archers standing ready in Beelzebub Castle to shoot them who should knock at the Wicket-gate for entrance. They told me also of the wood and dark mountains, of the hill Difficulty, of the lions, and also of the three giants, Bloody-man, Maul, and Slay-good; they said, moreover, that there was a foul fiend haunted the Valley of Humiliation; and that Christian was by him almost bereft of life. Besides, said they, you must go over the Valley of the Shadow of Death, where the hobgoblins are, where the light is darkness, where the way is full of snares, pits, traps, and gins. They told me also of Giant Despair, of Doubting Castle, and of the ruin the pilgrims met with there. Further, they said I must go over the Enchanted Ground, which was dangerous. And that after all this I should find a river, over which I should find no bridge; and that that river did lie betwixt me and the Celestial Country.

Great-heart. And was this all?

Valiant-for-truth. No: they also told me that this way was full of deceivers, and of persons that lay in wait there to turn good men out of their path.

Great-heart. But how did they make that out?

Valiant-for-truth. They told me that Mr. Worldly-wiseman did lie there in wait to deceive. They also said that there were Formality and Hypocrisy continually on the road. They said also that By-ends, Talkative, or Demas would go near to gather me up; that the Flatterer would catch me in his net; or that, with green-headed Ignorance, I would presume to go on to the gate, from whence he was sent back to the hole that was in the side of the hill, and made to go the by-way to hell.

Great-heart. I promise you this was enough to discourage thee. But did they make an end there?

Valiant-for-truth. No—stay. They told me also of many that tried that way of old, and that had gone a great way therein, to see if they could find something of the glory there that so many had so much talked of from time to time; and how they came back again and befooled themselves for setting a foot out of doors in that path, to the satisfaction of the country. And they named several that did so, as Obstinate and Pliable, Mistrust and Timorous, Turn-away and old Atheist, with several more; who, they said, had some of them gone far to see what they could find, but not one of them found so much advantage by going as amounted to the weight of a feather.

Great-heart. Said they any thing more to discourage you?

Valiant-for-truth. Yes: they told me of one Mr. Fearing, who was a pilgrim: and how he found his way so solitary that he never had a comfortable hour therein; also that Mr. Despondency had like to have been starved therein; yea, and also (which I had almost forgot) Christian himself, about whom there has been such a noise, after all his ventures for a celestial crown, was certainly drowned in the black river, and went never a foot further, however it was smothered up.

* A sound Christian is not afraid to be examined and sifted to the bottom, for he can give a reason of the hope that is in him. He knows why and wherefore he commenced a pilgrim.

Great-heart. And did none of these things discourage you?

Valiant-for-truth. No: they seemed as so many nothings to me.

Great-heart How came that about?

Valiant-for-truth. Why, I still believed what Mr. Tell-true had said, and that carried me beyond them all.

Great-heart. Then this was your victory, even your faith.

Valiant-for-truth. It was so: I believed, and therefore came out, got into the way, fought all that set themselves against me, and by believing am come to this place.*

"Who would true valour see,
Let him come hither;
One here will constant be,
Come wind, come weather;
There's no discouragement
Shall make him once relent
His first avow'd intent
To be a pilgrim.

"Whoso beset him round
With dismal stories,
Do but themselves confound—
His strength the more is;
No lion can him fright,
He'll with a giant fight,
But he will have a right
To be a pilgrim.

"Hobgoblin nor foul fiend
Can daunt his spirit;
He knows he at the end
Shall life inherit.
Then, fancies, fly away,
He'll not fear what men say,
He'll labour night and day
To be a pilgrim."

By this time they were got to the Enchanted Ground, where the air naturally tended to make one drowsy: and that place was all grown over with briers and thorns, exeepting here and there where was an enchanted arbour, upon which if a man sits, or in which if a man sleeps, 'tis a question, say some, whether ever he shall rise or wake again in this world. Over this forest, therefore, they went, both one and another: and Mr. Great-heart went before, for that he was the guide, and Mr. Valiant-for-truth came behind, being rear-guard, for fear lest peradventure some fiend, or dragon, or giant, or thief should fall upon their rear, and so do mischief. They went on here, each man with his sword drawn in his hand, for they knew it was a dangerous place. Also they cheered up one another as well as they could; Feeble-mind, Mr. Great-heart commanded, should come up after him, and Mr. Despondency was under the eye of Mr. Valiant.†

Now they had not gone far but a great mist and darkness fell upon them all, so that they could scarce, for a great while, one see the other; wherefore they were forced for some time to feel for one another by words, for they walked not by sight.‡ But any one must think that here was but sorry going for the best of them all, but how much the worse was it for the women and children, who both of feet and heart were also but tender! Yet nevertheless so it was that through the encouraging words of him that led in the front, and of him that brought them up behind, they made a pretty good shift to wag along.

The way was also here very wearisome, through dirt and slabbiness. Nor was there on all this ground so much as one inn or victualling-house wherein to refresh the feebler sort. Here therefore was grunting, and puffing, and sighing: while one tumbleth over a bush, another sticketh fast in the dirt; and the children, some of them, lost their shoes in the mire: while one cries out, "I am down;" and another, "Ho! where are you?" and a third, "The bushes have got such fast hold on me, I think I cannot get away from them."

Then they came to an arbour, warm and promising much refreshing to the pilgrims, for it was finely wrought above head, beautified with greens, furnished with benches and settles. It had in it a soft couch where the weary might lean. This, you must think, all things considered, was tempting, for the pilgrims already began to be foiled with the badness of the way; but there was not one of them

* Here we see that valiant soldiers of Christ ascribe all to the exercise of faith. They set out with faith, and they hold on and hold out by believing. Thus they give all the glory to Christ, who is the object, author, and finisher of faith.

† Old pilgrims, ye who have set out well and go on well for a long season, consider ye are yet in the world, which is enchanted ground. Know your danger of seeking rest here or sleeping in any of its enchanting arbours.

‡ Though feelings may be lost, light seem to fail, and comforts forsake us, yet faith shall supply the want of all. Like Moses, we shall endure, seeing him who is invisible. Heb. xi. 27.

that made so much as a motion to stop there. Yea, for aught I could perceive, they continually gave so good heed to the advice of their guide, and he did so faithfully tell them of dangers, and of the nature of dangers when they were at them, that usually, when they were nearest to them, they did most pluck up their spirits and hearten one another to deny the flesh.* The arbour was called the Slothful's Friend, on purpose to allure, if it might be, some of the pilgrims there to take up their rest when weary.

I saw then in my dream that they went on in this their solitary ground till they came to a place at which a man is apt to lose his way. Now, though when it was light their guide could well enough tell how to miss those ways that led wrong, yet in the dark he was put to a stand: but he had in his pocket a map of all ways leading to or from the Celestial City; wherefore he struck a light, (for he never goes also without his tinder-box,) and takes a view of his book or map, which bids him be careful in that place to turn to the right hand. And had he not here been careful to look in his map they had in all probability been smothered in the mud; for just a little before them, and that at the end of the cleanest way too, was a pit, none knows how deep, full of nothing but mud, there made on purpose to destroy the pilgrims in.

Then thought I with myself, Who that goeth on pilgrimage but would have one of these maps about him, that he may look when he is at a stand which is the way he must take?

They went on, then, in this Enchanted Ground till they came to where there was another arbour, and it was built by the highway side. And in that arbour there lay two men, whose names were Heedless and Too-bold. These two went thus far on pilgrimage; and here, being wearied with their journey, sat down to rest themselves, and so fell fast asleep. When the pilgrims saw them they stood still and shook their heads, for they knew that the sleepers were in a pitiful case. Then they consulted what to do, whether to go on and leave them in their sleep, or step to them and try to awake them. So they concluded to go to them and awake them—that is, if they could; but with this caution, namely, to take heed that themselves did not sit down nor embrace the offered benefit of that arbour.†

So they went in and spake to the men, and called each by his name, (for the guide, it seems, did know them,) but there was no voice nor answer. Then the guide did shake them and do what he could to disturb them. Then said one of them, "I will pay you when I take my money." At which the guide shook his head. "I will fight so long as I can hold my sword in my hand," said the other. At that one of the children laughed.

Then said Christiana, What is the meaning of this? Then the guide said, They talk in their sleep; if you do strike them, or beat them, or whatever else you do unto them, they will answer you after this fashion; or, as one of them said in old time, when the waves of the sea did beat upon him, and he slept as one upon the mast of a ship, "When I do awake, I will seek it yet again." Prov. xxiii. 34, 35. You know when men talk in their sleep they say any thing, but their words are not governed either by faith or reason. There is an incoherency in their words now, even as there was before betwixt their going on pilgrimage and their sitting down here. This then is the mischief on't when heedless ones go on pilgrimage, twenty to one but they are served thus. For this Enchanted Ground is one of the last refuges that the enemy to pilgrims has; wherefore it is, as you see, placed almost at the end of the way, and so it standeth against us with the more advantage. For when, thinks the enemy, will these fools be so desirous to sit down as when they are weary? And at what time so likely for to be weary as when they are almost at their journey's end? Therefore it is, I say, that the Enchanted Ground is placed so nigh to the land of Beulah, and so near the end of their race. Wherefore, let pilgrims look to themselves, lest it happens to them as it hath done to these, that, as you see, are fallen asleep, and none can awake them.‡

Then the pilgrims desired, with trembling, to go forward; only they prayed their guide to strike a light, that they might go the rest of

* "Deny yourselves," is the word of Christ. The slothfulness, ease, and desires of the flesh must be denied, or danger will inevitably ensue. To gratify the flesh is to destroy the Spirit's comfort, if not the soul's salvation.

† It is the duty, and will be the practice, of pilgrims to strive to be instrumental to the good of others. But at the same time it behooves them to take heed to themselves and watch, lest they catch harm from them and their conduct.

‡ What a sound sleep of infatuation hath this enchanting world cast many a professor into! They are proof against all warnings, and dead as to any means of arousing them.

their way by the help of the light of a lantern. So he struck a light, and they went by the help of that through the rest of this way, though the darkness was very great.* 2 Pet. i. 19.

But the children began to be sorely weary, and they cried out unto Him that loveth pilgrims to make their way more comfortable. So, by that they had gone a little further, a wind arose that drove away the fog; so the air became more clear. Yet they were not off, by much, of the Enchanted Ground, but only now they could see one another better, and also the way wherein they should walk.

Now, when they were almost at the end of this ground they perceived that a little before them was a solemn noise of one that was much concerned. So they went on and looked before them; and behold, they saw, as they thought, a man upon his knees, with hands and eyes lifted up, and speaking, as they thought, earnestly to one that was above. They drew nigh, but could not tell what he said; so they went softly till he had done. When he had done, he got up and began to run towards the Celestial City. Then Mr. Great-heart called after him, saying, "Soho, friend, let us have your company, if you go, as I suppose you do, to the Celestial City." So the man stopped, and they came up to him: but so soon as Mr. Honest saw him he said, I know this man. Then said Mr. Valiant-for-truth, "Pr'ythee, who is it?" "'Tis one (said he) that comes from whereabouts I dwelt; his name is Standfast; he is certainly a right good pilgrim."

So they came up one to another; and presently Mr. Standfast said to old Honest, "Ho! father Honest, are you there?" "Ay, (said he,) that I am, as sure as you are there." "Right glad am I (said Mr. Standfast) that I have found you on this road." "And as glad am I (said the other) that I espied you on your knees." Then Mr. Standfast blushed and said, "But why, did you see me?" "Yes, that I did, (quoth the other,) and with my heart was I glad at the sight." "Why, what did you think?" said Standfast. "Think! (said old Honest,) what should I think? I thought we had an honest man upon the road, therefore we should have his company by and by." "If you thought not amiss, how happy am I! but if I be not as I should, 'tis I alone must bear it." "That is true, (said the other,) but your fear doth further confirm me that things are right betwixt the Prince of pilgrims and your soul: for he saith, 'Blessed is the man that feareth always.'"†

Valiant-for-truth. Well but, brother, I pray thee tell us what was it that was the cause of thy being upon thy knees even now? Was it for some obligations laid by special mercies upon thee, or how?

Standfast. Why, we are, as you see, upon the Enchanted Ground; and as I was coming along I was musing with myself of what a dangerous nature the road in this place was, and how many that had come even thus far on pilgrimage had here been stopped and been destroyed. I thought also of the manner of death with which this place destroyeth men. Those that die here die of no violent distemper: the death which such do die is not grievous to them; for he that goeth away in a sleep begins that journey with desire and pleasure: yea, such acquiesce in the will of that disease.

Then Mr. Honest, interrupting of him, said, Did you see the two men asleep in the arbour?

Standfast. Ay, ay, I saw Heedless and also Too-bold there; and for aught I know, that there they will lie until they rot, (Prov. x. 7;) but let me go on with my tale: As I was thus musing, as I said, there was one in pleasant attire, but old, who presented herself unto me, and offered me three things—to wit, her body, her purse, and her bed. Now the truth is, I was both weary and sleepy: I am also as poor as an owlet, and that perhaps the witch knew. Well, I repulsed her once and twice; but she put by my repulses and smiled. Then I began to be angry, but she mattered that nothing at all. Then she made offers again, and said, If I would be ruled by her she would make me great and happy: for, said she, I am the mistress of the world, and men are made happy by me. Then I asked her name, and she told me it was Madam Bubble. This set me further from her, but she still followed me with enticements. Then I betook me, as you see, to my knees, and with hands lifted up and cries, I prayed to Him that had said he would help. So just as you came up the gentlewoman went her way. Then I continued to give thanks for this great deliverance, for I verily

* The word of God is the only light to direct our steps. He who neglects this is a fool. He who sets up and looks for any other light to direct him is mad, and knows not what he does.

† He who feareth always will pray evermore. The fear of the heart will bring pilgrims on their knees. He who fears to be or go wrong will pray to be set right.

believe she intended no good, but rather sought to make a stop of me in my journey.*

Honest. Without doubt her designs were bad. But stay, now you talk of her methinks I either have seen her or have read some story of her.

Standfast. Perhaps you have done both.

Honest. Madam Bubble! is she not a tall, comely dame, something of a swarthy complexion?

Standfast. Right, you hit it; she is just such an one.

Honest. Doth she not speak very smoothly, and give you a smile at the end of every sentence?

Standfast. You fall right upon it again, for these are her actions.

Honest. Doth she not wear a great purse by her side? and is not her hand often in it fingering her money, as if that was her heart's delight?

Standfast. 'Tis just so: had she stood by all this while you could not more amply have set her forth before me and have better described her features.

Honest. Then he that drew her picture was a good limner, and he that wrote of her said true.

Great-heart. This woman is a witch; and it is by virtue of her sorceries that this ground is enchanted: whoever doth lay their head down in her lap had as good lay it down upon that block over which the axe doth hang; and whoever lays their eyes upon her beauty are counted the enemies of God. James iv. 4; 1 John ii. 14, 15. This is she that maintaineth in their splendour all those that are the enemies of pilgrims. Yea, this is she that hath brought off many a man from a pilgrim's life. She is a great gossipper; she is always, both she and her daughters, at one pilgrim's heels or another, now commending and then preferring the excellencies of this life. She is a bold and impudent slut; she will talk with any man. She always laughs poor pilgrims to scorn, but highly commends the rich. If there be one cunning to get money in a place, she will speak well of him from house to house. She loveth banquetting and feasting mainly well; she is always at one full table or another. She has given it out in some places that she is a goddess, and therefore some do worship her. She has her time and open places of cheating; and she will say, and avow it, that none can show a good comparable to hers. She promiseth to dwell with children's children if they would but love and make much of her. She will cast out of her purse gold like dust in some places and to some persons. She loves to be sought after, spoken well of, and to lie in the bosoms of men. She is never weary of commending her commodities, and she loves them most that think best of her. She will promise crowns and kingdoms if they will but take her advice; yet many hath she brought to the halter, and ten thousand times more to hell.

Oh! said Standfast, what a mercy it is that I did resist her! for whither might she have drawn me?†

Great-heart. Whither! nay none but God knows. But, in general, to be sure she would have drawn thee into "many foolish and hurtful lusts, which drown men in destruction and perdition." 1 Tim. vi. 9. It was she that set Absalom against his father, and Jeroboam against his master. It was she that persuaded Judas to sell his Lord, and that prevailed with Demas to forsake the godly pilgrim's life: none can tell of the mischief that she doth. She makes variance betwixt rulers and subjects, betwixt parents and children, betwixt neighbour and neighbour, betwixt a man and his wife, between a man and himself, betwixt the flesh and the spirit. Wherefore, good master Standfast, be as your name is, and "when you have done all, stand."

At this discourse there was among the pilgrims a mixture of joy and trembling; but at length they brake out and sang—

"What danger is the pilgrim in!
How many are his foes!
How many ways there are to sin
No living mortal knows.
Some in the ditch spoil'd are, yea can
Lie tumbling in the mire!
Some, though they shun the frying-pan,
Do leap into the fire."

* O pilgrims! beware of this Madam Bubble. Know and consider well that ye have a nature exactly suited to accept of her offers and to fall in love with her promises. The riches, honours, and pleasures of the world, what mortal can withstand or who can forego them? No one but he who sees more charms in Jesus, more glory in his cross, and more comfort in the enjoyment of his love and presence, and therefore is continually looking and crying to him, "Turn away mine eyes from beholding vanity. Instruct my soul in thy way. Keep me closely following thee. Lord, thou art the portion of my soul!"

† In the experience of this most excellent man we see verified God's faithfulness in upholding and bringing off more than conquerors all who "call upon him in the day of trouble!" Oh for an increase of precious faith, to overcome the world, and to pass through it, in pursuit of a nobler portion, as strangers and pilgrims!

CHAPTER XV.

The Pilgrims arrive at the Land of Beulah, where they wait for the summons of their King.—Christiana and several of her companions pass the river, and are admitted into the City of God.

After this I beheld until they were come unto the land of Beulah, where the sun shineth night and day. Here, because they were weary, they betook themselves a while to rest: and because this country was common for pilgrims, and because these orchards and vineyards that were here belonged to the King of the Celestial Country, therefore they were licensed to make bold with any of his things. But a little while soon refreshed them here, for the bells did so ring, and the trumpets continually sounding so melodiously, that they could not sleep; and yet they received as much refreshing as if they slept their sleep never so soundly. Here also all the noise of them that walked in the streets was, "More pilgrims are to come to town." And another would answer, saying, "And so many went over the water and were let in at the golden gates to-day." They would cry again, "There is now a legion of shining ones just come to town, by which we know that there are more pilgrims upon the road; for here they come to wait for them and comfort them after their sorrow." Then the pilgrims got up and walked to and fro: but how were their eyes now filled with celestial visions! In this land they heard nothing, saw nothing, felt nothing, smelt nothing, tasted nothing that was offensive to their stomach or mind; only when they tasted of the water of the river over which they were to go they thought that tasted a little bitterish to the palate, but it proved sweet when it was down.

In this place there was a record kept of the names of them that had been pilgrims of old, and a history of all the famous acts that they had done. It was here also much discoursed how the river to some has its flowings, and what ebbings it has had while others have gone over. It has been in a manner dry for some, while it has overflowed its banks for others.

In this place the children of the town would go into the King's gardens and gather nosegays for the pilgrims, and bring them to them with affection. Here also grew camphire, and spikenard, saffron, calamus, and cinnamon, with all the trees of frankincense, myrrh, and aloes, with all chief spices. With these the pilgrims' chambers were perfumed while they stayed here, and with these were their bodies anointed to prepare them to go over the river when the time appointed was come.

Now while they lay here and waited for the good hour there was a noise in the town that there was a post come from the Celestial City with matters of great importance to one Christiana, the wife of Christian the pilgrim. So inquiry was made for her, and the house was found out where she was; so the post presented her with a letter; the contents were, "Hail, good woman! I bring thee tidings that the Master calleth for thee, and expecteth that thou shouldest stand in his presence in clothes of immortality within these ten days."

When he had read this letter to her he gave her therewith a sure token that he was a true messenger, and was come to bid her make haste to be gone. The token was an arrow sharpened with love, let easily into her heart, which by degrees wrought so effectually with her that at the time appointed she must be gone.

When Christiana saw that her time was come, and that she was the first of this company that was to go over, she called for Mr. Great-heart, her guide, and told him how matters were. So he told her he was heartily glad of the news, and could have been glad had the post come for him. Then she bid that he should give advice how all things should be prepared for her journey. So he told her, saying, Thus and thus it must be, and we that survive will accompany thee to the river-side.

Then she called for her children and gave them her blessing, and told them that she had read with comfort the mark that was set in their foreheads, and was glad to see them with her there, and that they had kept their garments so white. Lastly, she bequeathed to the poor that little she had, and commanded her sons and daughters to be ready against the messenger should come for them.

When she had spoken these words to her guide and to her children, she called for Mr. Valiant-for-truth and said unto him, "Sir, you have in all places showed yourself true-hearted: be faithful unto death, and my King will give you a crown of life. I would also entreat you to have an eye to my children, and if at any

time you see them faint, speak comfortably to them. For my daughters, my sons' wives, they have been faithful, and a fulfilling of the promise upon them will be their end." But she gave Mr. Standfast a ring.

Then she called for old Mr. Honest, and said of him, "Behold an Israelite indeed, in whom is no guile." Then said he, "I wish you a fair day when you set out for Mount Zion, and shall be glad to see that you go over the river dry-shod." But she answered, "Come wet, come dry, I long to be gone, for however the weather is in my journey, I shall have time enough when I come there to sit down and rest me and dry me."

Then came in that good man, Mr. Ready-to-halt, to see her. So she said to him, "Thy travel hitherto has been with difficulty, but that will make thy rest the sweeter. But watch and be ready, for at an hour when thou thinkst not, the messenger may come."

After him came in Mr. Despondency and his daughter Much-afraid; to whom she said, "You ought with thankfulness for ever to remember your deliverance from the hand of Giant Despair and out of Doubting Castle. The effect of that mercy is that you are brought with safety hither. Be yet watchful and cast away fear; be sober and hope to the end."

Then she said to Mr. Feeble-mind, "Thou wast delivered from the mouth of Giant Slaygood that thou mightest live in the light of the living for ever, and see the King with comfort: only I advise thee to repent thee of thy aptness to fear and doubt of his goodness, before he sends for thee, lest thou shouldst, when he comes, be forced to stand before him for that fault with blushing."

Now the day drew on that Christiana must be gone. So the road was full of people to see her take her journey. But behold all the banks beyond the river were full of horses and chariots, which were come down from above to accompany her to the city gate. So she came forth, and entered the river with a beckon of farewell to those that followed her to the riverside. The last words that she was heard to say were, "I come, Lord, to be with thee, and bless thee."

So her children and friends returned to their place, for that those that waited for Christiana had carried her out of their sight. So she went and called, and entered in at the gate with all the ceremonies of joy that her husband Christian had entered with before her.

At her departure the children wept. But Mr. Great-heart and Mr. Valiant-for-truth played upon the well-tuned cymbal and harp for joy. So all departed to their respective places.*

In process of time there came a post to the town again, and his business was with Mr. Ready-to-halt. So he inquired him out, and said, "I am come to thee in the name of Him whom thou hast loved and followed, though upon crutches; and my message is to tell thee that he expects thee at his table, to sup with him in his kingdom, the next day after Easter; wherefore prepare thyself for thy journey." Then he also gave him a token that he was a true messenger, saying, "I have broken the golden bowl and loosed the silver cord." Eccles. xii. 1, 7.

After this Mr. Ready-to-halt called for his fellow-pilgrims, and told them, saying, "I am sent for, and God shall surely visit you also." So he desired Mr. Valiant-for-truth to make his will; and because he had nothing to bequeath to them that should survive him but his crutches and his good wishes, therefore thus he said, "These crutches I bequeath to my son that shall tread in my steps, with an hundred warm wishes that he may prove better than I have been."

Then he thanked Mr. Great-heart for his conduct and kindness, and so addressed himself to his journey. When he came to the brink of the river, he said, "Now I shall have no more need of these crutches, since yonder are chariots and horses for me to ride on." The last words he was heard to say were, "Welcome, life!"† So he went his way.

After this Mr. Feeble-mind had tidings brought him that the post sounded his horn at his chamber door. Then he came in and told him, saying, "I am come to tell thee that thy Master hath need of thee, and that in a very little time thou must behold his face in brightness. And take this as a token of the truth

* Oh how blessed is the death of the righteous who die in the Lord! Even a wicked Balaam could wish for this. But it will be granted to none but those who have lived in the Lord, whose souls have been quickened by his Spirit, to come unto Jesus, believe in him, and glory of him as their righteousness and salvation, and desire to be found in him, in life, in death, and at the bar of judgment. Oh may we cry to the Lord to make us of the happy number!

† See the joyful end of one ready to halt at every step. Take courage hence, ye lame, halting pilgrims.

of my message: 'Those that look out at the windows, shall be darkened.'"

Then Mr. Feeble-mind called for his friends, and told them what errand had been brought unto him, and what token he had received of the truth of the message. Then he said, "Since I have nothing to bequeath to any, to what purpose should I make a will? As for my feeble mind, that I will leave behind, for that I have no need of it in the place whither I go, nor is it worth bestowing upon the poorest pilgrim; wherefore when I am gone I desire that you, Mr. Valiant-for-truth, would bury it in a dunghill." This done, and the day being come in which he was to depart, he entered the river as the rest: his last words were, "Hold out, faith and patience." So he went over to the other side.

When days had many of them passed away, Mr. Despondency was sent for; for a post was come, and brought this message to him: "Trembling man, these are to summon thee to be ready to be with the King by the next Lord's day, to shout for joy for thy deliverance from all thy doubtings." And, said the messenger, that my message is true, take this for a proof: so he gave "a grasshopper to be a burden unto him." Now Mr. Despondency's daughter, whose name was Much-afraid, said, when she had heard what was done, that she would go with her father. Then Mr. Despondency said to his friends, "Myself and my daughter, you know what we have been, and how troublesomely we have behaved ourselves in every company; my will and my daughter's is, that our desponds and slavish fears be by no man ever received from the day of our departure for ever; for I know that after my death they will offer themselves to others. For, to be plain with you, they are guests which we entertained when we first began to be pilgrims, and could never shake them off after; and they will walk about and seek entertainment of the pilgrims; but for our sakes shut the doors upon them."*

When the time was come for them to depart they went up to the brink of the river. The last words of Mr. Despondency were, "Farewell, night! Welcome, day!" His daughter went through the river singing, but none could understand what she said.

Then it came to pass a while after that there was a post in the town that inquired for Mr. Honest. So he came to his house where he was, and delivered to his hands these lines: "Thou art commanded to be ready against this day se'n-night, to present thyself before thy Lord at his Father's house. And, for a token that my message is true, 'All the daughters of music shall be brought low.'" Then Mr. Honest called for his friends, and said unto them, "I die, but shall make no will. As for my *honesty*, it shall go with me; let him that comes after be told of this."

When the day that he was to be gone was come he addressed himself to go over the river. Now the river at that time overflowed the banks in some places; but Mr. Honest in his lifetime had spoken to one Good-conscience to meet him there; the which he also did, and lent him his hand, and so helped him over. The last words of Mr. Honest were, "Grace reigns." So he left the world.†

After this it was noised about that Mr. Valiant-for-truth was taken with a summons by the same post as the other, and had this for a token that the summons was true, that "his pitcher was broken at the fountain." When he understood it he called for his friends and told them of it. Then said he, "I am going to my Father's; and though with great difficulty I got hither, yet now I do not repent me of all the trouble I have been at to arrive where I am. My sword I give to him that shall succeed me in my pilgrimage, and my courage and skill to him that can get them. My marks and scars I carry with me, to be a witness for me that I have fought His battles who will now be my rewarder."

When the day that he must go hence was come many accompanied him to the river-side, into which as he went he said, "Death, where is thy sting?" and as he went down deeper, he said, "Grave, where is thy victory?" So he passed over, and all the trumpets sounded for him on the other side.‡

* Pilgrims, mind this. It is as much your duty to strive in the strength of the Lord against unreasonable doubts as slavish fears against sin. Nay, are they not, in their own nature, the worst of sins, as they spring from infidelity, and dishonour God's precious truth, glorious grace, and everlasting salvation? Never, never, then, cherish or give way to them, but resist and shut the door of your hearts against them.

† Oh how happy to die under a sweet sense of the reign of grace! Such have their consciences purified by the blood and made good by the faith of the resurrection of Jesus. And they shall reign with him in his kingdom.

‡ In the truth of Jesus is victory. He who is most valiant for it shall share the most of its comforts in life and in death. O Lord, increase our faith in the

Then there came forth a summons for Mr. Standfast. This Mr. Standfast was he that the pilgrims found upon his knees in the Enchanted Ground, and the post brought it him open in his hands: the contents whereof were, that he must prepare for a change of life, for his Master was not willing that he should be so far from him any longer. At this, Mr. Standfast was put into a muse. "Nay," said the messenger, "you need not doubt of the truth of my message, for here is a token of the truth thereof: 'Thy wheel is broken at the cistern.'" Then he called to him Mr. Greatheart, who was their guide, and said unto him, "Sir, although it was not my hap to be much in your good company in the days of my pilgrimage, yet since the time I knew you you have been profitable to me. When I came from home I left behind me a wife and five small children; let me entreat you at your return (for I know that you go and return to your Master's house, in hopes that you may be a conductor to more of his holy pilgrims) that you send to my family and let them be acquainted with all that hath and shall happen unto me. Tell them, moreover, of my happy arrival at this place, and of the present and late blessed condition that I am in. Tell them also of Christian and Christiana his wife, and how she and her children came after her husband. Tell them also of what a happy end she made, and whither she is gone. I have little or nothing to send to my family, except it be my prayers and tears for them; of which it will suffice if you acquaint them, if peradventure they may prevail."

When Mr. Standfast had thus set things in order, and the time being come for him to haste him away, he also went down to the river. Now there was a great calm at that time in the river; wherefore Mr. Standfast, when he was about half-way in, stood awhile and talked to his companions that had waited upon him thither; and he said, "This river has been a terror to many; yea, the thoughts of it also have frightened me; now, methinks, I stand easy; my foot is fixed upon that on which the feet of the priests that bare the ark of the covenant stood while Israel went over this Jordan. Josh. iii. 17. The waters, indeed, are to the palate bitter and to the stomach cold; yet the thought of what I am going to, and of the conduct that waits for me on the other side, does lie as a glowing coal at my heart. I see myself now at the end of my journey: my toilsome days are ended. I am going to see that head that was crowned with thorns, and that face that was spit upon for me.* I have formerly lived by hearsay and faith, but now I go where I shall live by sight, and shall be with Him in whose company I delight myself. I have loved to hear my Lord spoken of, and wherever I have seen the print of his shoe in the earth, there I have coveted to set my foot too.† His name has been to me as a civet-box; yea, sweeter than all perfumes. His voice to me has been most sweet, and his countenance I have more desired than they that have most desired the light of the sun. His words I did use to gather for my food, and for antidotes against my faintings. He has held me and hath kept me from mine iniquities; yea, my steps have been strengthened in his way."

Now, while he was thus in discourse his countenance changed; his "strong man bowed under him:" and after he had said, "Take me, for I am come unto thee," he ceased to be seen of them.

But glorious it was to see how the open region was filled with horses and chariots, with trumpeters and pipers, with singers and players on stringed instruments, to welcome the pilgrims as they went up and followed one another in at the beautiful gate of the city.

As for Christiana's children, the four boys that Christiana brought, with their wives and children, I did not stay where I was till they were gone over. Also since I came away I heard one say they were yet alive, and so would be for the increase of the Church in that place where they were for a time.

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never-failing word of truth and grace, for thy glory and our soul's triumph.

* Oh the blessedness and joy of faith! How does it bring near and realize a view of Christ in glory! Do we indeed see Christ by the eye of faith? Is he the one chief object of our souls? Is he precious to us? Verily, then, we shall count our days on earth toilsome ones, and long for the full fruition of him in glory. It will be our great glory to see Him whose blessed head was crowned with thorns, and whose lovely face was spit upon for us; till then, let us live by faith in him, constantly crying, "Come, Lord Jesus, come quickly."

† Can you say this? Do you love to hear of the precious name of Jesus? Do you covet to follow him and to tread in his steps? Oh what has grace wrought! Be humble before Jesus. Be joyful in him and thankful to him.

Shall it be my lot to go that way again, I may give those that desire it an account of what I am here silent about; mean time, I bid my reader FAREWELL.*

* Who can read this chapter (observes the Rev. Mr. Burder) without exclaiming in words once received from heaven, "Blessed are the dead which die in the Lord: yea, saith the Spirit, that they may rest from their labours!" In the important article of death the privileges of believers appear distinguishing indeed. To human nature, unassisted by grace, death, the awful punishment of sin, is "the king of terrors." Bitter indeed, and insupportably painful, are the thoughts of death to men who have their "portion in this life" and who are at ease in their possessions. How horrible to be torn away from all they love, and plunged at once into the unutterable miseries of the damned! How enviable, even to such, is the calm and serene frame of a dying saint! Here the monster seems to have lost his sting, having left it in the bleeding body of Jesus. Death has changed its nature and its name. Call it no more death; it is the sweet sleep of the body, deposited in its earthly bed, under the eye of the Redeemer, till the morning of the resurrection.

At the close of this excellent book (says the excellent Mr. Mason) let me address one word, reader, to your soul and mine. What think *we* of a pilgrim's life and a pilgrim's death? His life begins with the knowledge of Christ, and ends by dying in him and eternally enjoying of him. And all through life the pilgrim looks to and lives upon Christ. Blessed beginning! comfortable living! joyful dying!

Now, have we part and lot in this matter? Is Christ our life—the life of our souls? If he is, we shall live by faith upon him, rely on his atonement, glory in his righteousness, rejoice in his salvation, have done with all sin, and be dead to all self-righteous confidence, and in heart, lip, and life study to glorify him by devoting ourselves to him, looking, longing, and waiting for his coming to receive us to himself, that where he is there we may be also.

As many as live by this faith and walk according to this rule, peace be on them from the holy, blessed, and glorious Trinity! Amen.

CHRISTIAN BEHAVIOUR:

BEING

THE FRUITS OF TRUE CHRISTIANITY.

TEACHING

HUSBANDS, WIVES, PARENTS, CHILDREN, MASTERS, SERVANTS, ETC., HOW TO WALK SO AS TO PLEASE GOD.

WITH

A WORD OF DIRECTION TO ALL BACKSLIDERS.

THE EPISTLE TO THE READER.

Courteous Reader:

Having formerly writ some small matter teaching the doctrine of faith, as justification by grace through the faith of Christ's blood, &c., I do here, as the second to that doctrine, present thee with a few lines touching good works, that I might, as at first I showed thee the good and glory of the one, now show thee the beauty and excellency of the other: "For though we are justified (Rom. iii. 24, &c.) freely by grace through Christ before God; yet we are justified before men (James ii. 18) by our works." Nay, a life of holiness, flowing from faith in us that are saved by grace, it doth justify that grace before the world that justifies us before God. 2 Cor. vi. 2, 3; ix. 12, 13; 1 Pet. ii. 11, 12.

I have here not only in general treated of this doctrine of good works, but particularly (after some discourse about works flowing from faith, and what makes it true and gospelly good) I discourse of them as we stand under our several relations in this world among men.

As first, The duty of the master of a family; of the husband to his wife, and of hers to him; of the duty of parents to their children, and of children to their parents; of masters also to their servants, and of the servant again to his master; with a brief touch upon good neighbourhood, and a discovery of covetousness, pride, and uncleanness, which are great obstructions to a truly gospel conversation.

I know there are many that have treated of good works in large and learned discourses; but I doubt all have not so gospelized their discourse as becomes them, and as the doctrine of the grace of God calleth for.

However, I thought it my duty to add this discourse to all that are past; and that for these reasons:

1. To take away those aspersions that the adversaries cast upon our doctrine, (Rom. iii. 8, as also in the days of Paul,) that because we preach justification without the works of the law, therefore they pretend we plead for looseness of life, whose damnation is just.

2. Because, though there be much discourse about works in general, yet a particular discourse of them, as before is touched, is too much neglected; and by this means every one too much left at uncertainties (as from them) of their several works under their particular relations; which I think is one reason of that disorder in families and places where God's people live, to their shame and the dishonour of God.

3. Because these few books that do particularly treat thus of good works are, I think, now so scarce or so big that but few have them and few buy them, if they may be had, especially our new converts, for whose

sakes principally this short discourse is intended; and indeed, this is one reason of my brevity, that the price might neither be burdensome, nor the reading long and tedious. Multitude of words drown the memory; and an exhortation in few words may yet be so full that the reader may find that in the side of a sheet which some are forced to hunt for in a whole quire, &c. The Lord teach us this wisdom.

4. I have written this book to show that I bear a fellow testimony and witness (with all that know God) of the operation that grace hath and will have in the heart that hath savingly received it.

Lastly. I have thus written because it is amiable and pleasant to God when Christians keep their rank, relation, and station, doing all as become their quality and calling. When Christians stand every one in their places, and do the work of their relations, then they are like the flowers in the garden, that stand and grow where the gardener hath planted them, and then they shall both honour the garden in which they are planted, and the gardener that hath so disposed of them. From the hyssop in the wall to the cedar in Lebanon their fruit is their glory. And seeing the flock into which we are planted is the fruitfullest flock, the sap conveyed thereout the fruitfullest sap, and the dresser of our souls the wisest husbandman (John xv. 1), how contrary to nature, to example, and expectation should we be if we should not be rich in good works!

Wherefore take heed of being painted fire wherein is no warmth, and painted flowers which retain no smell, and of being painted trees whereon is no fruit; "Whoso boasteth himself of a false gift is like clouds and wind without rain." Prov. xxv. 14. Farewell.

The Lord be with thy spirit, that thou mayst profit for time to come.

JOHN BUNYAN.

CHRISTIAN BEHAVIOUR.

That being justified by his grace, we should be made heirs according to the hope of eternal life.
This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works: these things are good and profitable unto men.—Tit. iii. 7, 8.

I SHALL not at this time discourse of every particular at large included in these words, but shall briefly fall upon those things that I judge most necessary for the people of God. Neither shall I need to take any great preamble to the words for their explication, they themselves being plain, and without that ambiguity that calleth for such a thing; the general scope being this, That they which have believed in God should be careful to maintain good works.

But yet, to prosecute what I intend with what clearness I may, I shall in a word or two make way for what is to be the main of this book.

"This is a faithful saying." This—which? Why, that which goeth before, namely, "That being justified by grace, we should be made heirs according to the hope of eternal life. This is a faithful saying, and these things I will that thou affirm constantly."

Why so?

Why, "That they which have believed in God might be careful to maintain good works."

The meaning is, that the way to provoke others to good works is constantly (in the evidence and demonstration of the Spirit) to show them the certainty of their being by grace made heirs of eternal life.

From this Scripture I do gather these things observable:

1. That good works do flow from faith. Yea, 2. That every one that believeth should be careful that their works be good. 3. That every believer should not only be careful that their works be good, and for the present do them, but should also be careful to maintain them; that is, they should carefully study to keep in a constant course of good works.

And lastly, that the best way to provoke both ourselves and others to this work is to be often affirming to others the doctrine of justification by grace, and to believe it ourselves: "This is a faithful saying, and these things I will (saith Paul) that thou affirm constantly, that they who have believed in God might be careful to maintain good works."

I. I begin with the first: That good works do flow from faith.

This is evident divers ways: 1. From the impossibility of their flowing from any other thing—they must either flow from faith or not at all; "For whatsoever is not of faith is sin." And again, "Without faith it is impossible to please him." Every man by nature, before faith, is an evil and a corrupt tree; and a corrupt tree cannot bring forth good fruit: "Do men gather grapes of thorns, or figs of thistles?" Now a man is made good by faith, and by that bringeth forth the fruits that are acceptable to God.

Wherefore sinners, before faith, are compared to the wilderness, whose fruits are briers and thorns; and whose hearts are the habitation of dragons—that is, of devils.

And hence again it is that they are said to be Godless, Christless, Spiritless, faithless, hopeless; without the covenant of grace, without strength; enemies in their minds by wicked works, and possessed by the spirit of wickedness as a castle by a conqueror.

Now, these things being thus, it is impossible that all the men under heaven that are unconverted should be able to bring forth one work rightly good; even as impossible as for all the briers and thorns under heaven to bring forth one cluster of grapes or one bunch of figs; for indeed they want the qualification. A thorn bringeth not forth figs, because it wanteth the nature of the fig tree; and so doth the bramble, the nature of the vine. Good works must come from a good heart.

Now, this the unbeliever wanteth because

he wanteth faith; for it is that which purifieth the heart. Good works must come from love to the Lord Jesus; but this the unbeliever wanteth also, because he wanteth faith: "For faith worketh by love, and by that means doth good."

And hence again it is that though the carnal man doth never so much which he calleth good, yet it is rejected, slighted, and turned as dirt in his face again: his prayers are abominable, his ploughing is sin, and all his righteousnesses as filthy rags. Thus you see that without faith there are no good works.

Now then to show you that they flow from faith. And that,

For that faith is a principle of life, by which a Christian lives—a principle of motion, by which he walks towards heaven in the way of holiness. It is also a principle of strength, by which the soul opposeth its lust, the devil, and this world, and overcomes them: "This is your victory, even your faith." Faith in the heart of a Christian is like the salt that was thrown into the corrupt fountain, that made the naughty waters good and the barren land fruitful. Faith, when it is wrought in the heart, is like leaven hid in the meal, or like perfume that lighteth upon stinking leather, turning the smell of the leather into the savour of the perfume; it being then planted in the heart and having its natural inclination to holiness. Hence it is that there followeth an alteration of the life and conversation, and so bringeth forth fruit accordingly: "A good man, out of the good treasure of his heart, bringeth forth good fruit." Which treasure, I say, is this faith, and therefore it is that faith is called the faith according to godliness and the most holy faith.

Good works must needs flow from faith or no way, because that alone carrieth in it an argument sufficiently prevalent to win upon our natures, to make them comply with holiness.

Faith showeth us that God loveth us, that he forgiveth us our sins, that he accounteth us for his children, having freely justified us through the blood of his Son.

Faith receiveth the promise, embraceth it, and comforteth the soul unspeakably with it.

Faith is so great an artist in arguing and reasoning with the soul that it will bring over the hardest heart that it hath to deal with. It will bring to my remembrance at once both my vileness against God and his goodness towards me; it will show me that though I deserve not to breathe in the air, yet that God will have me an heir of glory.

Now, there is no argument greater than this. This will make a man run through ten thousand difficulties to answer God (though he never can) for the grace he hath bestowed on him.

Further, faith will show me how distinguishingly this love of God hath set itself upon me: it will show me that though Esau was Jacob's brother, yet he loved Jacob; that though there were thousands more besides me that were as good as me, yet I must be the man that must be chosen.

Now this, I say, is a marvellous argument, and unspeakably prevaileth with the sinner, as saith the apostle: "For the love of Christ constrains us, because we thus judge, That if one died for all, then were all dead; and that he died for all, that they which live (that is, by faith) should not henceforth live unto themselves, but to Him that died for them and rose again." "Love (saith the wise man) is strong as death; many waters cannot quench love, neither can the floods drown it. If a man would give all the substance of his house for love, it would be utterly contemned."

Oh! when the broken, dying, condemned soul can but see, by faith, the love of a tender-hearted Saviour, and also see what he underwent to deliver it from under that death, guilt, and hell that now it feels and fears, which also it knoweth it hath most justly and highly deserved, "Then bless the Lord, O my soul; and what shall I render unto the Lord for all his benefits?"

Thus faith is a prevailing argument to the sinner, whereby he is fetched off from what he was, and constrained to bend and yield to what before he neither would nor could.

And hence it is that gospel-obedience is called the obedience of faith, as well as obedience to the faith. Rom. xvi. 26. For it must be by the faith of Christ in my heart that I submit to the word of faith in the Bible, otherwise all is to no profit; as saith the apostle: "The word preached did not profit them, it not being mixed with faith in them that heard it." Heb. iv. 2. For faith alone can see the reality of what the Gospel saith, and so, I say, argue over the heart to the embracing of it.

3. Faith is such a grace as will represent to the soul all things in their proper colours. It doth not (as doth unbelief and ignorance) show us all things out of order, putting darkness for light, and bitter for sweet, but will set

everything in its proper place before our eyes: God and Christ shall be with it the chiefest good, the most lovely and amiable; a heavenly life shall be of greater esteem and more desirable than all the treasures of Egypt. Righteousness and sanctification will be the thing after which it will most vehemently press, because it seeth not only death and damnation as the fruits of sin, but sin also in itself, distinct from the punishment belonging to it, a detestable, horrible, and odious thing.

By faith we see this world hath no abiding in it for us, nor no satisfaction if it were otherwise; and hence it is that the people of God have groaned to be gone from hence into a state that is both sinless and temptationless; and hence it is again that they have run through so many trials, afflictions, and adversities, even because of that love to holiness of life that faith being in their hearts did prompt them to, by showing them the worth and durableness of that which was good, and the irksomeness and evil of all things else.

4. Faith layeth hold of that which is able to help the soul to bring forth good works: it layeth hold of and engageth the strength of Christ, and by that overcometh that which oppresseth: "I can do all things through Christ that strengtheneth me."

In a word, a life of holiness and godliness in this world doth so inseparably follow a principle of faith that it is both monstrous and ridiculous to suppose the contrary. What! shall not he that hath life have motion?

He that hath by faith received the spirit of holiness, shall not he be holy? (Gal. iii. 2;) and he that is called to glory and virtue, shall not he add to his faith virtue? 2 Pet. i. 4, 5. We are by faith made good trees, and shall not we bring forth good fruit? Luke vi. 43. They that believe are created in Christ Jesus unto good works; and God hath, before the world was, ordained that we should walk in them: and shall both our second creation and God's foreordination be made frustrate? Besides, the children of faith are the children of light and of the day—lights upon a hill and candles on a candlestick—and shall not they shine? They are the salt of the earth, shall not they be seasoning?

The believer is the alone man by whom God showeth to the world the power of his grace, the operation of his people's faith, &c. The unbelievers read indeed of the power of grace, of the faith, hope, love, joy, peace, and sanctification of the heart of the Christian, but they feel nothing of that sin-killing operation that is in these things: these are to them as a story of Rome or Spain. Wherefore, to show them in others what they find not in themselves, God worketh faith, hope, love, &c., in a generation that shall serve him; and by them they shall see what they cannot find in themselves, and by this means they shall be convinced that though sin and the pleasures of this life be sweet to them, yet there is a people otherwise minded, even such a people that do indeed see the glory of that which others read of, and from that light take pleasure in those things which they are most averse unto. To this, I say, are Christians called; herein is God glorified; hereby are sinners convinced, and by this is the world condemned.

Objection. But if faith doth so naturally cause good works, what then is the reason that God's people find it so hard a matter to be faithful in good works?

I answer—1. God's people are fruitful in good works according to the proportion of their faith; if they be slender in good works, it is because they are weak in faith. Little faith is like small candles or weak fire, which, though they shine and have heat, yet have but dim shining and small heat when compared with bigger candles and greater fire. The reason why Sardis had some in it whose works were not perfect before God was, because they did not hold fast by faith the word that they had formerly heard and received.

2. There may be a great mistake in our judging of our own fruitfulness. The soul that indeed is candid and right at heart is taught by grace to judge itself, though fruitful, yet barren upon two accounts: 1. When it compareth its life to the mercy bestowed upon it; for when a soul doth indeed consider the greatness and riches of the mercy bestowed upon it, then it must needs cry out, "O wretched man that I am!" for it seeth itself wonderfully to fall short of a conversation becoming one who hath received so great a benefit. 2. It may also judge itself barren because it falleth so far short of that it would attain unto; it cannot do the thing that it would. The heart of a Christian is naturally very barren; upon which, though the seed of grace (that is, the fruitfullest of all seeds) be sown, yet the heart is naturally subject to bring forth weeds.

Now, to have a good crop upon such ground doth argue the fruitfulness of the

seed. Wherefore I conclude upon these three things:

1. That the seed of faith is a very fruitful seed, in that it will be fruitful in so barren a soil. 2. That faith is not beholden to the heart, but the heart to it, for all its fruitfulness. 3. That therefore the way to be a more fruitful Christian is to be stronger in believing.

II. Now for the second thing: to wit, That every one that believeth should be careful that their works be good. This followeth from what went just before: to wit, That the heart of a Christian is a heart subject to bring forth weeds.

There is flesh as well as spirit in the best of saints; and as the spirit of grace will be always putting forth something that is good, so the flesh will be putting forth continually that which is evil.

"For the flesh lusteth against the spirit, and the spirit against the flesh."

Now, this considered, is the cause why you find so often in the Scriptures so many items and cautions to the Christians to look to their lives and conversation. As, "Keep thy heart with all diligence;" "Watch ye, stand fast in the faith; 'quit you like men; be strong;" "Be not deceived, God is not mocked; for whatever a man soweth, that shall he reap: for he that soweth to the flesh shall of the flesh reap corruption; but he that soweth to the spirit shall of the spirit reap life everlasting."

All works are not good that seem to be so. It is one thing for a man's ways to be right in his own eye, and another for them to be right in God's. Often that which is in high estimation with men is abomination in the sight of God.

Seeing corruption is not yet out of our natures, there is a proneness in us to build upon the right foundation, wood, hay and stubble, instead of gold, and silver, and precious stones. How was David the king, Nathan the prophet, and Uzza the priest deceived touching good works! Peter also, in both his defending his Master in the garden and in dissuading him from his sufferings, though both out of love and affection to his Master, was deceived touching good works.

Many have miscarried both as to doctrine, worship, and the prosecution of each.

1. For doctrine. Christ tells the Jews that they taught for the doctrines of God the doctrines and traditions of men: as also, saith the apostle, "They teach things they ought not, for filthy lucre's sake."

2. Also touching worship, we find how frequently men have mistaken, both for time, place, and matter, with which they worshipped.

(1.) For time. It hath been that which man hath devised, not that which God hath commanded. They change the ordinances, saith Isaiah; they change God's judgments into wickedness, saith Ezekiel.

(2.) For place. When they should have worshipped at Jerusalem, they worshipped at Bethel, at Gilgal, and Dan, in gardens, under poplars and elms.

(3.) For the matter with which they worshipped. Instead of bringing according to the commandment, they brought the lame, torn, and the sick; they would sanctify themselves in gardens with swine's flesh and mice, when they should have done it at Jerusalem with bullocks and lambs.

Again, touching men's prosecuting their zeal for their worship, &c., that they do think right how hot hath it been, though with no reason at all. Nebuchadnezzar will have his fiery furnace and Darius his lions' den for non-conformists.

Again, they have persecuted men even to strange cities, have laid traps and snares in every corner to entrap and to entangle their words; and if they could at any time but kill the persons that dissented from them, they would think they did God good service. But what need we to look so far from home, (were it not that I would seal my sayings with truth?) We need look no farther, to affirm this position, than the papists and their companions. How many have they in all ages hanged, burned, starved, drowned, racked, dismembered, and murdered, both openly and in secret! and all under a pretence of God, his worship, and good works.

Thus you see how wise men and fools, saints and sinners, Christians and heathen, have erred in the business of good works; wherefore every one should be careful to see that their works be good.

Now, then, to prevent, if God will, miscarriage in this matter, I shall propound unto you what it is for a work to be rightly good:

1. A good work must have the word for its authority. 2. It must, as afore was said, flow from faith. 3. It must be both rightly timed and rightly placed. 4. It must be done willingly, cheerfully, &c.

1. It must have the word for its authority.

Zeal without knowledge is like a mettled horse without eyes or like a sword in a madman's hand, and there is no knowledge where there is not the word: for if they reject the word of the Lord, and act not by that, what wisdom is in them? said the prophet. Jer. viii. 9; Isa. viii. 20. Wherefore see thou have the word for what thou dost.

2. As there must be the word for the authorizing of what thou dost, so there must be faith, from which it must flow, as I showed thee before; "for whatever is not of faith is sin: and without faith it is impossible to please God." Now I say without the word there is no faith, (Rom. x. 17,) as without faith there is no good, let men's pretences be what they will.

3. As it must have these two aforenamed, so also it must have—1. right time; and 2. right place.

1st. It must be rightly timed. Every work is not to be done at the same time, every time not being convenient for such a work: "There is a time for all things, and every thing is beautiful in its time." Eccles. iii. 11. There is a time to pray, a time to hear, a time to read, a time to confer, a time to meditate, a time to do, and a time to suffer. Now, to be hearing when we should be preaching and doing—that is, yielding active obedience to that under which we ought to suffer—is not good. Christ was very wary that both his doings and sufferings were rightly timed. John ii. 3, 4 and xiii. 1, 2. And herein we ought to follow his steps. To be at plough in the field when I should be hearing the word is not good; and to be talking abroad when I should be instructing my family at home is as bad: "Whoso keepeth the commandment shall feel no evil thing: and a wise man's heart discerneth both time and judgment." Eccles. viii. 5. Good things mistimed are fruitless, unprofitable, and vain.

2dly. As things must have their right time, so they must be rightly placed; for the misplacing of any work is as bad as the mistiming of it.

When I say things if good must be rightly placed, I mean we should not give to any work more than the word of God alloweth it, neither should we give it less. Mint, anise, and cummin are not so weighty matters as faith and the love of God, as in Matt. xxii. 23. For a pastor to be exercising the office of a deacon instead of the office of a pastor, it is misplacing of works. Acts vi. 2. For Martha to be making outward provision for Christ when she should have set at his feet to hear his word was the misplacing a work: and her sister to have done it at her request (though the thing in itself was good) had been her sin also.

Farther, there are three things that a man should have in his eye in every work he doth:

1st. The honour of God. 2dly. The edification of his neighbour. 3dly. The expediency or inexpediency of what I am to do. And always observe it that the honour of God is wrapped up in the edification of thy neighbour; and the edification of thy neighbour in the expediency of what thou dost.

Again, if thou wouldst walk to the edification of thy neighbour, and so to God's honour in the midst of thy observers, beware—

1st. That thou in thy words and carriages dost so demean thyself that Christ in his precious benefits may be with clearness spoken forth by thee; and take heed that thou dost not enter into doubtful points with them that are weak, but deal chiefly, lovingly, and wisely with their consciences about those matters that tend to their establishment in the faith of their justification and deliverance from death and hell: "Comfort the feeble-minded, confirm the weak."

2dly. If thou be stronger than thy brother, take heed that thou do not that before him that may offend his weak conscience; I mean things that to themselves may be lawful: "All that is lawful is not expedient; all that is lawful edifieth not." Wherefore here is thy wisdom and love, that thou in some things deny thyself for thy brother's sake. "I will not eat meat while the world standeth, (said Paul,) lest I make my brother to offend. Wherefore have this faith to thyself before God." But if thou walk otherwise, know thou walkest not charitably, and so not to edification, and so not to Christ's honour, but dost sin against Christ and wound thy weak brother, for whom Christ died.

But I say all this while keep thy eye upon the word: take heed of going contrary to that under any pretence whatever; for without the word there is nothing to God's glory nor thy brother's edification. Wherefore, walk wisely in a perfect way.

Having thus, in few words, showed you what are works rightly good, I beseech you in the name of the Lord Jesus Christ that you put yourselves into a conscientious performance of them, that you may, while you live here, be vessels of honour, fit for the Master's

use and prepared to every good work. Study to approve things that are excellent, that you may be sincere and without offence until the day of Christ: covet communion with God, covet earnestly the best gifts. Ah! we that are redeemed from among men, and that rejoice in the hope of the glory of God—we that look, I say, for the blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ—what manner of persons should we be in all holy conversation and godliness!

To conclude, for your further edification, take a plain rehearsal of your several general duties and works, to which God engageth you in his word, according to your places, callings, and relations in this world.

TOUCHING THE MASTER OF A FAMILY.

If thou have under thee a family, then thou art to consider the several relations thou standest under, and art to know that thou in each of them hast a work to do for God, and that he expecteth thy faithful deportment under every one of them. As,

First, then, in general: He that is the master of a family hath, as under that relation, a work to do for God; to wit, the right governing of his own family. And his work is twofold.

1. Touching the spiritual state thereof. 2. Touching the outward.

As touching the spiritual state of his family, he ought to be very diligent and circumspect, doing his utmost endeavour both to increase faith where it is begun and to begin it where it is not.

Wherefore, to this end, he ought diligently and frequently to lay before his household such things of God, out of his word, as are suitable for each particular. And let no man question his rule in the word of God for such a practice; for if the thing itself were but of good report and a thing tending to civil honesty, it is within the compass and bounds even of nature itself, and ought to be done, much more things of a higher nature; besides, the apostle exhorts us to "whatever things are honest, whatever things are true, just, and of good report," to think of them, that is, to be mindful to do them; but to be conversant in this godly exercise in our family is very worthy of praise, and doth much become all Christians. This is one of the things for which God so highly commended his servant Abraham, and that with which his heart was so much affected: "I know Abraham," saith God; "I know him to be a good man in very deed, for he will command his children, and his household after him, and they shall keep the way of the Lord." This was a thing also which good Joshua designed should be his practice as long as he had a breathing-time in this world: "As for me, (saith he,) I and my household, we will serve the Lord."

Further, we find also in the New Testament that they are looked upon as Christians of an inferior rank that have not a due regard to this duty; yea, so inferior as not fit to be chosen to any office in the Church of God. A pastor must be one that ruleth well his own house, having his children in subjection with all gravity: For if a man knoweth not how to rule his own house, how shall he take care of the Church of God? "The deacon also (saith he) must be the husband of one wife," ruling their children and their own house well. Mark a little, the apostle seems to lay down thus much, that a man that governs his family well hath one qualification belonging to a pastor or deacon in the house of God, (for he that knoweth not how to rule his own house, how shall he take care of the Church of God?) which thing considered, it giveth us light into the work of the master of a family touching the governing of his house.

1. First, then, a pastor must be sound and uncorrupt in his doctrine; and indeed so must the master of a family.

2. A pastor should be apt to teach, to reprove, and to exhort; and so should the master of a family.

3. A pastor must himself be exemplary in faith and holiness; and so also should the master of a family. "I (saith David) will behave myself in a perfect way; I will walk in (or before) my house in a perfect way."

4. The pastor is for getting the church together; and when they are so come together, then to pray among them and to preach unto them: this is also commendable in Christian masters of families.

Objection. But my family is ungodly and unruly touching all that is good: what shall I do?

Answer. I answer—1. Though this be true, yet thou must rule them, and not they thee. Thou art set over them of God, and thou art to use the authority which God hath given thee, both to rebuke their vice and to show them the evil of their rebelling against the Lord. This did Eli, though not enough; and thus did David.

Also, thou must tell them how sad thy state was when thou wast in their condition, and so labour to recover them out of the snare of the devil.

2. Thou oughtest also to labour to draw them forth to God's public worship, if peradventure God may convert their souls. Saith Jacob to his household, and to all that were about him, "Let us arise and go to Bethel, and I will make there an altar to God, that answered me in the day of my distress."

Hannah would carry Samuel to Shiloh, that he might abide with God for ever. Indeed a soul rightly touched will labour to draw not only their families but a whole city after Jesus Christ.

3. If they are obstinate, and will not go forth with thee, then do thou get godly and sound men to thy house, and there let the word of God be preached, when thou hast, as Cornelius, gathered thy family and friends together.

You know that the jailer, Lydia, Crispus, Gaius, Stephanus, and others had not only themselves but their families made gracious by the word preached, and that some of them, if not all, by the word preached in their houses. And this, for aught I know, might be one reason among many why the apostles taught in their day, not only publicly, but from house to house: I say, that they might, if possible, bring in those in some family which yet remained unconverted and in their sins; for some, you know, how usual it was in the day of Christ to invite him to their house if they had any afflicted that either would not or could not come unto him.

If this be the way with those that have outward diseases in their families, how much more then where there are souls that have need of Christ to save them from death and eternal damnation?

4. Take heed that thou dost not neglect family duties among them thyself, as reading the word and prayer; if thou hast one in thy family that is gracious, take encouragement; nay, if thou art alone, yet know that thou hast both liberty to go to God through Christ, and also art at that time in a capacity of having the universal Church join with thee for the whole number of those that shall be saved.

5. Take heed that thou suffer not any ungodly, profane, or heretical books or discourse in thy house: "Evil communications corrupt good manners." I mean such profane or heretical books, &c., as either tend to provoke to looseness of life or such as do oppose the fundamentals of the Gospel.

I know that Christians must be allowed their liberty as to things indifferent; but for those things that strike either at faith or holiness, they ought to be abandoned by all Christians, and especially by the pastors of churches and masters of families; which practice was signed out by Jacob's commanding his house and all that was with him to put away the strange gods from among them and to change their garments.

All those in the Acts set a good example for this, who took their curious books and burned them before all men, though they were worth five thousand pieces of silver.

The neglect of this fourth particular hath occasioned ruin in many families both among children and servants. It is easier for vain talkers and their deceivable works to subvert whole households than many are aware of.

Thus much touching the spiritual state of thy household. And now to its outward.

Touching the outward state of thy family, thou art to consider these three things:

1. That it lieth upon thee to care for them that they have a convenient livelihood: "If any man provide not for his own, and especially for those of his house, he hath denied the faith and is worse than an infidel." But mark when the word said, "Thou art to provide for thy house," it giveth thee no license to distracting carefulness; neither doth it allow thee to strive to grasp the world in thy heart or coffers, nor to take care for years or days to come, but so to provide for them that they may have food and raiment; and if either they or thou be not content with that, you launch out beyond the rule of God. This is to labour that you may have wherewith to maintain good works for necessary uses.

And never object that unless you reach farther it will never do; for that is but unbelief. The word saith, "That God feedeth the ravens, careth for sparrows, and clotheth the grass; in which three, to feed, clothe, and care for, is as much as heart can wish.

2. Therefore, though thou shouldst provide for thy family, yet let all thy labour be mixed with moderation: "Let your moderation be known unto all men." Take heed of driving so hard after this world as to hinder thyself and family from those duties towards God which thou art by grace obliged to, as private prayer, reading the Scriptures, and Christian conference. It is a base thing for men so to spend themselves and families after this world

as that they disengage their heart to God's worship.

Christians, "the time is short. It remaineth then that they that have wives be as those that have none; and they that weep, as though they wept not; and they that rejoice, as those that rejoice not; and they that use this world, as not abusing it; for the fashion of this world passeth away."

Many Christians live and do in this world as if religion was but a by-business, and this world the one thing necessary; when indeed all the things of this world are but things by the by, and religion only the one thing needful.

3. If thou wouldst be such a master of a family as becomes thee, thou must see that there be that Christian harmony among those under thee as becomes that house where one ruleth that feareth God.

(1.) Thou must look that thy children and servants be under subjection to the word of God; for though it is of God only to rule the heart, yet he expecteth that thou shouldst rule their outward man; which, if thou doest not, he may in a short time cut off all thy stock. See therefore that thou keep them temperate in all things, in apparel, in language, that they be not gluttons nor drunkards; nor suffering either thy children vainly to domineer over thy servants, nor they again to carry themselves foolishly towards each other.

(2.) Learn to distinguish between that injury that in thy family is done to thee and that which is done to God; and though thou oughtest to be very zealous for the Lord, and to bear nothing that is open transgression to him, yet here will be thy wisdom—to pass by personal injuries and to bury them in oblivion: "Love covereth a multitude of sins." Be not then like those that will rage and stare like madmen when they are injured, and yet either laugh, or at least not soberly rebuke and warn, when God is dishonoured.

Rule thy own house well, having thy children (with others in thy family) in subjection with all gravity.

Solomon was so excellent, sometimes, this way that he made the eyes of his beholders to dazzle.

But to break off from this general and come to particulars:

First, Hast thou a wife? Thou must consider how thou oughtest to behave thyself under that relation; and to do this aright thou must consider the condition of thy wife, whether she be one that indeed believeth or not. If she believeth, then,

1. Thou art engaged to bless God for her; "For her price is far above rubies, and she is the gift of God unto thee, and is for thy adorning and glory. Favour is deceitful, and beauty is vain; but a woman that feareth the Lord, she shall be praised."

2. Thou oughtest to love her under a double consideration: 1. As she is thy flesh and thy bone; "For never man yet hated his own flesh." 2. As she is together with thee an heir of the grace of life. This, I say, should engage thee to love her with Christian love; to love her as believing you both are dearly beloved of God and the Lord Jesus Christ, and as those that must be together with him in eternal happiness.

3. Thou oughtest so to carry thyself to and before her as doth Christ to and before his Church; as saith the apostle: "So ought men to love their wives, even as Christ loved the Church and gave himself for it." When husbands behave themselves like husbands indeed, then will they be not only husbands, but such an ordinance of God to the wife as will preach to her the carriage of Christ to his spouse. There is a sweet scent wrapped up in the relations of husbands and wives that believe; the wife, I say, signifying the Church, and the husband the head and Saviour thereof. "For the husband is the head of the wife, even as Christ is the head of the Church;" and he is the Saviour of the body.

This is one of God's chief ends in instituting marriage, that Christ and his Church, under a figure, might be wherever there is a couple that believe through grace.

Wherefore that husband that carrieth it undiscreetly towards his wife, he doth not only behave himself contrary to the rule, but also maketh his wife lose the benefit of such an ordinance, and crosseth the mystery of his relation. Therefore, I say, "So ought men to love their wives as their own bodies: he that loveth his wife, loveth himself; for no man ever yet hated his own flesh, but nourisheth and cherisheth it, even as the Lord the Church." Christ laid out his life for his Church, covereth her infirmities, communicates to her his wisdom, protecteth her and helpeth her in her employments in this world; and so ought men to do for their wives.

Solomon and Pharaoh's daughter had the art of thus doing, as you may see in the book of the Canticles.

Wherefore bear with their weaknesses, help their infirmities, and honour them as the weaker vessels and as being of a frailer constitution.

In a word, be such a husband to thy believing wife that she may say, God hath not only given me a husband, but such a husband as preacheth to me every day the carriage of Christ to his Church.

Secondly, If thy wife be unbelieving or carnal, then thou hast also a duty lying before thee, which thou art engaged to perform under a double engagement: 1. For that she lieth liable every moment to eternal damnation: 2. That she is thy wife that is in this evil case.

Oh how little sense of the worth of souls is there in the hearts of some husbands, as is manifest by their unchristian carriage to and before their wives!

Now, to qualify thee for a carriage suitable,

1. Labour seriously after a sense of her miserable state, that thy bowels may yearn towards her soul.

2. Beware that she take no occasion from any unseemly carriage of thine to proceed in evil. And here thou hast need to double thy diligence, for she lieth in thy bosom, and therefore is capable of espying the least miscarriage in thee.

3. If she behave herself unseemly and unruly, as she is subject to do, being Christless and graceless, then labour thou to overcome her evil with thy goodness, her frowardness with thy patience and meekness. It is a shame for thee, who hast another principle, to do as she.

4. Take fit opportunities to convince her. Observe her disposition, and when she is most likely to hear, then speak to her very heart.

5. When thou speakest speak to purpose. It is no matter for many words, provided they be pertinent. Job in a few words answers his wife, and takes her off from her foolish talking: "Thou speakest (saith he) like one of the foolish women: shall we receive good at the hands of God, and shall we not receive evil?"

6. Let all be done without rancour or the least appearance of anger: "With meekness instruct those that oppose themselves, if peradventure they may recover themselves out of the snare of the devil who are taken captive by him at his will."

"And knowest thou, O man, but thou mayest save thy wife?"

TOUCHING PARENTS.

If thou art a parent, a father or a mother, then thou art to consider thy calling under this relation.

Thy children have souls, and they must be begotten of God as well as of thee, or they perish.

And know also that unless thou be very circumspect in thy behaviour to and before them, they may perish through thee; the thoughts of which should provoke thee both to instruct and also to correct them.

1. To instruct them as the Scripture saith, and to bring them up in the nurture and admonition of the Lord; and to do this diligently when thou sittest in thy house, when thou liest down, and when thou risest up.

Now to do this to purpose,

1. Do it in terms and words easy to be understood: affect not high expressions, they will drown your children. Thus God spake to his children, and Paul to his.

2. Take heed of filling their heads with whimsies and unprofitable notions, for this will sooner learn them to be malapert and proud than sober and humble. Open therefore to them the state of man by nature; discourse with them of sin, of death, and hell; of a crucified Saviour, and the promise of life through faith: "Train up a child in the way he should go, and when he is old he will not depart from it."

3. There must be much gentleness and patience in all thy instructions, lest they be discouraged.

4. Labour to convince them by a conversation answerable that the things of which thou instructest them are not fables, but realities, yea, and realities so far above what can be here enjoyed that all things, were they a thousand times better than they are, are not worthy to be compared with the glory and worthiness of these things.

Isaac was so holy before his children that when Jacob remembered God, he remembered that he was the fear of his father Isaac.

Ah! when children can think of their parents, and bless God for that instruction and good they have received from them, this is not only profitable for children, but honourable and comfortable to parents: "The father of the righteous shall greatly rejoice; and he that begetteth a wise child shall have joy of him."

TOUCHING CORRECTION.

1. See if fair words will win them from evil. This is God's way with his children.

2. Let those words you speak to them in your reproof be both sober, few, and pertinent, adding always some suitable sentence of the Scripture therewith; as, if they lie, then such as Rev. xxi. 8, 27; if they refuse to hear the word, such as 2 Chron. xxv. 14–16.

3. Look to them that they be not companions with those that are rude and ungodly, showing with soberness a continual dislike of their naughtiness; often crying out to them, as God did of old unto his, "Oh do not this abominable thing that I hate."

Let all this be mixed with such love, pity, and compunction of spirit that if possible they may be convinced you dislike not their persons, but their sins. This is God's way.

5. Be often endeavouring to fasten on their consciences the day of their death and judgment to come. Thus also God deals with his.

6. If thou art driven to the rod, then—1. Strike advisedly, in cold blood, and soberly show them—1. their fault; 2. how much it is against thy heart thus to deal with them; 3. and that what thou dost thou dost in conscience to God and love to their souls; 4. and tell them that if fair means would have done, none of this severity should have been. This, I have proved it, will be a means to afflict their hearts as well as their bodies; and it being the way that God deals with his, it is the most likely to accomplish its end.

7. Follow all this with prayer to God for them, and leave the issue to him: "Folly is bound up in the heart of a child, but the rod of correction will fetch it out."

Lastly, observe these cautions:

(1.) Take heed that the misdeeds for which thou correctest thy children be not learned them by thee. Many children learn that wickedness of their parents for which they beat and chastise them.

(2.) Take heed thou smile not upon them to encourage them in small faults, lest that thy carriage to them be an encouragement to them to commit greater.

(3.) Take heed thou use not unsavoury and unseemly words in thy chastising of them, as railing, miscalling, and the like. This is devilish.

(4.) Take heed thou do not use them to many chiding words and threatenings, mixed with lightness and laughter; this will harden. Speak not much, not often, but pertinent to them, with all gravity.

OF MASTERS TO SERVANTS.

Masters also have a work to do as they stand related to their servants. And,

1. If possibly they can, to get them that fear God: "He that worketh deceit (said David) shall not dwell within my house; and he that telleth lies shall not tarry in my sight."

2. But if none at the present but unbelievers can be got to do thy labour, then,

(1.) Know that it is thy duty so to behave thyself to thy servant that thy service may not only be for thy good, but for the good of thy servant, and that both in body and soul. Wherefore deal with him, as to admonition, as with thy children; give him the same bread of God thou givest to them; and who knows but that if thou with spiritual delicates bringest up thy servant, he may become thy spiritual son in the end.

(2.) Take heed thou do not turn thy servants into slaves, by overcharging them in thy work through thy greediness. To make men serve with rigour is more like to Israel's enemies than Christian masters.

(3.) Take heed thou carry not thyself to thy servant as he of whom it is said, "He is such a man of Belial that his servants could not speak to him."

And the apostle bids you forbear to threaten them, "because you also have a Master in heaven." As who should say, Your servants cannot be guilty of so many miscarriages against you as you are guilty of against Christ: wherefore do with and to your servants as you would have your Master do with you.

(4.) Take heed that thou neither circumvent him at his coming to thy service nor at his going out.

Servants at their going into service may be beguiled two ways:

1st. By their masters lying unto them, saying their work is so small and so easy, when it is indeed, if not too burdensome, yet far beyond what at first was said of it. This is beguiling of them.

2dly. The other way is when masters greedily seek to wire-draw their servants to such wages as indeed is too little and inconsiderable for such work and labour. Both these the apostle opposeth where he saith, "Masters, give to your servants that which is just—just

labour and just wages—knowing that you also have a Master in heaven."

As servants may be circumvented at their coming into their labour, so also they may be at their going out; which is done by masters that either change their wages, like heathenish Laban, or keep it back, like those against whom God will be a swift witness.

(3.) Take heed that thou make not a gain of thy place, because thou art gracious or livest conveniently for the means of grace.

Servants that are truly godly, they care not how cheap they serve their masters, provided they may get into private families, or where they may be convenient for the word. But now, if a master or mistress should take this opportunity to make a prey of their servants, this is abominable, this is making a gain of godliness and merchandise of the things of God and of the soul of thy brother.

I have heard some poor servants say that in some carnal families they have had more liberty to God's things and more fairness of dealing than among professors; but this stinketh. And as Jacob said concerning the cruelty of his two sons, so may I say of such masters, they make religion stink before the inhabitants of the land.

In a word, learn of the Lord Jesus to carry yourselves well to your servants, that your servants also may learn something of the kindness of Christ by your deportment to them. Servants are goers as well as comers; take heed that thou give them no occasion to scandal the Gospel when they are gone for what they observed thee unrighteously to do when they were with thee. Then masters carry it rightly toward their servants when they labour both in word and life to convince them that the things of God are the one thing necessary. That which servants are commanded to do touching their fear, their singleness of heart, their doing what they do as to the Lord, and not to men, the master is commanded to do the same things unto them.

THE DUTY OF WIVES.

But, passing the master of the family, I shall speak a word or two to those that are under him.

And first to the wife. The wife is bound by the law to her husband so long as her husband liveth, wherefore she also hath her work and place in the family as well as the rest.

Now there are these things considerable in the carriage of a wife toward her husband, which she ought conscientiously to observe:

1. That she look upon him as her head and lord. The head of the woman is the man, and so Sarah called Abraham lord.

2. She should therefore be subject to him, as is fit in the Lord. The apostle saith, "That the wife should submit herself to her husband, as to the Lord." I told you before that if the husband doth walk towards his wife as becomes him, he will therein be such an ordinance of God to her, besides the relation of an husband, that shall preach to her the carriage of Christ to his Church. And now I say also that the wife, if she walk with her husband as becomes her, she shall preach the obedience of the Church to her husband. Therefore as the Church is subject to Christ, so let the wives be to their own husbands in every thing.

Now, for thy performing of this work, thou must first shun these evils:

1. The evil of a wandering and a gossiping spirit; this is evil in the Church, and is evil also in a wife, who is the figure of a Church. Christ loveth to have his spouse keep at home; that is, to be with him in the faith and practice of his things, not ranging and meddling with the things of Satan; no more should wives be given to wander and gossip abroad. You know that Prov. vii. 11 saith, "She is loud and stubborn, her feet abide not in her house."

Wives should be about their own husband's business at home; as the apostle saith, "Let them be discreet, chaste, keepers at home, good, obedient to their own husband." And why? Because otherwise the word of God will be blasphemed.

2. Take heed of an idle, talking, or wrangling tongue. This also is odious, either in maids or wives, to be like parrots, not bridling their tongue; whereas the wife should know, as I said before, that her husband is her lord, and is over her, as Christ is over the Church. Do you think it is seemly for the Church to parrot it against her husband? Is she not to be silent before him, and to look to his laws rather than her own fictions? Why so, saith the apostle, ought the wife to carry it towards her husband. Let the woman, saith Paul, learn in silence with all subjection; but I suffer not a woman to teach or to usurp authority over the man, but to be in silence.

It is an unseemly thing to see a woman so much as once in all her lifetime to offer to overtop her husband; she ought in every thing to be in subjection to him and in all she doth, as having her warrant, license, and authority

from him. And indeed here is her glory, even to be under him, as the Church is under Christ: "Now she openeth her mouth in wisdom, and her tongue is the law of kindness."

3. Take heed of affecting immodest apparel or a wanton gait; this will be evil both abroad and at home; abroad, it will not only give ill example, but also tend to tempt to lust and laseiviousness; and at home it will give an offence to a godly husband, and be cankering to ungodly ehildren, &c. Wherefore, as saith the apostle, "Let women's apparel be modest, as becometh women professing godliness with good works," "not with broidered hair, or gold, or pearls, or eostly array." And as it is said again, "Whose adorning, let it not be that outward adorning of plaiting the hair, and of wearing gold, and of putting on of apparel; but let it be the hidden man of the heart, in that whieh is not corruptible, even the ornament of a meek and quiet spirit, whieh is in the sight of God of great priee; for after this manner in old time the holy women also, who trusted in God, adorned themselves, being in subjeetion to their own husbands."

But yet do not think that by the subjection I have here mentioned I do intend women should be their husbands' slaves. Women are their husbands' yoke-fellows, their flesh and their bones; and he is not a man that hateth his own flesh or that is bitter against it. Whcrefore let every man love his wife as himself, and the wife see that she reverenee her husband.

The wife is master next her husband, and is to rule all in his absence: yea, in his presenee she is to guide the house, to bring up the children, provided she so do it as the adversary have no occasion to speak reproaehfully. "Who can find a virtuous woman? For her price is far above rubies. A graeious woman retaineth honour, and guideth her affairs with discretion."

Objection. But my husband is an unbeliever: what shall I do?

Answer. If so, then what I have said before lieth upon thee with an engagement so much the stronger. For—1. Thy husband being in this eondition, he will be watehful to take thy slips and infirmities, to throw them as dirt in the face of God and thy Saviour. 2. He will be apt to make the worst of every one of thy words, carriages, and gestures. 3. And all this doth tend to the possessing his heart with more hardness, prejudiee, and opposition to his own salvation. Wherefore, as Peter saith, "Ye wives, be in subjection to your own husbands; that if any obey not the word, they may also without the word be won by the conversation of their wives, while they behold your chaste eonversation, coupled with fear." Thy husband's salvation or damnation lieth mueh in thy deportment and behaviour before him; wherefore, if there be in thee any fear of God or love to thy husband, seek by a carriage full of meekness, modesty, and holiness, and an humble behaviour before him, to win him to the love of his own salvation; and by thus doing, how knowest thou, O woman, but thou shalt save thy husband?

Objection. But my husband is not only an unbeliever, but one very froward, peevish, and testy; yea, so froward, &c., that I know not how to speak to him, to behave myself before him.

Answer. Indeed there are some wives in great slavery by reason of their ungodly husbands, and as sueh should be pitied and prayed for; so they should be so mueh the more watchful and cireumspect in all their ways.

1. Therefore be thou very faithful to him in all the things of this life.

2. Bear with patience his unruly and unconverted behaviour; thou art alive, he is dead; thou art principled with grace, he with sin. Now then, seeing graee is stronger than sin, and virtue than viee, be not overcome with his vileness, but overeome that with thy virtues. It is a shame for those that are graeious to be as lavishing in their words, &e., as those that are graceless: "They that are slow to wrath are of great understanding; but they that are hasty in spirit exalt folly."

3. Thy wisdom, therefore, if at any time thou hast desire to speak to thy husband for his convietion eoncerning any thing, either good or evil, it is to observe convenient times and seasons.

"There is a time to keep silenee and a time to speak."

Now for the right timing thy intentions,

1. Consider his disposition, and take him when he is farthest off of those filthy passions that are thy afflictions. Abigail would not speak a word to her churlish husband till his wine was gone from him and he in a sober temper. The want of this observation is the cause why so much is spoken and so little effeeted.

2. Take him at those times when he hath his heart taken with thee, and when he showeth tokens of love and delight in thee. Thus

did Esther with the king her husband, and prevailed.

3. Observe when convictions seize his conscience, and then follow them with sound and grave sayings of the Scriptures. Somewhat like to this dealt Manoah's wife with her husband. Yet then,

1. Let thy words be few.

2. And none of them savouring of a lording it over him, but speak thou still to thy head and lord by way of entreaty and beseeching.

3. And that in such a spirit of sympathy and bowels of affection after his good that the manner of thy speech and behaviour in speaking may be to him an argument that thou speakest in love, as being sensible of his misery and inflamed in thy soul with desire after his conversion.

4. And follow thy words and behaviour with prayers to God for his soul.

5. Still keeping thyself in a holy, chaste, and modest behaviour before him.

Objection. But my husband is a sot, a fool, and one that hath not wit enough to follow his outward employment in the world.

Answer. 1. Though all this be true, yet thou must know he is thy head, thy lord, and thy husband.

2. Therefore thou must take heed of desiring to usurp authority over him. He was not made for thee—that is, for thee to have dominion over him—but to be thy husband and to rule over thee.

3. Wherefore, though in truth thou must have more discretion than he, yet thou oughtest to know that thou, with all that is thine, is to be used as under thy husband, even every thing.

Take heed therefore that what thou dost goes not in thy name, but his; not to thy exaltation, but his; carrying all things so, by thy dexterity and prudence, that not one of thy husband's weaknesses be discovered to others by thee: "A virtuous woman is a crown to her husband; but she that causeth shame is a rottenness to his bones." For then, as the wise man saith, she will do him good, and not evil, all the days of her life.

4. Therefore act, and do still, as being under the power and authority of thy husband.

Now, touching thy carriage to thy children and servants.

Thou art a parent and a mistress, and so thou oughtest to demean thyself.

And besides, seeing the believing woman is a figure of the Church, she ought, as the Church, to nourish and instruct her children and servants as the Church, that she may answer in that particular also; and truly, the wife being always at home, she hath great advantage that way; wherefore do it, and the Lord prosper your proceeding.

OF CHILDREN TO PARENTS.

There lieth also a duty upon children to their parents, which they are bound by the law of God and nature conscientiously to observe; "Children, obey your parents in the Lord, for this is right." And again, "Children, obey your parents in all things, for this is well pleasing to the Lord."

There are these general things in which children should show forth that honour that is due to their parents from them:

1. They should always count them better than themselves. I observe a vile spirit among some children, and that is, they are apt to look over their parents and to have slighting and scornful thoughts of them. This is worse than heathenish; such a one hath got just the heart of a dog or a beast, that will bite those that begot them and her that brought them forth.

Objection. But my father, &c., is now poor and I am rich, and it will be a disparagement, or at least a hindrance to me, to show that respect to him as otherwise I might.

Answer. I tell thee that thou arguest like an atheist and a beast, and standest in this full flat against the Son of God.

Must a gift and a little of the glory of the butterfly make thee that thou shalt not do for and honour to thy father and mother? "A wise son maketh a glad father, but a foolish son despiseth his mother." Though thy parents be never so low, and thou thyself never so high, yet he is thy father and she thy mother, and they must be in thy eye in great esteem: "The eye that mocketh at his father, and that despiseth to obey his mother, the ravens of the valley shall pick it out and the young eagles shall eat it."

2. Thou oughtest to show thy honour to thy parents by a willingness to help them with such necessaries and accommodations which they need. If any have nephews or children, let them learn to show pity at home, and to requite their parents, saith Paul, for that is good and acceptable before God.

And this rule Joseph observed to his poor father, though he himself was next the king in Egypt.

But mark, let them requite their parents.

There are three things for whieh, as long as thou livest, thou wilt be a debtor to thy parents:

(1.) For thy being in this world; they are they from whom immediately, under God, thou didst reeeive it.

(2.) For their eare to preserve thee when thou wast helpless and eouldst neither eare for nor regard thyself.

(3.) For the pains they have taken with thee to bring thee up. Until thou hast ehildren of thy own thou wilt not be sensible of the pains, watehings, fears, sorrows, and afflietion that they have gone under to bring thee up; and when thou knowest it thou wilt not easily yield that thou hast reeompensed them for their favour to thee. How often have they sustained thy hunger, elothed thy nakedness! What eare have they taken that thou mightest have wherewith to live and do well when they were dead and gone! They possibly have spared it from their own belly and baek for thee, and have also impoverished themselves that thou mightest live like a man. All these things ought duly, and like a man, to be eonsidered by thee; and care ought to be taken on thy part to requite them. The Seripture saith so, reason saith so, and there be none but dogs and beasts that deny it. It is the duty of parents to lay up for their ehildren, and the duty of ehildren to requite their parents.

3. Therefore show by all humble and sonlike earriage that thou dost to this day, with thy heart, remember the love of thy parents.

Thus mueh for obedienee to parents in general.

Again, if thy parents be godly and thou wieked, (as thou art if thou hast not a seeond work or birth from God upon thee,) then thou art to eonsider that thou art more strongly engaged to respeet and honour thy parents; not now only as a father in the flesh, but, as godly parents, thy father and mother are now made of God thy teaehers and instruetors in the way of righteousness. Wherefore, to allude to that of Solomon, "My son, hearken to the law of thy father, and forsake not the law of thy mother; bind them eontinually upon thy heart and tie them about thy neek."

Now to provoke thee hereto, eonsider—

1. That this hath been the praetiee always of those that are and have been obedient ehildren: yea, of Christ himself to Joseph and Mary, though he himself was God blessed for ever.

2. Thou hast also the severe judgments of God upon those that have been disobedient to awe thee; as,

(1.) Ishmael, for but moeking at one good earriage of his father and mother, was both thrust out of his father's inheritanee and the kingdom of heaven, and that with God's approbation.

(2.) Hophni and Phineas, for refusing the good eounsel of their father, provoked the great God to be their enemy: "They hearkened not to the voiee of their father, because the Lord would slay them."

(3.) Absalom was hanged, as I may say, by God himself for rebelling against his father.

Besides, little dost thou know how heartaehing a eonsideration it is to thy parents when they do but suppose thou mayest be damned—how many prayers, sighs, and tears are there wrung from their hearts upon this aeeount.

Every misearriage of thine goeth to their heart, for fear God should take an oeeasion thereat to shut thee up in hardness for ever.

How did Abraham groan for Ishmael? "Oh (saith he to God) that Ishmael might live before thee!"

How was Isaae and Rebekah grieved for the misearriage of Esau!

And how bitterly did David mourn for his son, who died in his wiekedness!

Lastly, And ean any imagine but that all these earriages of thy godly parents will be to thee the inerease of thy torments in hell, if thou die in thy sins notwithstanding?

Again, If thy parents and thou also be godly, how happy a thing is this! How shouldst thou rejoiee that the same faith should dwell both in thy parents and thee! Thy eonversion, possibly, is the fruits of thy parents' groans and prayers for thy soul, and they eannot ehoose but rejoiee; do thou rejoiee with them. It is true it is the salvation of a natural son whieh is mentioned in the parable: "This my son was dead, and is alive again: was lost, and is found: and they began to be merry."

Let therefore the eonsideration of this, that thy parents have graee as well as thee, engage thy heart so mueh the more to honour, reverenee, and obey them.

Thou art better able now to eonsider the pains and eare that thy friends hath been at, both for thy body and soul; wherefore strive to requite them. Thou hast strength to answer in some measure the eommand; wherefore do not negleet it.

It is a double sin in a graeious son not to

remember the commandment—yea, the first commandment with promise.

Take heed of giving thy sweet parents one snappish word or one unseemly carriage. Love them because they are thy parents, because they are godly, and because thou must be in glory with them.

Again, if thou be godly and thy parents wicked, as often it sadly falls out, then,

1. Let thy bowels yearn towards them; it is thy parents that are going to hell.

2. As I said before to the wife touching her unbelieving husband, so now I say to thee, Take heed of a parroting tongue: speak to them wisely, meekly, and humbly; do for them faithfully without repining, and bear with all child-like modesty their reproaches, their railing, and evil-speaking. Watch fit opportunities to lay their condition before them. Oh! how happy a thing would it be if God should use a child to beget his father to the faith! Then indeed might the father say, With the fruit of my own bowels hath God converted my soul. The Lord, if it be his will, convert our poor parents, that they, with us, may be the children of God.

CONCERNING SERVANTS.

Servants also, they have a work to do for God in their place and station among men.

The apostles assert masters under a threefold consideration:

1. The believing master. 2. The unbelieving master. 3. The froward master.

For all which servants are furnished with counsel and advice in the word, for the demeaning of themselves under each of them.

But before I speak in particular to any of these, I will in general show you the duty of servants:

1. Thou art to look upon thyself as thou art, that is, as a servant, not a child nor a wife; thou art inferior to these; wherefore count thyself under them, and be content with that station: "For three things the earth is disquieted, and for four which it cannot bear: one is a servant when he reigneth."

It is out of thy place either to talk or do as one that reigneth.

2. Consider that thou being a servant, what is under thy hand is not thine own, but thy master's. Now, because it is not thy own, thou oughtest not to dispose of it, but because it is thy master's, thou oughtest to be faithful. Thus it was with Joseph. Gen. xxxix. 7, 8, 9. But if thou do otherwise, know that thou shalt receive of God for the wrong that thou dost; and there is with God no respect of persons.

3. Touching thy work and employment, thou art to do it as unto the Lord, and not for man; and indeed then servants do their business as becomes them when they do all in obedience to the Lord, as knowing that the place in which they now are is the place where Christ hath put them, and in which he expecteth they should be faithful.

Servants, (saith Paul,) be obedient to them that are your masters—with fear and trembling, in singleness of heart, as unto Christ; not with eye-service as men-pleasers, but as the servants of Christ, doing the will of God from the heart.

Observe a little the word of God to servants:

1. Servants must be obedient; yea,

2. Not with that obedience that will serve man only; servants must have their eye on the Lord in the work they do for their masters.

3. That their work in this service is the will and ordinance of God.

From which I conclude that thy work in thy place and station, as thou art a servant, is as really God's ordinance and as acceptable to him, in its kind, as is preaching or any other work for God, and that thou art as sure to receive a reward for thy labour as he that hangs or is burnt for the Gospel. Wherefore, saith the apostle to servants, "Whatsoever ye do, do it heartily, as to the Lord, and not to men, knowing that of the Lord you shall receive the reward of inheritance; for ye serve the Lord Christ."

And now touching the three sorts of masters mentioned before.

1. For the believing masters. Saith Paul, "They that have believing masters, let them not despise them because they are brethren, but rather do them service because they are faithful and beloved, and partakers (with the servants) of the heavenly benefits." (Servants, if they have not a care of their hearts, will be so much in the consideration of the relation that is betwixt their masters and they as brethren, that they will forget the relation that is between them as masters and servants. Now, though they ought to remember the one, yet let them take heed of not forgetting the other. Know thy place as a servant while thou considerest that thy master and thee are brethren: do thy work for him faithfully and humbly, and with meekness, because he is a master faithful and beloved, and partaker of the heavenly benefit.) "If any man teach other-

wise, (saith the apostle Paul,) and consent not to wholesome words, even the words of our Lord Jesus Christ and the doctrine which is according to godliness, he is proud, knowing nothing, but doating about questions and strife of words; whereof cometh envy, strife, railings, evil surmisings, perverse disputings of men of corrupt minds and destitute of the truth, supposing that gain is godliness: from such withdraw thyself."

2. For the unbelieving masters, (for of them Paul speaks in the first verse of the 6th of Timothy.) "Let as many servants (saith he) as be under the yoke count their own masters worthy of all honour, that the word of God and his doctrine be not blasphemed."

Servants living with unbelieving masters are greatly engaged to be both watchful, faithful, and trusty. Engaged, I say—(1.) From the consideration of the condition of their master; for he, being unbelieving, will have an evil eye upon thee and upon thy doings, and so much the more because thou professest; as in the case of Saul and David. 1 Sam. xviii.

(2.) Thou art engaged because of the profession thou makest of the word of God; for by thy profession thou dost lay both God and his word before thy master, and he hath no other wit but to blaspheme them if thou behave thyself unworthily. Wherefore Paul bids Titus, "Exhort servants to be obedient to their own masters, and to please them well in all things, not answering again, (not giving parroting answers or such as are cross or provoking,) not purloining, but showing all good fidelity, that they may adorn the doctrine of God our Saviour in all things."

That servant who in an unbeliever's family doth his work before God as God's ordinance, he shall adorn the doctrine of God, if not save his master, by so doing; but if he doth otherwise, he shall both stumble the unbeliever, dishonour God, offend the faithful, and bring guilt upon his own soul.

3. For the froward master, (though I distinguish him from the unbeliever, yet it is not because he may not be such, but because every believer doth not properly go under that name.) Now, with this froward and peevish fellow thou art to serve as faithfully for the time thou standest bound as with the most pleasant and rational master in the world. "Servants, (saith Peter,) be subject to your masters, with all fear, not only to the good and gentle, but also to the froward." And if thy peevish master will still be froward, either out of spite to thy religion or because he is without reason concerning thy labour, (thou to the utmost of thy power labouring faithfully,) God then reckoneth thee a sufferer for well-doing, as truly as if thou wert called upon the stage of this world before men for the matters of thy faith. Wherefore Peter adds this encouragement to servants to the exhortation he gave them before: "This is thankworthy, (saith he,) if a man for conscience toward God endureth grief, suffering wrongfully; for what glory is it if, when ye be buffeted for your faults, you take it patiently? But if, when you do well and suffer for it, you take it patiently, this is acceptable with God."

Wherefore be comforted concerning thy condition, with considering that God looks upon thee as on Jacob in the family of Laban, and will right all thy wrongs, and recompense thee for thy faithful, wise, and godly behaviour before and in the service of thy froward master.

Wherefore, be patient, I say, and abound in faithfulness in thy place and calling, till God make a way for thy escape from this place; and when thou mayest be made free, use it rather.

OF NEIGHBOURS EACH TO OTHER.

Having thus in few words showed you what is duty under your several relations, I shall now at last speak, in a word or two, touching good neighbourhood, and then draw towards a conclusion.

Touching neighbourhood, there are these things to be considered and practised if thou wilt be found in the practical part of good neighbourhood:

1. Thou must be of a good and sound conversation in thy own family, place, and station, showing to all the power that the Gospel and the things of another world have in thy heart, "that ye may be blameless and harmless, the sons of God, without rebuke in the midst of a crooked and perverse nation, among whom ye shine as lights in the world."

2. As persons must be of good behaviour at home that will be good neighbours, so they must be full of courtesy and charity to them that have need about them.

Right good neighbourhood is for men readily to communicate, as of their spirituals, so of their temporalities, as food, raiment, and help, to those that have need; to be giving to the poor as thou seest them go by thee, or to

inquire after their condition, and according to thy capacity to send unto them.

3. Thou must be always humble and meek among them, as also grave and gracious; not light and frothy, but by thy words and carriage ministering grace to the hearers.

Thus also Job honoured God among his neighbours.

4. Thy wisdom will be rightly to discountenance sin and to reprove thy neighbour for the same, denying thyself in some things for the preventing an injury to thy neighbour, that thou mayest please him for his edification.

5. If thou wouldst be a good neighbour, take heed of thy tongue upon two accounts:

(1.) That thou with it give no offensive language to thy neighbour, to the provoking of him to anger. Bear much, put up with wrongs, and say little: "It is an honour for a man to cease from strife, but every fool will be meddling." And again, "He loveth transgression that loveth strife."

(2.) And as thou shouldst take heed that thou be not the original of contention and anger, so also take heed that thou be not an instrument to beget it between parties by a tale-bearing and gossiping spirit: "He that passeth by and meddleth with strife belonging not to him is like one that taketh a dog by the ears. As coals are to burning coals, and wood to fire, so is a contentious man to kindle strife."

I do observe two things very odious in many professors: the one is a headstrong and stiff-necked spirit, that will have its own way; and the other is a great deal of tattling and talk about religion, and but a very little, if any thing, of those Christian deeds that carry in them the cross of a Christian in the doing thereof and profit to my neighbour.

(1.) When I say a headstrong and stiff-necked spirit, I mean they are for pleasing themselves and their own fancies in things of no weight, though their so doing be as the very slaughter-knife to the weak conscience of a brother or neighbour. Now this is base. Christians, in all such things as entreuch not on matters of faith and worship, should be full of self-denial, and seek to please others rather than themselves; "giving none offence to the Jew, nor to the Greek, nor to the Church of God; not seeking their own profit, but the profit of many, that they may be saved."

(2.) And the second is as bad, to wit, when professors are great prattlers, and talkers, and disputers, but do little of any thing that bespeaketh love to the poor or self-denial in outward things. Some people think religion is made up of words; a very wide mistake. Words without deeds is but a half-faced religion. "Pure religion and undefiled before God and the Father is this: To visit the fatherless and widows in their affliction, and to keep thyself unspotted from the world." Again, "If a brother or a sister be destitute of daily food, and one of you say unto them, Depart in peace, be warmed and filled, (which are very fine words,) yet if you give them not those things that are necessary to the body, what doth it profit?"

Now, then, before I go any further, I will here take an occasion to touch a little upon those sins that are so rife in many professors in this day; and they are covetousness, pride, and uncleanness. I would speak a word to them in this place the rather because they are they which spoil both Christian brotherhood and civil neighbourhood in too great a measure.

First, for covetousness.

1. Covetousness, it is all one with desire; he that desires covets, whether the thing he desires be evil or good. Wherefore that which is called coveting in Ex. xx. 17 is called desire in Deut. v. 21. As the apostle also saith, "I had not known lust except the law had said, Thou shalt not covet." Rom. vii. 7. That is, I had not known lust to be a sin unless the law had forbid it. Wherefore, though lawful desires are good (1 Cor. xii. 31) and to be commended, yet covetousness, as commonly understood, is to be fled from and abhorred, as of the devil.

2. Covetousness, or evil desire, it is the first mover, and giveth to every sin its call, as I may say, both to move and act; as was said before, The apostle had not known sin except the law had said, Thou shalt not desire, or covet, for where there is no desire to sin there appears no sin.

3. Therefore covetousness carrieth in it every sin, (we speak of sins against the second table,) even as a serpent carrieth her young ones in her belly. This the Scripture affirms where it saith, "Thou shalt not covet thy neighbour's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor any thing that is thy neighbour's." Covetousness will meddle with any thing.

Now, there are in my mind at present these eight notes of covetousness, which hinder good

works and a Christian conversation among men wherever they are harboured:

1. When men to whom God hath given a comfortable livelihood are yet not content therewith. This is against the apostle, where he saith, "Let your conversation be without covetousness, and be content with such things as ye have, for he hath said, I will never leave thee nor forsake thee."

2. It is covetousness in the seller that puts him to say of his traffic it is better than it is, that he may heighten the price of it; and covetousness in the buyer that prompts him to say worse of the thing than he thinks in his conscience it is, and that for an abatement of a reasonable price. This is that which the apostle forbids under the name of defraud, and that which Solomon condemns.

3. It is through covetousness that men think much of that which goeth beside their own mouth, though possibly it goeth to those that have more need than themselves, and also that better deserve it than they.

4. It argueth covetousness when men will deprive themselves and those under them of the privileges of the Gospel for more of this world, and is condemned by Christ.

5. It argueth covetousness when men that have it can go by or hear of the poor, and shut up their bowels of compassion from them.

6. Also, when men are convinced it is their duty to communicate to such and such that have need, yet they defer it, and if not quite forget it, yet linger away the time, as being loth to distribute to the necessities of those in want. This is forbidden by the Holy Ghost: "Withhold not good from them to whom it is due, when it is in the power of thy hand to do it." Now, it is due from thee to the poor by the commandment of God, if they want and thou hast it: "Say not then to thy neighbour, Go, and come again to-morrow, and I will give, when thou hast it by thee."

7. It argueth a greedy mind also when, after men have cast in their minds what to give, they then from that will be pinching and clipping and taking away; whereas the Holy Ghost saith, "Every one as he purposeth in his heart so let him give, not grudgingly, nor of necessity; for God loveth a cheerful giver."

Lastly. It argueth a filthy, greedy heart also when a man, after he hath done any good, then in his heart to repent and secretly wish that he had not so done, or at least that he had not done so much: this is to be weary of well-doing, (I speak now of communicating,) and carrieth in it two evils: First, it spoileth the work done; and, secondly, it (if entertained) spoileth the heart for doing any more so. The vile person shall be no more called liberal, nor the churl said to be bountiful; for the liberal deviseth liberal things, and by liberal things he shall stand.

Now, then, to dissuade all from this poisonous sin, observe that above all sins in the New Testament this is called idolatry. And therefore God's people should be so far from being taken with it that they should be much afraid of the naming of it one among another, lest it should, as adulterous thoughts, infect the heart by talking of it.

Question. But why is covetousness called idolatry?

Answer. Because it engageth the very heart of man in it; to mind earthly things it gets our love, which should be set on God, and sets it upon poor empty creatures; it puts our affections out of heaven, where they should be, and sets them on earth, where they should not be. Thus it changeth the object on which the heart should be set, and setteth it on that on which it should not. It makes a man forsake God, "the fountain of living water, and causeth him to hew to himself cisterns, broken cisterns, which can hold no water."

For, 2. It rejecteth the care, government, and providence of God towards us, and causeth us to make of our care and industry a god, to whom, instead of God, we fly continually, both for the keeping what we have and for getting more.

This was Israel's idolatry of old, and the original of all her idolatrous practices. Hos. ii. 5. "For their mother hath played the harlot, (that is, committed idolatry:) she that conceived them hath done shamefully; for she said, I will go after my lovers, that gave me my bread and waters, my wool and my flax, my oil and my drink."

3. It disalloweth of God's way of disposing his creatures, and would have them ordered and disposed of otherwise than to his heavenly wisdom seemeth meet; and hence ariseth all discontents about God's dealings with us. Covetousness never yet said, It is the Lord, let him do what he pleaseth; but is ever objecting, like a god, against every thing that goeth against it; and it is that which, like a god, draweth away the heart and soul from the true God and his Son Jesus Christ: "And he went away sorrowful, for he had great possessions." Now, then, that which engageth the heart, that

rejecteth the providence of God, and that is for ordering and disposing of things contrary to God, and for breaking with God upon these terms is idolatry; and all these do covetousness: "The wicked boasteth of his heart's desire, and blesseth the covetous, whom the Lord abhorreth." Ps. xx. 3. Now the way to remedy this disease is to learn the lesson which Paul had got by heart; to wit, "In whatsoever state you are, therewith to be content."

I come, in the second place, to speak a word of pride and loftiness of heart and life.

1. Pride in general it is which causeth a man to think of man and his things above what is written. 1 Cor. iv. 6.

2. It hath its seat in the heart among these enormities: fornications, adulteries, lasciviousness, murders, deceit, etc., and showeth itself in these following particulars:

(1.) When you slight this or that person, though gracious—that is, look over them and shun them for their poverty in this world, and choose rather to have converse with others that possibly are less gracious, because of their greatness in this world—this the apostle James writes against under the name of partiality: "for indeed the fruits of a puffed-up heart is to deal in this manner with Christians."

Now this branch of pride floweth from ignorance of the vanity of the creature and of the worth of a gracious heart: wherefore get more of the knowledge of these two, and, this sprig will be nipped in the head, and you will learn to condescend to men of low degree.

(2.) It argues pride of heart when men will not deny themselves in things that they may, for the good and profit of their neighbours. And it argueth now that pride has got so much up into self-love and self-pleasing that they little care who they grieve or offend, so they may have their way.

(3.) It argueth pride of heart when sober reproofs for sin and unbeseeming carriages will not down with thee, but that rather thou snuffest, and givest way to thy spirit to be peevish, and to retain prejudice against those that thus reprove thee. Saith the prophet, "Hear ye and give ear, Be not proud, for the Lord hath spoken;" that is, hear the reproofs of God for your sins, and break them off by repentance: "But if you will not hear, my soul shall weep in secret for your pride," etc. So also in Hosea, "They will not frame their doing to turn unto their God, for the spirit of whoredom is in the midst of them: they have not known the Lord, and the pride of Israel doth testify to his face."

This argueth great senselessness of God and a heart greatly out of frame.

Pride also there is in outward carriage, behaviour, and gesture, which is odious for Christians to be tainted with; and this pride is discovered by mincing words, a made carriage, and an affecting the toys and baubles that Satan and every light-hearted fool bringeth into the world. As God speaketh of the daughters of Zion, "They walked with stretched-out necks, wanton eyes, mincing as they go, and making a tinkling with their feet." A very unhandsome carriage for people that profess godliness, and that used to come before God to confess their sins, and to bemoan themselves for what they have done. How can a sense of thy own baseness, of the vileness of thy heart, and of the holiness of God stand with such a carriage?

From this I gather that this sin is a very predominant and master sin, easy to overtake the sinner, as being one of the first that is ready to offer itself at all occasions to break the law of God.

2. I observe that this sin is committed unawares to many, even so soon as a man hath but looked upon a woman: "I say unto you, (saith Christ,) that whosoever looketh on a woman to lust or desire after her, he hath already committed adultery with her in his heart."

This sin, I say, is a very taking sin; it is natural above all sins to mankind; as it is most natural, so it wants not tempting occasions, having objects for to look on in every corner: wherefore there is need of a double and treble watchfulness in the soul against it. It is better here to make a covenant with our eyes, like Job, than to let them wander to God's dishonour and our own discomfort.

My friends, I am here treating of good works, and persuading you to fly those things that are hindrances to them; wherefore bear with my plainness when I speak against sin. I would strike it through with every word, because else it will strike us through with many sorrows.

I do not treat of good works as if the doing of them would save us, (for we are justified by his grace, according to the hope of eternal life;) yet your sins and evil works will lay us obnoxious to the judgments both of God and man. He that walketh not uprightly, according to the truth of the Gospel, is like to have

his peace assaulted often, both by the devil, the law, death, and hell; yea, and is like to have God hide his face from him also for the iniquity of his covetousness.

How can he that carrieth himself basely in the sight of men think he yet well behaveth himself in the sight of God? and if so dim a light as is in man can justly count thee a transgressor, how shall thy sins be hid from Him whose eyelids try the children of men?

It is true, faith without works justifies us before God: yet that faith that is alone will be found to leave us sinners in the sight both of God and man. Rom. iii. 28. And though thou addest nothing to that which saveth thee by what thou canst do, yet thy righteousness may profit the son of man, as also saith the text; but if thou shalt be so careless as to say, What care I for being righteous to profit others? I tell thee that the love of God is not in thee.

Walk therefore in God's ways, and do them, for this is your wisdom and your understanding in the sight of the nations which shall hear of all these statutes, and say, "This great nation is a wise and understanding people."

III. Every believer should not only take heed that his works be good, and so for the present do them, but should carefully study to maintain them; that is, to keep in a continual exercise of them.

It is an easier matter to begin to do good than it is to continue therein; and the reason is, there is not so much of a Christian's cross in the beginning of a work as there is in a continual, hearty, conscientious practice thereof. Therefore Christians have need, as to be pressed to do good, so to continue the work. Man, by nature, is rather a hearer than a doer —Athenian-like, continually listening after some new thing; seeing many things, but observing nothing. It is observable that after Christ had divided his hearers into four parts, he condemned three of them for fruitless hearers. Luke viii. 5–8. Oh it is hard continuing believing, continuing loving, continuing resisting all that opposeth; we are subject to be weary of well-doing. To pluck out right eyes, to cut off right hands and feet, is no pleasant thing to flesh and blood; and yet none but these shall have the promise of life, because none but these will be found to have the effectual work of God's grace in their souls: "If ye continue in my word, then are you my disciples [indeed."] And hence it is, that you find so many *ifs* in the Scripture about men's happiness; as, "if you be sons, then heirs;" and "if you continue in the faith;" and "if we hold the beginning of our confidence steadfast to the end." Not that their continuing in the way of God is the cause of the work being right, but the work being right causeth the continuance therein. As John saith in another place, "They went out from us, because they were not of us; for had they been of us, no doubt, saith he, they would have continued with us." But, I say, where the work of God indeed is savingly begun, even there is flesh, corruption, and the body of death to oppose it: therefore should Christians take heed, and look that against these opposites they maintain a continual course of good works among men.

Besides, as there is that in our own bowels that opposeth goodness, so there is the tempter, the wicked one, both to animate these lusts and to join with them in every assault against every appearance of God in our souls. And hence it is that he is called the devil, the enemy, the destroyer, and him that seeks continually to devour us. I need say no more but this: He that will walk like a Christian indeed, as he shall find it is requisite that he continue in good works, so his continuing therein will be opposed; if therefore he will continue therein, he must make it his business to study how to oppose those that oppose such a life, that he may continue therein.

IV. Now, then, to help in this, here fitly comes in the last observation, to wit: That the best way both to provoke ourselves and others to good works is to be often affirming to others the doctrine of justification by grace, and to believe it ourselves. This is a faithful saying, "And these things I will that thou affirm constantly, that those which have believed in God might be careful to maintain good works."

I told you before that good works must flow from faith; and now I tell you that the best way to be fruitful in them is to be much in the exercise of the doctrine of justification by grace, and they both agree; for as faith animates to good works, so the doctrine of grace animates faith. Wherefore, the way to be rich in good works is to be rich in faith; and the way to be rich in faith is to be conscientiously affirming the doctrine of grace to others, and believing it ourselves.

First, To be constantly affirming it to others. Thus Paul tells Timothy that if he put the brethren in mind of the truths of the Gospel, he himself should not only be a good minister

of Christ, but should be nourished up in the words of faith and of good doctrine.

It is the ordinance of God that Christians should be often asserting the things of God each to others, and that by their so doing they should edify one another.

The doctrine of the Gospel is like the dew and the small rain that distilleth upon the tender grass, wherewith it doth flourish and is kept green.

Christians are like the several flowers in a garden, that have upon each of them the dew of heaven, which being shaken with the wind, they let fall their dew at each other's roots, whereby they are jointly nourished and become nourishers of one another; for Christians to commune savourly of God's matters one with another is as if they opened to each other's nostrils boxes of perfume. Saith Paul to the church at Rome, "I long to see you, that I may impart unto you some spiritual gift, to the end you may be established; that is, that I may be comforted together with you by the mutual faith both of you and me."

Christians should be often affirming the doctrine of grace and justification by it one to another.

Secondly. As they should be thus doing, so they should live in the power of it themselves; they should by faith suck and drink in this doctrine as the good ground receiveth the rain; which being done, forthwith there is proclaimed good works. Paul to the Colossians said thus, "We give thanks to God, and the Father of our Lord Jesus Christ, praying always for you, since we heard of your faith in the Lord Jesus and love to all the saints; for the hope which is laid up in heaven for you, whereof ye heard before in the word of the truth of the Gospel, which is come unto you, as it is also in all the world, and bringeth forth fruit, as it doth also in you." But how long ago? Why, since the day ye heard it, saith he, and knew the grace of God in truth.

Apples and flowers are not made by the gardener, but are an effect of the planting and watering. Plant in the sinner good doctrine, and let it be watered with the word of grace; and as the effect of that there is the fruits of holiness and the end everlasting life.

Good doctrine is the doctrine of the Gospel, which showeth to men that God clothed them with the righteousness of his Son freely, and maketh him with all his benefits over to them, by which free gift the sinner is made righteous before God; and because he is so, therefore there is infused a principle of grace into the heart, whereby it is both quickened and bringeth forth fruit.

Now, then, seeing good works do flow from faith, and seeing faith is nourished by an affirming of the doctrine of the Gospel, &c., take here these few considerations from the doctrine of the Gospel for the support of thy faith, that thou mayest be indeed fruitful and rich in good works:

1. The whole Bible was given for this very end, that thou shouldst both believe this doctrine, and live in the comfort and sweetness of it; for whatever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope.

2. That therefore every promise in the Bible is thine, to strengthen, quicken, and encourage thy heart in believing.

3. Consider that there is nothing that thou dost can so please God as believing: "The Lord takes pleasure in them that fear him, in them that hope in his mercy."

They please him, because they embrace his righteousness, &c.

4. Consider that all the withdrawings of God from thee are not for the weakening, but for the trial of thy faith; and also that whatever he suffers Satan or thy own heart to do, it is not to weaken faith.

5. Consider that believing is that which will keep in thy view the things of heaven and glory, and that at which the devil will be discouraged, sin weakened, and the heart quickened and sweetened.

Lastly. By believing the love of God is kept with warmth upon the heart, and that this will provoke thee continually to bless God for Christ, for grace, for faith, hope, and all these things, either in God or thee, that doth accompany salvation.

1. The doctrine of the forgiveness of sins received by faith will make notable work in the heart of a sinner to bring forth good works.

But, secondly: Forasmuch as there is a body of death and sin in every one that hath the grace of God in this world, and because this body of death will be ever opposing that which is good, as the apostle saith, therefore take these few particulars further for the suppressing that which will hinder a fruitful life:

1. Keep a continual watch over the wretchedness of thy own heart, (not to be discouraged at the sight of thy vileness,) but to prevent its wickedness; for that will labour either to hin-

der thee from doing good works, or else will hinder thee in the doing thereof; for evil is present with thee for both these purposes. Take heed, then, that thou do not listen to that at any time, but deny, though with much struggling, the workings of sin to the contrary.

2. Let this be continually before thy heart, that God's eye is upon thee, and seeth every secret turning of thy heart, either to or from him: "All things are naked and bare before the eyes of Him with whom we have to do."

3. If thou deny to do that good which thou oughtest with what thy God hath given thee, then consider that though he love thy soul, yet he can chastise—first, thy inward man with such troubles that thy life shall be restless and comfortless; secondly, and can also so blow upon thy outward man that all thou gettest shall be put in a bag with holes. And should he license but one thief among thy substance, or one spark of fire among thy barns, how quickly might that be spent ill and against thy will which thou shouldst have spent to God's glory and with thy will! And I tell thee further, that if thou want a heart to do good when thou hast about thee, thou mayest want comfort in such things thyself from others when thine is taken from thee.

4. Consider that a life full of good works is the only way, on thy part, to answer the mercy of God extended to thee; God hath had mercy on thee, and hath saved thee from all thy distresses; God hath not stuck to give thee his Son, his Spirit, and the kingdom of heaven. Saith Paul, "I beseech you therefore, by the mercies of God, that you present your bodies a living sacrifice to God, holy, acceptable, which is your reasonable service."

5. Consider that this is the way to convince all men that the power of God's things hath taken hold of thy heart, (I speak to them that hold the head;) and say what thou wilt, if thy faith be not accompanied with a holy life thou shalt be judged a withered branch, a wordy professor, salt without savour, and as lifeless as a sounding brass and a tinkling cymbal. For, say they, show us your faith by your works, for we cannot see your hearts. But I say on the contrary, if thou walk as becomes one who art saved by grace, then thou wilt witness in every man's conscience that thou art a good tree; now thou leavest guilt on the heart of the wicked; now thou takest off occasion from them that desire occasion; and now thou art clear from the blood of all men. This is the man also that provoketh others to good works: The ear that heareth such a man shall bless him, and the eye that seeth him shall bear witness to him. "Surely (saith David) he shall never be moved: the righteous shall be had in everlasting remembrance."

6. Again, The heart that is fullest of good works hath in it least room for Satan's temptations; and this is the meaning of Peter where he saith, "Be sober, be vigilant:" that is, be busying thyself in faith and holiness, "for the devil, your adversary, goeth about like a roaring lion, seeking whom he may devour." He that walketh uprightly walketh safely; and he that adds to faith, virtue; to virtue, knowledge; to knowledge, temperance; to temperance, brotherly kindness; and to these charity, and that abounds therein, he shall neither be barren nor unfruitful, (he shall never fall,) but so an entrance shall be ministered to him abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.

7. The man who is fullest of good works is fittest to live and fittest to die: "I am now (at any time) ready to be offered up," saith fruitful Paul. Whereas he that is barren is neither fit to live nor fit to die: to die, he himself is convinced he is not fit: and to live, God himself saith he is not fit; "cut him down, why doth he cumber the ground?"

Thus have I, in few words, written to you (before I die) a word to provoke you to faith and holiness, because I desire that you may have the life that is laid up for all them that believe in the Lord Jesus and love one another, when I am deceased. Though there I shall rest from my labours, and be in paradise, as through grace I comfortably believe, yet it is not there, but here, I must do you good. Wherefore, I, not knowing the shortness of my life, nor the hindrance that hereafter I may have of serving my God and you, have taken this opportunity to present these few lines unto you for your edification.

Consider what hath been said, and the Lord give you understanding in all things.

FAREWELL.

SOLOMON'S TEMPLE SPIRITUALIZED;

OR,

GOSPEL LIGHT BROUGHT OUT OF THE TEMPLE AT JERUSALEM,

TO LET US MORE FULLY INTO THE GLORY OF

NEW TESTAMENT TRUTHS.

Thou son of man, show the house to the house of Israel—show the form of the house, and the fashion thereof, and the goings out thereof, and the comings in thereof, and all the forms thereof, and all the ordinances thereof, and all the forms thereof, and all the laws thereof.—EZEK. xliii. 10, 11.

TO THE CHRISTIAN READER.

COURTEOUS CHRISTIAN READER:

I HAVE, as thou by this little book mayest see, adventured, at this time, to do my endeavour to show thee something of the gospel-glory of Solomon's Temple: that is, of what it, with its utensils, was a type of; and, as such, how instructing it was to our fathers, and also is to us their children. The which, that I might do the more distinctly, I have handled particulars one by one, to the number of threescore and ten; namely, all of them I could call to mind: because, as I believe, there was not one of them but had its signification, and so something profitable for us to know.

For, though we are not now to worship God in these methods, or by such ordinances as once the old church did, yet to know their methods, and to understand the nature and signification of their ordinances, when compared with the Gospel, may, even now, when themselves, as to what they once enjoined on others, are dead, minister light unto us. And hence the New Testament ministers, as the apostles, made much use of Old Testament language and ceremonial institutions as to their signification, to help the faith of the godly in their preaching of the Gospel of Christ.

I may say that God did in a manner tie up the church of the Jews to types, figures, and similitudes; I mean, to be butted and bounded by them in all external parts of worship. Yea, not only the Levitical law and temple, but as it seems to me the whole land of Canaan, the place of their lot to dwell in, was to them a ceremonial or a figure. Their land was a type of heaven, their passage over Jordan into it a similitude of our going to heaven by death. The fruit of their land was said to be uncircumcised, as being at their first entrance thither unclean; in which their land was also a figure of another thing, even as heaven was a type of grace and glory.

Again, the very land itself was said to keep sabbath, and so to rest a holy rest even then when she lay desolate, and not possessed of those to whom she was given for them to dwell in.

Yea, many of the features of the then Church of God were set forth, as in figures and shadows, so by places and things, in that land.

1. In general, she is said to be beautiful as Tirzah, (Song vi. 4,) and to be comely as Jerusalem.

2. In particular, her neck is compared to the tower of David, builded for an armoury, (Song iv. 4;) her eyes to the fishpools of Heshbon, by the gate of Bethrabbim, (chap. vii. 4;) her nose is compared to the tower of Lebanon, which looketh toward Damascus, (chap. iv. 1;) yea, the hair of her head is compared to a flock of goats which come up from Mount Gilead, and the smell of her garments to the smell of Lebanon. Verse 11.

Nor was this land altogether void of shadows even of her Lord and Saviour. Hence he says of himself, "I am the rose of Sharon and the lily of the valleys." Song ii. 1. Also she, his beloved, saith of him, "His countenance is as Lebanon, excellent as the cedars." What shall I say? The two cities, Sion and Jerusalem, were such as sometimes set forth the two churches, (Gal. iv.,) the true and the false, and their seed, Isaac and Ishmael.

I might also here show you that even the gifts and graces of the true Church were set forth by the spices, nuts, grapes, and pomegranates that the land of Canaan brought forth; yea, that hell itself was set forth by the valley of the sons of Hinnom and Tophet, places in this country. Indeed, the whole, in a manner, was a typical and figurative thing.

But I have, in the ensuing discourse, confined myself to the temple, that immediate place of God's worship, of whose utensils in particular, as I have said, I have spoken, (though to each with what brevity I could,) for that none of them are without a spiritual, and so a profitable, signification to us.

And here we may behold much of the richness of the wisdom and grace of God; namely, that he, even in the very place of worship of old, should ordain visible forms and representations for the worshippers to learn to worship him by; yea, the temple itself was, as to this, to them a good instruction.

But in my thus saying I give no encouragement to any now to fetch out of their own fancies figures of similitudes to worship God by. What God provided to be an help to the weakness of his people of old was one thing, and what they invented without his commandment was another. For though they had his blessing when they worshipped him with such types, shadows, and figures which he had enjoined them for that purpose, yet he sorely punished and plagued them when they would add to these inventions of their own. Yea, he, in the very act of instituting their way of worshipping him, forbade their giving (in any thing) way to their own humours or fancies, and bound them strictly to the orders of heaven.

"Look," said God to Moses, their first great legislator, "that thou make all things according to the pattern showed thee in the mount."

Nor doth our apostle but take the same measures when he saith, "If any man thinketh himself a prophet or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord."

When Solomon also was to build this temple for the worship of God, though he was wiser than all men, yet God neither trusted to his wisdom, nor memory, nor to any immediate dictates from heaven to him, as to how he would have him build it. No; he was to receive the whole platform thereof in writing by the inspiration of God. Nor would God give this platform of the temple and of the utensils immediately to this wise man, lest perhaps by others his wisdom should be idolized, or that some should object that the whole fashion thereof proceeded of his fancy, only he made pretensions of divine revelation as a cover for his doings.

Therefore, I say, not to him, but to his father David, was the whole pattern of it given from heaven, and so by David to Solomon his son in writing. "Then David," says the text, "gave to Solomon his son, the pattern of the porch, and of the houses thereof, and of the treasures thereof, and of the upper chambers thereof, and of the inner parlours thereof, and of the place of the mercy-seat. And the pattern of all that he had by the Spirit, of the courts of the house of the Lord, and of all the chambers round about, and of the treasuries of the house of God, and of the treasuries of the dedicated things, also for the courses of the priests and Levites, and for all the work of the service of the house of the Lord, and for all the vessels of service in the house of the Lord."

Yea, moreover, he had from heaven, or by divine revelation, what the candlesticks must be made of, and also how much was to go to each; the same order and commandment he also gave for the making of the tables, flesh-hooks, cups, basons, altar of incense, with the pattern for the chariot of the cherubims, &c "All this," said David, "the Lord made me understand by writing his hand upon me, even all the work of this pattern." So, I say, he gave David the pattern of the temple; so David gave Solomon the pattern of the temple; and according to that pattern did Solomon build the temple, and not otherwise.

True, all these were but figures, patterns, and shadows of things in the heavens, and not the very image of the things: but, as was said before, if God was so circumspect and exact in these as not to leave any thing to the dictates

of the godly and wisest of men, what! can we suppose he will now admit of the wisdom and contrivance of men in those things that are, in comparison to them, the heavenly things themselves?

It is also to be concluded that since those shadows of things in the heavens are already committed by God to sacred story, and since that sacred story is said to be able to make the man of God perfect in all things, (2 Tim. iii. 15, 16, 17,) it is duty in us to leave off to lean to common understandings, and to inquire and search out by that very holy writ, and naught else, by what and how we should worship God. David was for inquiring in his temple. Ps. xxvii. 4.

And although the old church way of worship is laid aside as to us in New Testament times, yet since those very ordinances were figures of things and methods of worship, now we may—yea, we ought to—search out the spiritual meaning of them, because they serve to confirm and illustrate matters to our understanding. Yea, they show us the more exactly how the New and Old Testament, as to the spiritualness of the worship, were one and the same; only the old was clouded with shadows, but ours is with more open face.

Features to the life, as we say, set out by a picture, do excellently show the skill of the artist. The Old Testament had but the shadow, nor have we but the very image; both, then, are but emblems of what is yet behind. We may find our Gospel clouded in their ceremonies, and our spiritual worship set out somewhat by their carnal ordinances.

Now because, as I said, there lies, as wrapt up in a mantle, much of the glory of our gospel-matters in this temple which Solomon built, therefore I have made, as well as I could, by comparing spiritual things with spiritual, this book upon this subject.

I dare not presume to say that I know I have hit right in every thing, but this I can say, I have endeavoured so to do. True, I have not for these things fished in other men's waters; my Bible and Concordance are my only library in my writings. Wherefore, courteous reader, if thou findest any thing, either in word or matter, that thou shalt judge doth vary from God's truth, let it be counted no man's else but mine. Pray God also to pardon my fault: do thou also lovingly pass it by, and receive what thou findest will do thee good.

Thy servant in the Gospel,

JOHN BUNYAN.

THE GLORY OF THE TEMPLE;

OR,

SOLOMON'S TEMPLE, AND THE MATERIALS THEREOF, SPIRITUALIZED.

I. *Where the Temple was Built.*

The temple was built at Jerusalem, on Mount Moriah, in the threshing-floor of Arnon the Jebusite; whereabout Abraham offered up Isaac; there where David met the angel of the Lord when he came with his sword drawn in his hand to cut off the people of Jerusalem for the sin which David committed in his disorderly numbering of the people. Gen. xxii. 3, 4, 5; 1 Chron. xxi. 15; ch. xxii. 1; 2 Chron. iii. 1.

There Abraham received his son Isaac from the dead; there the Lord was entreated by David to take away the plague, and to return to Israel again in mercy: from whence also David gathered that there God's temple must be built. "This," saith he, "is the house of the Lord God, and this is the altar of the burnt-offering for Israel."

This Mount Moriah, therefore, was a type of the Son of God, the mountain of the Lord's house, the rock against which the gates of hell cannot prevail.

II. *Who Built the Temple.*

The temple was built by Solomon, a man peaceable and quiet; and that in name, by nature, and in governing. For so God before told David—namely, that such a one the builder of the temple should be.

"Behold," saith he, "a son shall be born unto thee, who shall be a man of rest; and I will give him rest from all his enemies roundabout: for his name shall be called Solomon, and I will give peace and quietness to Israel in his days. He shall build an house for my name, and he shall be my son. I will be his father."

As, therefore, Mount Moriah was a type of Christ as the foundation, so Solomon was a type of him as the builder of his Church. The mount was signal, for that thereon the Lord God, before Abraham and David, did display his mercy. And as Solomon built this temple, so Christ doth build his house; "Yea, ye shall build the everlasting temple, and ye shall bear the glory."

And in that Solomon was called peaceable, it was to show with what peaceable doctrine and ways Christ's house and Church should be built. Isa. ix. 6; Mic. vii. 2, 3, 4.

III. *How the Temple was Built.*

The temple was built not merely by the dictates of Solomon, though he was wiser than Ethan, and Heman, and Calcol, and Darda, and all men, (1 Kings iv. 31,) but it was built by rules prescribed by or in a written word, and as so delivered to him by his father David.

For when David gave to Solomon his son a charge to build the temple of God, with that charge he gave him also the pattern of all in writing; even a pattern of the porch, house, chambers, treasuries, parlours, &c., and of the place for the mercy-seat, which pattern David had of God, nor would God trust his memory with it. "The Lord made me," said he, "understand in writing, by his hand upon me, even all the work of this pattern." Thus therefore David gave to Solomon his son the pattern of all; and thus Solomon his son built the house of God. See 1 Chron. xxviii. 9–20.

And answerable to this, Christ Jesus, the Builder of his own house, whose house are we, doth build his holy habitation for him to dwell in, even according to the commandment of God the Father; for, saith he, "I have not spoken of myself, but the Father which sent me. He gave a commandment what I should speak." And hence it is said God gave him the revelation; and again, that he took the book out of the hand of Him that

sat on the throne, and so acted, as to the building up of his Church. John xii. 40, 41; Rev. i. 1; chap. v. 5.

IV. *Of what the Temple was Built.*

The materials with which the temple was built were such as were in their own nature common to that which was left behind—things that naturally were not fit, without art, to be laid in so holy a house. And this shows that those of whom Christ Jesus designs to build his Church are by nature no better than others; but as the trees and stones of which the temple was built were first hewed and squared before they were fit to be laid in that house, so sinners, of which the Church is to be built, must first be fitted by the word and doctrine, and then fitly laid in their place in the Church.

For though, as to nature, there is no difference betwixt those made use of to build God's house, yet by grace they differ from others; even as those trees and stones that are hewed and squared for building by art are made to differ from those which abide in the wood or pit.

The Lord Jesus, therefore, while he seeketh materials wherewith to build his house, he findeth them the clay of the same lump that he rejecteth and leaveth behind. "Are we better than they? No, in nowise." Nay, I think if any be best, it is they which are left behind: "He came not to call the righteous, but sinners to repentance." And indeed in this he doth show both the greatness of his grace and workmanship—his grace in taking such, and his workmanship in that he makes them meet for his holy habitation.

This the current of Scripture maketh manifest, wherefore it is needless now to cite particulars; only we must remember that none are laid in this building as they come out of the wood or pit, but as they first pass under the hand and rule of this great Builder of the temple of God.

V. *Who was to Fell those Trees and to Dig those Stones with which Solomon Built the Temple.*

As the trees were to be felled and stones to be digged, so there was for that matter select workmen appointed.

These were not of the sons of Jacob nor of the house of Israel; they were the servants of Hiram, king of Tyre, and the Gibeonites; namely, their children that made a league with Joshua in the day that God gave the land of Canaan to his people. Josh. ix. 22, 29; 1 Kings v.; 2 Chron. xxvii. 28.

And these were types of our Gospel ministers, who are the men appointed by Jesus Christ to make sinners, by their preaching, meet for the house of God. Wherefore, as he was famous of old who was strong to lift up his axe upon the thick boughs, to square wood for the building of the temple, so a minister of the Gospel now is also famous if much used by Christ for the converting of sinners to himself, that he may build him a temple with them. Ps. vii. 4, 5, 6; Rom. xvi. 7.

But why, some may say, do you make so homely a comparison? I answer, Because I believe it is true; for it is grace not gifts that makes us sons and the beloved of God. Gifts make a minister; and as a minister one is but a servant to hew wood and draw water for the house of my God. Yea Paul, though a son, yet counted himself not a son, but a servant, purely as he was a minister—a servant of God, a servant of Christ, a servant of the Church, and your servant for Jesus' sake. Tit. i. 1; Rom. i. 1; 2 Cor. iv. 5.

A man then is a son as he is begotten and born of God to himself, and a servant as he is gifted for work in the house of his Father; and though it is truth the servant may be a son, yet he is not a son because he is a servant. Nor doth it follow that because all sons may be servants, therefore all servants are sons; no, all the servants of God are not sons; and therefore when time shall come he that is only a servant here shall certainly be put out of the house, even out of that house himself did help to build. "The servant abideth not in the house for ever;" the servant, that is, he that is only so.

So, then, as a son thou art an Israelite; as a servant, a Gibeonite. The consideration of this made Paul start; he knew that gifts made him not a son. 1 Cor. xii. 28, 29, 30, 31; and xiii. 1, 2.

The sum, then, is, a man may be a servant and a son—a servant, as he is employed by Christ in his house for the good of others; and a son, as he is a partaker of the grace of adoption: but all servants are not sons: and let this be for a caution and a call to ministers to do all acts of service for God and in his house with reverence and godly fear; and with all humility let us desire to be partakers ourselves of that grace we preach to others. 1 Cor. ix. 25.

This is a great saying, and written perhaps

to keep ministers humble: "And strangers shall stand and feed your floeks, and the sons of the alien shall be your ploughmen and your vine-dressers."

To be a ploughman here is to be a preaeher; and to be a vine-dresser here is to be a preaeher.

And if he does this work willingly he has a reward; if not, a dispensation of the Gospel was eommitted to him, and that is all. 1 Cor. ix. 17.

VI. *In what condition the Timber and Stones were when brought to be laid in the Building of the Temple.*

The timber and stones with whieh the temple was built were squared and hewed at the wood or pit, and so there made every way fit for that work, even before they were brought to the plaee where the house was set up. "So that neither hammer, nor axe, nor any tool of iron, was heard in the house while it was in building."

And this shows, as was said before, that the materials of whieh the house was built were (before the hand of the workmen touehed them) as unfit to be laid in the building as were those that were left behind; eonsequently, that themselves none otherwise but by the art of others were made fit to be laid in this building.

To this our New Testament temple answers. For those of the sons of Adam who are eounted worthy to be laid in this building are not by nature, but by graee, made meet for it; not by their own wisdom, but by the word of God. Henee he saith, "I have hewed them by the prophets." And again, ministers are ealled God's builders and labourers even as to this work. Hos. vi. 5; 1 Cor. iii. 10; 2 Cor. vi. 1; Col. i. 28.

No man will lay trees as they eome from the wood for beams and rafters in his house, nor stones as digged in the walls. No, the trees must be hewed and squared, and the stones sawn and made fit, and so be laid in his house.

Yea, they must be so sawn and so squared that in eoupling they may be joined exaetly; else the building will not be good, nor the workman have eredit of his doings.

Henee our Gospel Chureh, of whieh the temple was a type, is said to be fitly formed, and that there is a fit supply of every joint for the seeuring of the whole. 1 Pet. iii. 4; Eph. iv. 20, 21; iv. 16; Col. ii. 19.

As they therefore build like ehildren that build with wood as it eomes from the wood or forest, and with stones as they eome from the pit, even so do they who pretend to build God a house of uneonverted sinners, unhewed, unsquared, unpolished. Wherefore God's workmen, aeeording to God's adviee, prepare their work without, and make it fit for themselves in the field, and afterwards build the house. Prov. xxiv. 27.

Let ministers therefore look to this, and take heed lest instead of making their notions stoop to the word, they make the Seriptures stoop to their notions.

VII. *Of the Foundation of the Temple.*

The foundation of the temple is that upon whieh it stood: and it was twofold—first, the hill Moriah, and then those great stones upon whieh it was ereeted. The hill Moriah, as was said afore, did more properly typify Christ. Henee Moriah is ealled "the mountain of the house," it being the roek on whieh it was built. Those great stones, ealled "foundation stones," were types of the prophets and apostles. Matt. xvi. 18; Eph. ii. 20, 21; Heb. xi. 10.

Wherefore these stones were stones of the biggest size, stones of eight eubits and stones of ten eubits. 1 Kings vii. 10.

Now, as the temple had this double foundation, so we must eonsider it respeetively and distinetly; for Christ is the foundation one way, the prophets and apostles a foundation another. Christ is the foundation personally and meritoriously, but the prophets and apostles, by doetrine, ministerially. The Chureh then, whieh is God's New Testament temple, is said to be built on Christ the foundation; so none other is the foundation but he. 1 Cor. iii. 11. But as it is said to be built upon the apostles, so it is said to have twelve foundations, and must have none but they. Rev. xxi. 14.

What is it, then? Why, we must be building upon Christ, as he is our priest, saerifiee, prophet, king, and advoeate, and upon the others, as they are infallible instruetors and preaehers of him; not that any may be an apostle that so shall esteem himself, nor that any other doetrine be administered but what is the doetrine of the twelve; for they are set forth as the ehief and last. These are also they, as Moses, whieh are to look over all the building, and to see that all in this house be done aeeording to the pattern showed them in the mount.

Let us, then, keep these distinctions clear, and not put an apostle in the room of Christ, nor Christ in the place of one of those apostles. Let none but Christ be the high priest and sacrifice for your souls to God; and none but that doctrine which is apostolical be to you as the mouth of Christ for instruction to prepare you, and to prepare materials for this temple of God, and to build them upon this foundation.

VIII. *Of the Richness of the Stones which were laid for the Foundation of the Temple.*

These foundation stones, as they were great, so they were costly stones; though, as I said, themselves of no more worth than they of their nature that were left behind. Their costliness, therefore, lay in those additions which they received from the king's charge.

First, in that labour which was bestowed upon them in sawing, squaring, and carving. For the servants, as they were cunning at this work, so they bestowed much of their art and labour upon them, by which they put them into excellent form, and added to their bigness, glory and beauty, fit for stones upon which a goodly fabric was to be built.

Secondly, these stones as they were thus wrought within and without, so, as it seems to me, they were inlaid with other stones more precious than themselves. Inlaid, I say, with stones of divers colours, according as it is written, "I will lay thy foundation with sapphires." Not that the foundations were sapphires, but they were laid inlaid with them; or, as he saith in another place, "They were adorned with goodly stones and gifts."

This is still more amplified where it is written of the New Jerusalem, (which is still the testament Church on earth, and so the same in substance with what is now,) "The foundations of the wall of the city," saith he, "were garnished with all manner of precious stones." True, these there are called "the foundations of the wall of the city," but it has respect to the matter in hand; for that which is before called a temple, for its comparative smallness, is here called a city, for or because of its great increase; and both the foundations of the wall of the city, as well as of the temple, "are the twelve apostles of the Lamb;" for these carvings and inlayings, with all other beautifications, were types of the extraordinary gifts and graces of the apostles. Hence the apostle calls such gifts signs of apostleship. Rom. xv. 19; 2 Cor. xii. 21; Heb. ii. 4. For as the foundation stones of the temple were thus garnished, so were the apostles beautified with a call, gifts, and graces peculiar to themselves. Hence he says, "First apostles," for that they were first and chief in the Church of Christ. 1 Cor. xii. 28.

Nor were these stones only laid for a foundation for the temple; for the great court, the inner court, as also the porch of the temple, had round about them "three rows of these stones for their foundation."

Signifying, as seems to me, that the more outward and external part, as well as that more internal worship to be performed to God, should be grounded upon apostolical doctrine and appointments. 1 Cor. iii. 10, 11, 12; 2 Thess. ii. 15; iii. 6; Heb. vi. 1–5.

IX. *Which way the Face or Front of the Temple stood.*

The temple was built with its face or front towards the east, and that, perhaps, because the glory of the God of "Israel was to come from the way of the east unto it." Wherefore, in that its front stood towards the east, it may be to show that the true Gospel Church would have its eye to and expectation from the Lord. We look, said Paul, but whither? "We have our conversation," said he, "in heaven, from" whence our expectation is.

2. It was set also with its face towards the east to keep the people of God from committing of idolatry—to wit, from worshipping the host of heaven and the sun, whose rising is from the east. For since the face of the temple stood towards the east, and since the worshippers were to worship at or with their faces towards the temple, it follows that both in their going to and worshipping God towards that place their faces must be from and their backs towards the sun. The thus building of the temple, therefore, was a snare to idolaters, and a proof of the zeal of those that were the true worshippers, as also to this day the true Gospel-instituted worship of Jesus Christ is. Hence he is said to idolaters to be a snare and a trap, but to the godly a glory. Isa. viii. 14; ix. 19.

3. Do but see how God catched the idolatrous Jews, by this means, in their naughtiness: "And he brought me," said the prophet, "into the inner court of the Lord's house, and behold, at the door of the temple of the Lord, even between the porch and the altar, were about five and twenty men, with their backs towards the temple of the Lord and their faces towards the east."

It was therefore, as I said, set with its face towards the east to prevent false worships and detect idolaters.

4. From the east also came the most blasting winds—winds that are destructive to man and beasts, to fruit and trees, and ships at sea. Ex. x. 13; Job xxvii. 21; Ezek. xvii. 10; and xix. 12; Ps. xlviii. 7; Ezek. xxvii. 26.

I say the east wind, or that which comes from thence, is the most hurtful; yet you see the temple hath set her face against it to show that the true Church cannot be blasted or made turn back by any affliction. It is not the east winds, nor none of their blastings, that can make the temple turn about. Hence he saith that Jacob's face shall not wax pale. And again, "I have made thy face strong against their faces, and that the gates of hell shall not prevail against it." Isa. xxix. 22; Ezek. iii. 8; Matt. xvi. 18.

5. It might be also built with its face towards the east to show that the true Church looketh, as afore I hinted, for her Lord and King from heaven, knowing that at his coming he will bring healing in his wings; for from the east he will appear when he comes the second time without sin unto salvation, of which the sun gives us a *memento* in his rising there every morning. "For as the lightning cometh out of the east, and shineth unto the west, so shall also the coming of the Son of Man be."

6. Christ, as the north pole, draws those touched with the loadstone of his word, with the face of their souls towards him, to look for and hasten to his coming. And this also is signified by the temple standing with its face towards the east.

X. *Of the Courts of the Temple.*

I perceive that there are two courts belonging to the temple. The first was called the outward court. Ezek. xl. 17; xlvi. 21.

1. This was that into which the people of necessity first entered when they went to worship in the temple; consequently that was it in and by which the people did first show their desires to be the worshippers of God. And this answers to those badges and signs of love to religion that people have in face or outward appearance. Matt. xxv. 27; 2 Cor. x. 7.

2. In this, though here may sometimes be truth, yet oftener lies and dissimulation; wherefore commonly an outward appearance is set in opposition to faith and truth, as the outward is in opposition to the inner court, and outward to the inner man; and that is when it is by itself, for then it profits nothing.

3. Hence, though the outward court was something to the Jews, because by outward bodies they were distinguished from the Gentiles, yet to us it is little, for now he is not a Jew who is one only outwardly. Therefore all the time of the beast's reign this court is given to be trodden under foot; for, as I said, outward show will avail nothing when the beast comes to turn and toss up professors with his horns. Rev. xi. 12.

4. But as there was an outward, so there was an inner court—a court that stood nearer to the temple, and so to the true practical part of worship, than that outward court did.

5. This inner court is that which is called "the court of the priests," because it was it in which they boiled the trespass-offering, and in which they prepared the sin-offering for the people.

6. This court, therefore, was the place of practice and of preparation to appear before God, which is the first true token of a sincere and honest mind. Wherefore here, and not in the outward court, stood the great brazen altar, which was a type of Christ, by whom alone true worshippers make their approach with acceptance unto God. Also here stood the great brazen scaffold, on which the king kneeled when he prayed for the people, a type of Christ's prayers for his when he was in the world. 2 Chron. vi.; John xiii. 17.

7. Wherefore this court was a type of practical worship, and so of our praying, hearing, and eating before God. There belonged to this court several gates, an east, a south, and a north gate; and when the people of the land went into this court to worship, they were not to go out at the gate by which they came in, but out of the gate over against it, to show that true Christians should persevere right on, and not turn back, whatever they meet with in the way. "He that entereth in by the way of the north gate to worship shall go out by the way of the south gate; and he that entereth in by the way of the north gate, he shall not return by the way of the gate whereby he came in, but shall go forth over against it."

8. These courts were places of great delight to the Jews, as both feigned and sincere profession is to those that practise therein. Wherefore, when the Jews did enter into these, they did use to do it with praise and pipe, as do both hypocrites and sincere ones. So then, when a man shall tread in both these courts,

and shall turn what he seems to be into what he should be in reality, then, and not till then, he treads them as he should; for then he makes the outward court, and his treading there, but a passage to that which is more inward and sincere. But he that stays in the outward one is but such an one as pleases not God, for that he wants the practice of what he professes with his mouth.

XI. *Of the great Brazen Altar that stood in the Inner Court of the Temple.*

In the inner court stood the great brazen altar which Solomon made. This is evident, for that when he kneeled upon the scaffold to pray he kneeled before this altar. See Ex. xl. 6, 29.

2. This altar seems to be placed about the middle of this court, over against the porch of the house; and between it and the temple was the place where Zechariah was slain. This altar was called "the altar of burnt-offering," and therefore it was a type of Christ in his dignity. For Christ's body was our true burnt-offering, of which the bodies of the sacrificed beasts were a type: now that altar upon which his body was offered was his divinity or Godhead, for that, and that only, could bear up that offering in the whole of its sufferings: and that therefore, and that only, was to receive the fat, the glory. Hence it is said, "He through the eternal Spirit offered himself without spot to God."

3. For Christ is priest, and sacrifice, and altar, and all. And as a priest he offered, as a sacrifice he suffered, and as God he supported his humanity in that suffering of all the pains it underwent. Gal. i. 4; eh. ii. 20; 1 Pet. iii. 18; Heb. ix. 14.

4. It was then Christ's Godhead, not the tree, that was the altar of burnt-offering, or that by which Christ offered himself an offering and a sacrifice to God for a sweet-smelling savour.

5. That it was not the tree is evident, for that could not sanctify the gift, to wit, his body; but Christ affirmeth "that the altar sanctifieth the gift;" and by so saying he affirmeth that the altar on which he offered his offering was greater than the offering itself. Matt. xxiii. 19.

Now the body of Christ was the gift; for so he saith, "I give my flesh for the life of the world."

But now what thing is that which is greater than his body save the altar, his divinity, on which it was offered? The tree, then, was not the altar which sanctifieth this gift to make it of virtue enough to make reconciliation for iniquity. John vi. 15.

Now, since this altar of burnt-offering was thus placed in the inner court, it teaches us several things:

First. That those that come only into the outward court, or rest in a bare appearance of Christianity, do not, by so doing, come to Jesus Christ; for this altar stands not there. Hence John takes notice only of the temple and this altar, and them that worship therein, and leaves out the outward court, and so them that come no farther. Rev. xi. 1, 2.

Secondly. This teaches us also that we are to enter into that temple of God by blood. The altar, this altar of burnt-offering, stood as men went into the temple; they must go by it; yea, there they must leave their offering, and so go in and worship, even as a token that they came thither by sacrifice and by blood.

Thirdly. Upon this altar Solomon at the dedication of the temple offered thousands both of oxen and of sheep, to signify surely the abundant worth and richness that would be in the blood of Christ to save when it should be shed for us. "For" his blood is spoken of with an "how much more." "For if the blood of bulls and goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh, how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works, to serve the living God!"

Let them not dare to stop or stay in the outward court, for there is not this altar. Nor let us dare, when we come into this court, to be careless whether we look to this altar or no. For it is by blood we must enter; for without shedding of blood is no remission. Let us always then, when we come hither, wash our hands in innocency, and so compass this holy altar, for that by Christ, who is the altar indeed, we are reconciled to God. This is looking unto Jesus; this is coming to God by him, of whom this altar and the sacrifice thereon was a type.

XII. *Of the Pillars that were before the Porch of the Temple.*

There were divers pillars belonging to the temple, but in this place we are confined to speak of only two—namely, those which stood before the temple.

These pillars stood before the porch or en-

tranee into the temple, looking towards the altar, the eourt, and them that were the worshippers there: also they were a graee and a beauty to the front of the house.

1. These pillars stood, one on the right hand and the other on the left, at the door of the poreh of the temple, and they had names given them (you may be sure) to signify something. The name of that on the right hand was ealled "Jaehin," (God shall establish;) and the name of that on the left hand was "Boaz," (in it is strength.) 1 Kings vii. 21; 2 Chron. iii. 17.

2. These two pillars were types of Christ's apostles—of the apostles of eireumeision, and of the uneireumeision. Therefore the apostle Paul also ealleth them pillars, (Gal. ii.,) and saith that the pillar on the right hand was a type of himself and his eompanions, who were to go to the uneireumcised and teaeh the Gentiles the way of life. When James, Cephas, and John saith, "Ye who seemed to be pillars pereeived the graee that was given unto me; they gave unto me and Barnabas the right hand of fellowship, that we should go unto the heathen, and they unto the eireumeision."

So, then, these two pillars were types of these two orders of the apostles in this their divers serviee for God.

3. And that Paul and Barnabas were signified by those on the right hand—to wit, to be the apostles of the Gentiles—he showeth again where he saith, "I am the minister of Christ to the Gentiles, ministering the graee of God, that the offering up of the Gentiles might be aeeeptable, being sanetified by the Holy Ghost."

4. And sinee the name of this pillar was "Jaehin," (God shall establish,) as it showeth that opposition shall attend it, so also that God would bless his word preaehed by them to the Gentiles, to the eonversion of numbers of them, maugre all the opposition of the enemy.

5. This is further implied for that they were made of brass; as he saith of the prophet, "I have made thee a feneed brazen wall, an iron pillar; and their fighting against thee shall nothing at all prevail." Wherefore Paul says of himself, "I am set for the defence of the Gospel, that the truth thereof might eontinue with you." Phil. i. 17; Gal. ii. 5.

XIII. *Of the Height of these Pillars that thus stood before the Porch of the Door of the Temple.*

The pillars were eigntеen eubits high apiece, and that is as high, yea, as high again, as the highest giant that ever we read of in the world; for the highest of whieh we read was but six cubits and a span.

True, the bedstead of Og was nine eubits long, but I trow the giant himself was shorter. Deut. iii. 11; 2 Chron. iii. 15. But put the longest to the longest, and set the one upon the shoulders of the other, and yet eaeh pillar was higher than they.

We have now, as I know of, but few that remain of the remnant of the giants; and though they boast as if they were higher than Anak, yet these pillars are higher than they.

These pillars are the highest; you may equal them, and an ineh above is worth an ell below. The height, therefore, of these pillars is to show us what high dignity God did put upon those of his saints whom he did eall to be apostles of the Lamb; for their offiee and eall thereto is the highest in the Chureh of God. These men, I say, were made thus high by their being east in sueh a mould. Of that whieh added yet further to their height we will speak anon: we only speak now of the high eall by whieh they, and only they, were made eapable of apostolical authority. The apostles were sent immediately, their eall was extraordinary, their offiee was universal, they had alike power in all ehurehes, and their doetrine was infallible.

And what ean our pretended giants do or say in eomparison of these? The truth is, all other men to these are drawfs, are low, dark, weak, and beneath them, not only as to call and offiee, but also as to gifts and graee. This sentenee, "Paul, an apostle of Jesus Christ," drowneth all. What now are all other titles of grandeur and greatness when eompared with this one sentenee?

True, the men were but mean in themselves; for what is Paul or Apollos, or what was James or John? Yet by their eall to that offiee they were made highest of all in the Chureh. Christ did raise them eighteen eubits high, not in eoneeit—for so there are many higher than they—but in offiee, and ealling, and divine authority.

And observe it, these stand at the door, at the entering into the temple of God, at whieh they enter that go in thither to worship God, to show that all right worship, and that whieh will be aeeeptable to God, is by, or aeeording to, their doetrine.

XIV. *Of the Chapiters of the Pillars of the Temple.*

There were also two ehapiters made for the

pillars of the temple—for each one; and they were five cubits high apiece. These were for the adorning of the pillars, and therefore were types and shadows of that abundance of grace which God did put upon the apostles after the resurrection of our Lord. Wherefore, as he saith here the chapiters were upon the pillars, so it saith that great grace was upon all the apostles. Acts iv. 33.

These chapiters had belonging to them a bowl, made pumil-fashion, and it was placed upon the head of them, perhaps to signify their aptness to receive and largeness to contain of the dew of heaven, that shadow of the doctrine of the Gospel, which doctrine the apostles, as the chief, were to receive and hold forth to the world for their conversion. Hence, as the bowls were capable to receive the dew of heaven, these are said to receive grace, an apostleship for obedience to the faith among all nations for his name.

There was also upon these chapiters a net-work, or nets like unto chequer-work, which still added to their lustre. These nets were they which showed for what intent the apostolical office was ordained; namely, that by their preaching they might bring many souls to God. And hence Christ calls them fishermen, saying, "Ye shall catch men."

The world is compared to a sea, men to fishes, and the Gospel to a net. As therefore men catch fish with a net, so the apostles caught men by their word; which word, as I told you, to me is signified by this net-work upon the top of these pillars. See therefore the mystery of God in these things.

XV. *Of the Pomegranates adjoined to these Nets on the Chapiters.*

There were also joined to these nets upon the top of the pillars pomegranates in abundance, four hundred for the net-work. Pomegranates, you know, are beautiful to look on, pleasant to the palate, comfortable to the stomach, and cheering by their juice. There were to be two rows of these pomegranates for one net-work, and so two rows of them for the other.

And this was to show that the net of the Gospel is not an empty thing, but is sufficiently baited with such varieties as are apt to allure the world to be catched by them. The law is but a sound of words, but the Gospel is not so; that is baited with pomegranates, with variety of excellent things. Hence it is called "the Gospel of the kingdom, and the Gospel of the grace of God," because it is, as it were baited with grace and glory, that sinners may be allured and may be taken with it, to their eternal salvation. Matt. xxiv. 14; Acts xx. 24.

Grace and glory, grace and glory! these are the pomegranates with which the word of the Gospel is baited, that sinners may be taken and saved thereby. The argument of old was milk and honey; that was, I say, the alluring bait with which Moses drew six hundred thousand out of Egypt into the wilderness of old. Ex. iii. 8. But behold, we have pomegranates, two rows of pomegranates, grace and a kingdom, as the bait of the holy Gospel; no wonder then if, when men of skill did cast this net into the sea, such numbers of fish have been catched even by one sermon. Acts ii. They baited their nets with taking things—things taking to the eye and taste.

Nets are truly instruments of death, but the net of the Gospel doth catch to draw from death; wherefore this net is contrary; life and immortality is brought to light through this. No marvel then if men are so glad, and that for gladness they leap like fishes in a net, when they see themselves catched in this drag of the holy Gospel of the Son of God. They are catched from death and hell, catched to live with God in glory.

XVI. *Of the Chains that were upon these Pillars that stood before the Temple.*

As there were nets to catch, and pomegranates to bait, so there were chains belonging to these chapiters on these pillars. And he made chains, as in the oracle, and put them upon the head of the chapiters. 2 Chron. iii. 16.

But what were these chains a type of? I answer, They were perhaps a type of those bonds which attend the Gospel, by which souls are taken and tied fast to the horns of the altar. Gospel grace and Gospel obligations are ties and binding things: they can hold those that are entangled by the word. Love is strong as death—bands of love and the cords of a man, and chains take hold on them that are taken by the Gospel. Hos. xi.; Song viii. 6.

But this strength to bind lieth not in outward force, but in a sweet constraint by virtue of the displays of undeserved love. "The love of Christ constraineth us." Wherefore as you find the nets, so the chains had pomegranates on them. "And he made an hundred pomegranates, and put them upon the chains."

The chains, then, had baits, as well as the nets, to show that the bands of the Gospel are unresistible goodnesses, such with which men love to be bound, and such as they pray they may hold fast by. He binds his foal to the vine, his saint unto this Saviour. Gen. xlix. 11.

By these chains there is therefore showed what strength there is in Gospel charms, if once the adder doth but hear them; never man yet was able to resist them that well did know the meaning of them; they are mighty to make poor men obedient, and that in word and deed.

These chains were such as were in the oracle, to show that Gospel bonds are strong as the joys of heaven, and as the glories there can make them chains as in the oracle, as in the most holy place. It is heaven that binds sinners on earth to the faith and hope of the Gospel of Christ.

XVII. *Of the Lily-work which was upon the Chapiters that were upon these Pillars of the Temple.*

These pillars were also adorned with lily-work, as well as with pomegranates and chains. "Chapiters also which were upon the top of the pillars were of lily-work: so was the work of the pillars finished."

This lily-work is here put in on purpose, even to show us how far off those that were to be the true apostles of the Lamb should be from seeking carnal things, or of making their preaching a stalking-horse to worldly greatness, and that preferment. There was lily-work upon them; that is, they lived upon the bounty and care of God, and were content with that glory which he had put upon them. "The lilies," saith Christ, "they toil not, neither do they spin, and yet Solomon in all his glory was not arrayed like one of these."

Thus, therefore, these pillars show that as the apostles should be fitted and qualified for their work, they should be also free from cares and worldly cumber; they should be content with God's providing for them, even as the goodly lilies are. And as thus prepared they were set in the front of the house for all ministers to see and learn, and take examples of them how to behave themselves as to this world in the performing of their office.

And that which gives us further light in this is, that this lily-work is said, by divine institution, to be placed "over against the belly," the belly of the pillars, a type of ours. 1 Kings vii. 20.

The belly is a craving thing; and these things, saith the text, were placed over against the belly, to teach that they should not humour, but put check unto the desires and cravings of the belly, or to show that they need not do it, for that he that calls to his work will himself provide for the belly. It is said of the Church that "her belly is as a heap of wheat set about with lilies," to show that she should, without covetousness, have sufficient, if she would cast all her care upon God, her great provider. This the apostles did, and this is their glory to this day.

"So was the work of the pillars finished." To live lily-lives, it seems, is the glory of an apostle, and the completing of his office and service for God. But this is directly opposite to the belly, over against the belly, and this makes it the harder work. But yet so living is the way to make all that is done sweet-scented to those that be under this care. Covetousness makes a minister smell frowish, and look more like a greedy dog than an apostle of Jesus Christ. Judas had none of this lily-work; so his name stinks to this day. "He that grows like the lily shall cast forth his scent like Lebanon, his branches shall spread, and his beauty shall be as the olive tree, and his smell as Lebanon."

Thus lived Christ first; and thus the apostles next; nor can any other, as to this, live like or be compared to them. They coveted no man's silver or gold or apparel. They lived like lilies in the world, and did send forth their scent as Lebanon.

Thus you see of whom these pillars were a shadow, and what their height, their chapiters, their bowls, their nets, their chains, their pomegranates, and their lily-work did signify, and how all was most sweetly answered in the antitype. These were men of the first rate; the apostles, I mean, were such.

XVIII. *Of the Fashion of the Temple.*

Of the length and breadth of the temple I shall say nothing, but as to the height thereof there, methinks, I see something. The temple was higher than the pillars, and so is the Church than her officers; I say, consider them singly as officers, though inferior as to gifts and office; for as I said before of ministers in general, so now I say the same of the apostles, though as to office they were the highest, yet the temple is above them. Gifts and office make no men sons of God, as so they are but servants of the highest form. It is the Church,

as such, that is the lady, a queen, the bride, the Lamb's wife; and prophets, apostles, and ministers, &c., are but servants, stewards, labourers for her good.

As, therefore, the lady is above the servant, the queen above the steward, or the wife above all her husband's officers, so is the Church, as such, above these officers. The temple was higher than the pillars.

2. Again, as the temple was highest, so it enlarged itself still upward; for as it ascended in height, so it still was wider and wider, even from the lowest chambers to the top.

The first chambers were but five cubits broad, the middle ones were six, but the highest were seven cubits. 1 Kings vi. 5, 6. The temple therefore was round about some cubits wider than it was below; for there was an enlarging and an ascending about still upward to the side chambers, for the winding about was still upward round about the house; therefore the breadth of the house was still upward, and so increased from the lowest chamber to the highest, by the midst.

And this was to show us that God's true Gospel temple, which is his Church, should have its enlargedness of heart still upwards, or most for spiritual and eternal things; wherefore he saith, "Thy heart shall fear and be enlarged:" that is, be most affected with things above, "where Christ sitteth at the right hand of God." Indeed, it is the nature of grace to enlarge itself still upward, and to make the heart widest for the things that are above.

The temple, therefore, was narrowest downwards, to show that a little of earth, or this world, should serve the Church of God. And having food and raiment, let us be therewith content.

But now, upwards and as to heavenly things, we are commanded to be covetous as to them, and after them to enlarge ourselves, both by the fashion of the temple as well as by express words.

Since then the temple was widest upward, let us imitate it and have our conversation in heaven. Let our eyes, our ears, our hands, and hearts, our prayers, and groans, be most for things above. Let us open our mouths as the ground that is chapt doth for the latter rain, for the things that are eternal. Job xxix. 23; Ps. lxxxi. 10.

Observe again that the lowest parts of the temple were the narrowest parts of the temple; so those in the Church who are nearest or most concerned with earth are the most narrow-spirited as to the things of God. But now let even such a one be taken up higher, to above, to the uppermost parts of the temple, and there he will be enlarged and have his heart stretched out. For the temple you see was widest upwards; the higher the more it is enlarged. Paul being once caught up into paradise, could not but be there enlarged. 2 Cor. xii.

One may say of the fashion of the temple, as some say of a lively picture, It speaks. I say, its form and fashion speaks; it says to all saints, to all the churches of Christ, Open your hearts for heaven, be ye enlarged upwards.

I read not in Scripture of any house but this that was thus enlarged upwards; nor is there anywhere, save only in the Church of God, that which doth answer this similitude.

All other are widest downward, and have the largest heart for earthly things: the Church only is widest upwards, and has its greatest enlargements towards heaven.

XIX. *Of the Outward Glory of the Temple.*

I do also think that as to this there was a great expression in it: I mean, a voice of God, a voice that teacheth the New Testament Church to carry even conviction in her outward usages, that, I say, might give conviction to the world. And besides this of its enlarging upwards, there was such an outward beauty and glory put upon it as was alluring to beholders. The stones were curiously carved and excellently joined together; its outward show was white and glittering, to the dazzling of the eyes of the beholders; yea, the disciples themselves were taken with it, it was so admirable to behold. Hence it is said they came to Christ to show him the building of the temple: "Master," said they, "see what manner of stones and what buildings are here." And hence it is said that kings and the mighty of the earth were taken with the glory of it: "Because of thy temple at Jerusalem shall kings bring presents unto thee;" as it is, Ps. lxviii. 29, 31.

Kings, Gentile kings, they shall be so taken with the sight of the outward glory of it, for they were not suffered to go into it; no uncircumcised were admitted in thither. It was, therefore, with the outward glory of it with which the beholders were thus taken.

Her enlarging upward, as that was to show us what the inward affections of Christians should be, (Col. iii. 1, 2, 3,) so her curious outward adorning and beauty was a figure of the beauteous and holy conversation of the godly.

And it is brave when the world are made to say of the lives and conversation of the saints, as they were made to say of the stones and outward building of the temple, Behold what Christians and what goodly conversations are here! I say it is brave when our light so shines before men that they, seeing our good works, shall be forced to glorify our Father which is in heaven. Matt. v. 16.

Hence this is called our adorning wherewith we adorn the Gospel, and that by which we beautify it. Tit. ii. 10.

This, I say, is taking to beholders, as was this goodly outside of the temple. And without this, what is to be seen in the Church of God? Her inside cannot be seen by the world, but her outside may. Now, her outside is very homely and without all beauty save that of the holy life; this only is her visible goodliness. This puts to silence the ignorance of foolish men. This allures others to fall in love with their own salvation, and makes them fall in with Christ against the devil and his kingdom.

XX. *Of the Porch of the Temple.*

We come next to the porch of the temple that is commonly called Solomon's.

1. This porch was in the front of the house, and so became the common way into the temple. 1 Kings vi. 3; 2 Chron. iii. 4.

2. This porch, therefore, was the place of reception in common for all, whether Jews or religious proselytes, who came to Jerusalem to worship.

3. This porch had a door or gate belonging to it, but such as was seldom shut, except in declining times, or when men put themselves into a rage against those better than themselves.

4. This gate of this porch was called "Beautiful," even the beautiful gate of the temple, and was that at which the lame man lay to beg for an alms of them that went in thither to worship. Acts iii. 1, 2, 10.

Now, then, since this porch was the common place of reception for all worshippers, and the place also where they laid the beggars, it looks as if it were to be a type of the Church's bosom for charity. Here the proselytes were entertained, here the beggars were relieved and received alms. These gates were seldom shut; and the houses of Christian compassion should be always open. This, therefore, beautified this gate, as charity beautifies any of the churches. Largeness of heart and tender compassion at the church door is excellent; it is the bond of perfectness. 1 Cor. xii. and xiii.

The church porch to this day is a place for beggars, and perhaps this practice at first was borrowed from the beggars lying at the temple gate. This porch was large, and so should the charity of the churches be. It was for length the breadth of the temple, and of the same size with the holiest of all.

The first might be to teach us in charity we should not be niggardly; according to the breadth of our ability we should extend it to all the house; and that in our so doing the very emblem of heaven is upon us, of which the holiest was a figure; as therefore we have opportunity, let us do good to all, &c.

It is a fine ornament to a true church to have a large church porch, or a wide bosom, for reception of all that come thither to worship. This was commanded to the Jews, and their glory shone when they did accordingly: "And it shall come to pass, in what place the stranger sojourneth, there shall ye give him his inheritance, saith the Lord God."

This porch was, as I said, not only for length the breadth of the temple, and so the length and breadth of the holiest, but it was, if I mistake not, for height far higher than them both; for the holy place was but thirty cubits high, and the most holy but twenty, but the porch was in height an hundred and twenty cubits. This beautiful porch, therefore, was four times as high as the temple itself.

One excellent ornament, therefore, of this temple was for that it had a porch so high—that is, so famous for height—so high as to be seen afar off. Charity, if it be rich, runs up from the church like a steeple, and will be seen afar off, I say, if it be rich, large, and abounds. Christ's charity was blazed abroad; it was so high no man could hide it: and the charity of the churches will be seen from church to church, yea, and will be spoken of to their commendation in every place, if it be warm, fervent, and high. Mark vii. 36.

XXI. *Of the Ornaments of the Porch of the Temple.*

There were three things belonging to the porch, besides its height, that was an ornament unto it:

1. It was overlaid within with gold.
2. It had the pillars adjoined unto it.
3. It was the inlet into the temple.

First, it was overlaid with gold. Gold oft-times was a type of grace, and particularly of

the grace of love. That in Solomon's chariot called "gold" is yet again mentioned by the name "love." Song iii. 9, 10. As it is in the Church, the grace of love is as gold. It is the greatest, the richest of graces, and that which abides for ever. Hence they that show much love to saints are said to be rich. 1 Tim. vi. 17, 18, 19. And hence charity is called a treasure, a treasure in the heavens. Luke xii. 33, 34. Love is a golden grace; let then the churches, as the porch of the temple was, be inlain with love as gold.

Secondly, it had the pillars adjoined to it, the which, besides their stateliness, seem to be there typically to teach example. For there was seen, by the space of four cubits, their lily-work in the porch. 1 Kings vii. 19.

Of their lily-work I spake before. Now that they were so placed that they might be seen in the porch of the house, it seems to be for example to teach the Church that she should live without worldly care, as did the apostles, the first planters of the Church. And let ministers do this: they are now the pillars of the churches, and they stand before the porch of the house; let them also show their lily-work to the house, that the Church may learn of them to be without carefulness as to worldly things, and also to be rich in love and charity towards the brethren.

A covetous minister is a base thing, a pillar more symbolizing Lot's wife than an holy apostle of Jesus Christ; let them, since they stand at the door, and since the eyes of all in the porch are upon them, be patterns and examples of good works. 1 Tim. vi. 10, 11, 12; Tit. ii. 7.

Thirdly, another ornament unto this porch was, that it was an inlet into the temple.

Charity is it which receiveth orphans, that receiveth the poor and afflicted into the Church. Worldly love, or that which is carnal, shuts up bowels, yea, and the church doors too, against the poor of the flock; wherefore look that this kind of love be never countenanced by you. Crave that rather which is a fruit of the Spirit.

O churches, let your ministers be beautified with your love, that they may beautify you with their love, and also be an ornament unto you and to that Gospel they minister to you, for Jesus Christ's sake.

XXII. *Of the Ascent by which they went up into the Porch of the Temple.*

1. This porch also had certain steps, by which they went up into the house of the Lord. I know not directly the number of them, though Ezekiel speaks something about it. Ezek. xl. 38, 39. Hence, when men went to worship into the temple they were said to go up in the house of the Lord. Isa. xxxviii. 22.

These steps, which were the ascent to the temple, were so curiously set and also finely wrought that they were amazing to behold. Wherefore, when the queen of Sheba, who came to prove Solomon's wisdom, saw the house, which he had built, and his ascent by which he went up into the house of the Lord, she had no more spirit in her. She was by that sight quite drowned and overcome. 1 Kings x. 4, 5.

2. These steps, whether cedar, gold, or stone, yet that which added to their adornment was the wonderment of a queen. And whatever they were made of, to be sure they were a shadow of those steps which we should take to and in the house of God. Steps of God. Ps. lxxxv. 13. Steps ordered by him. Ps. xxxvii. 22. Steps ordered in his word. Ps. cxix. 133. Steps of faith. Rom iv. 12. Steps of the Spirit. 1 Cor. xii. 18. Steps of truth. 3 John 4. Steps washed with butter. Job xxix. 6. Steps taken before or in the presence of God. Steps butted and bounded by a divine rule. These are steps indeed.

3. There are, therefore, no such steps as these to be found anywhere in the world. A step to honour, a step to riches, a step to worldly glory, these are everywhere; but what are these to the steps by which men do ascend or go up to the house of the Lord!

He, then, that entereth into the house of the Lord is an ascending man; as it is said of Moses, he went up into the mount of God. It is ascending to go into the house of God. The world believe not this; they think it is going downward to go up to the house of God, but they are in a horrible mistake.

The steps, then, by which men went up into the temple are, and ought to be, opposed to those which men take to their lusts and empty glories. Hence, such steps are said not only to decline from God, but to take hold of the path to death and hell.

The steps, then, by which men went up to the house of the Lord were significative of those steps which men take when they go to God, to heaven, and glory; for these steps were the way to God, to God in his holy temple.

But how few are there that, as the queen of

the South, are taken with these goodly steps! Do not most rather seek to push away our feet from taking hold of the path of life, or else lay snares for us in the way? But, all these notwithstanding, the Lord guide us in the way of his steps: they are goodly steps, they are the best.

XXIII. *Of the Gates of the Porch of the Temple.*

1. The porch, at which was an ascent to the temple, had a gate belonging to it. This gate, according to the prophet Ezekiel, was six cubits wide. The leaves of this gate were double, one folding this way, the other folding that. Ezek. xl. 48.

Now here some may object and say, Since the way to God by these doors was so wide, why doth Christ say the way and gate is narrow?

Answer. The straitness, the narrowness must not be understood of the gate simply, but because of that cumber that some men carry with them that pretend to be going to heaven. Six cubits! What is sixteen cubits to him who would enter in here with all the world on his back? The young man in the Gospel, who made such a noise for heaven, might have gone in easy enough; for in six cubits' breadth there is room; but, poor man, he was not for going in thither, unless he might carry in his houses upon his shoulder too, and so the gate was strait. Mark x. 17–23.

Wherefore he that will enter in at the gate of heaven, of which this gate into the temple was a type, must go in by himself, and not with his bundles of trash on his back; and if he will go in thus, he need not fear there is room. "The righteous nation that keep the truth, they shall enter in."

2. They that enter at the gate of the inner court must be clothed in fine linen; how, then, shall they go into the temple that carry the clogs of the dirt of this world at their heels? Thus saith the Lord, "No stranger uncircumcised in heart or uncircumcised in flesh shall enter into my sanctuary."

3. The wideness therefore of this gate is for this cause here made mention of—to wit, to encourage them that would gladly enter thereat according to the mind of God, and not to flatter them that are not for leaving of all for God.

4. Wherefore let such as would go in remember that here is room, even a gate to enter in at, six cubits wide. We have been all this while but on the outside of the temple, even in the courts of the house of the Lord, to see the beauty and glory that is there. The beauty hereof made men cry out, and say, "How amiable are thy tabernacles, O Lord of hosts! my soul longeth, yea fainteth, for the courts of the Lord;" and to say, "A day in thy courts is better than a thousand."

XXIV. *Of the Pinnacles of the Temple.*

1. There were also several pinnacles belonging to the temple. These pinnacles stood on the top aloft in the air, and were sharp, and so difficult to stand upon: what men say of their number and length I waive, and come directly to their signification.

2. I therefore take these pinnacles to be types of those lofty, airy notions with which some men delight themselves while they hover like birds above the solid and godly truths of Christ. Satan attempted to entertain Christ Jesus with this type and antitype at once when he set him on one of the pinnacles of the temple, and offered to thrust him upon a false confidence in God by a false and unsound interpretation of a text. Matt. iv. 5, 6; Luke iv. 9, 10, 11.

3. You have some men who cannot be content to worship in the temple, but must be aloft; no place will serve them but pinnacles, pinnacles, that they may be speaking in and to the air, that they may be promoting their heady notions, instead of solid truth; not considering that now they are where the devil would have them be, they strut upon their points, their pinnacles; but, let them look to it, there is difficult standing upon pinnacles; their neck, their soul, is in danger. We read, God is in his temple, not upon these pinnacles. Ps. xi. 4; Hab. ii. 20.

4. It is true. Christ was once upon one of these, but the devil set him there, with intent to dash him in pieces by a fall; and yet even then told him if he would venture to tumble down he should be kept from dashing his foot against a stone. To be there, therefore, was one of Christ's temptations, consequently one of Satan's stratagems; nor went he thither of his own accord, for he knew that there was danger; he loved not to clamber pinnacles.

5. This should teach Christians to be low and little in their own eyes, and to forbear to intrude into airy and vain speculations, and to take heed of being puffed up with a foul and empty mind.

XXV. *Of the Porters of the Temple.*

1. There were porters belonging to the temple. In David's time their number was four thousand men. 1 Chron. xxiii. 5.

2. The porters were of the Levites, and their work was to watch at every gate of the house of the Lord—at the gate of the outer court, at the gates of the inner court, and at the door of the temple of the Lord.

3. The work of the porters, or rather the reason of their watching, was to look that none not duly qualified entered into the house of the Lord. "He set," saith the text, "porters at the gates of the house of the Lord, that none which was unclean in any thing should enter in."

4. The excellency of the porters lay in these three things: their watchfulness, diligence, and valour to make resistance to those that as unfit would attempt to enter those courts and the house of God.

5. These porters were types of our Gospel ministers, as they are set to be watchmen in and over the Church and the holy things of God. Therefore, as Christ gives to every man in the Church his work, "so he commands the porter to watch." Isa. xxi. 11.

6. Sometimes every awakened Christian is said to be a porter, and such at Christ's first knock open unto him immediately. Luke xii. 36, 37, 38, 39.

7. The heart of a Christian is also sometimes called the porter, for that when the true Shepherd comes to it, to him this porter openeth also. John x. 3.

8. This last has the body for his watch-house; the eyes and ears for his portholes; the tongue wherewith to cry, Who comes there? as also to call for aid when any thing unclean shall attempt with force and violence to enter in to defile the house.

XXVI. *Of the Charge of the Porters of the Temple more particularly.*

1. The charge of the porters was, to keep their watch in four square even round about the temple of God. Thus it was ordained by David, before him by Moses, and after him by Solomon his son.

2. The porters had, some of them, the charge of the treasure-chambers; some of them had the charge of the ministering vessels, even to bring them in and out by tale; also the opening and shutting of the gates of the house of the Lord was a part of their calling and office.

1. I told you the porters were types of our Gospel ministers, as they were watchmen in and over the house of God; and therefore in that they were thus to watch round about the temple, what is it but to show how diligent Satan is, to see if he may get in somewhere, by some means, to defile the Church of God. He goes round and round us, to see if he can find a hoghole for that purpose.

2. This also showeth that the Church itself, without its watchmen, is a weak, feeble, and very helpless thing. What can the lady or mistress do to defend herself against thieves and sturdy villains if there be none but she at home? It is said, When the Shepherd is smitten the sheep will be scattered. What could the temple do without the watchmen?

3. Again, in that the porters had charge of the treasure-chambers, (as it is 1 Chron. ix. 26,) it is to intimate that the treasures of the Gospel are with the ministers of our God, and that the Church, next to Christ, should seek them at the mouth. "We have this treasure in earthen vessels," saith Paul, and they are stewards of the "manifold mysteries of God."

4. These are God's true scribes, and bring out of their treasury things new and old; or, as he saith in another place, "At our gates"—that is, where our porters watch—"are all manner of pleasant fruit, which I have laid up for thee, O my beloved."

5. Further, some of them had charge of the ministering vessels, and they were to bring them in and out by tale. 1 Chron. ix. 18.

1. If by ministering vessels you understand Gospel ordinances, then you see who has the charge of them—to wit, the watchmen and ministers of the word.

2. If by ministering vessels you mean the members of the Church, for they are also ministering vessels, then you see who has the care of them—to wit, the pastors, the Gospel ministers. Therefore "obey them that have the rule over you, for they watch for your souls as they that must give an account; that they may do it with joy, and not with grief, for that is unprofitable to you."

3. The opening of the gates did also belong to the porter, to show that the power of the keys—to wit, of opening and shutting, of letting in and keeping out of the Church—doth ministerially belong to these watchmen.

4. The conclusion is, then, Let the churches love their pastors, hear their pastors, be ruled by their pastors, and suffer themselves to be watched over, and to be exhorted, counselled, and if need be reproved and rebuked, by their

pastors. And let the ministers not sleep, but be watchful, and look to the ordinances, to the souls of the saints, and the gates of the churches. Watchmen, watchmen, watch!

XXVII. *Of the Doors of the Temple.*

Now we come to the gate of the temple—namely. to that which led out of the porch into the holy place.

1. These doors or gates were folding, and they opened by degrees. First, a quarter, and then a half, after that three quarters, and last of all the whole. These doors also hanged upon hinges of gold, and upon posts made of the goodly olive tree. 1 Kings vi. 33, 34; Ezek. xli. 23, 24.

2. These doors did represent Christ, as he is the way to the Father. as also did the door of the tabernacle, at which the people were wont to stand when they went to inquire of God. Wherefore, Christ saith, "I am the door, (alluding to this:) by me, if any man enter, he shall be saved, and shall go in and out and find pasture."

1. "I am the door." The door into the court, the door into the porch, the door into the temple, the door into the holiest, the door to the Father. But now we are at the door of the temple.

2. And observe it, this door by Solomon was not measured, as the door of the porch was; for though the door into the court and the door into the porch were measured, to show that the right to ordinances and the inlet into the Church are to be according to a prescript rule, yet this door was not measured, to show that Christ, as he is the inlet to saving grace, is beyond all measure and unsearchable. Hence his grace is called unsearchable riches, and that above all we can ask or think, for that it passeth knowledge. Eph. iii. 8, 19, 20.

3. It is therefore convenient that we put a note upon this, that we may distinguish rule and duty from grace and pardoning mercy; for, as I said, though Christ, as the door to outward privileges, is set forth by rule and measure, yet, as he is the door to grace and favour, never a creature, as yet, did see the length and breadth of him. Eph. iii. 17, 18, 19.

4. Therefore, I say, this gate was not measured, for what should a rule do here where things are beyond all measure?

5. This gate being also to open by degrees is of signification to us; for it will be opening first by one fold, then by another, and yet will never be set wide open until the day of judgment. For then, and not till then, will the whole of the matter be open. "For now we see through a glass darkly, but then face to face; now we know but in part, but then shall we know even as we are known."

XXVIII. *Of the Leaves of this Gate of the Temple.*

The leaves of this gate or door, as I told you before, were folding, and so, as was hinted, have something of signification in them. For by this means a man, especially a young disciple, may easily be mistaken, thinking that the whole passage, when yet but a part, was open, whereas three parts might yet be kept undiscovered to him. For these doors, as I said before, were never yet so wide open, I mean in the antitype; never man yet saw all the riches and fulness which is in Christ. So that, I say, a newcomer, if he judged by present sight, especially if he saw but little, might easily be mistaken; wherefore such, for the most part, are most horribly afraid that they shall never get in thereat.

How sayest thou, young comer?—is not this the case with thy soul? So it seems to thee that thou art too big, being so great, so unbellied a sinner. But, O thou sinner, fear not: the doors are folding doors, and may be opened wider and wider again after that; wherefore when thou comest to this gate, and imaginest there is not space enough for thee to enter, knock, and it shall be wider opened unto thee, and thou shalt be received. Luke xi. 9; John ix. 37. So, then, whoever thou art that art come to the door of which the temple door was a type, trust not to thy first conceptions of things, but believe there is grace abundant: thou knowest not yet what Christ can do. The doors are folding doors: he can do exceeding abundantly above all that we can ask or think. Eph. iii. 20.

The hinges on which these doors do hang were, as I told you, gold, to signify that they both turned upon motives and motions of love, and also that the openings thereof were rich. Golden hinges the gate to God doth turn upon.

The posts upon which these doors did hang were of the olive tree, that fat and oily tree, to show that they do never open with lothness or sluggishness, as doors do whose hinges wanteth oil. They are always oily, and so open easily and quickly to those who knock at them. Hence you read that he that dwells in this house gives freely, loves freely, and doeth us good with all his heart. Yea, saith he,

"I will rejoice over them to do them good, and I will plant them in this land assuredly with my whole heart and with my whole soul."

Wherefore the oil of grace, signified by this oily tree or these olive posts on which these doors do hang, causes that they open glibly or frankly to the soul.

XXIX. *What the Doors of the Temple were made of.*

1. The doors of the temple were made of fir, that is so sweet-scented and pleasant to the smell.

2. Mankind is also often compared to the fir tree, as Isa. xli. 19.

3. Now, since the doors of the temple were made of the same, doth it not show that the way into God's house and into his favour is by the same nature which they are of that thither enter, even through the veil "his flesh?" Heb. x. For this door, I mean the antitype, doth even say of himself, "I am as a green fir tree, from me is thy fruit found."

4. This fir tree is Christ—Christ as man, and so as the way to the Father. The doors of the temple are also, as you see here, made of the fir tree, even of that tree which was a type of the humanity of Jesus Christ.

5. The fir tree is also the house of the stork, that unclean bird, even as Christ is the harbour and shelter for sinners. As for the stork, saith the text, the fir tree is her house: and Christ saith to the sinners that see their want of shelter, Come unto me and I will give you rest. He is a refuge for the oppressed, a refuge in time of trouble.

He is, as the doors of fir of the temple, the inlet to God's house, to God's presence, and to a partaking of his glory. Thus God did of old by similitudes teach his people his way.

XXX. *How the Doors of the Temple were Adorned.*

And Solomon carved upon the doors cherubims, palm trees, and open flowers, and overlaid them all with gold. 1 Kings vi. 35; Ezek. xli. 15.

He carved cherubims thereon. These cherubims were figures or types of angels; and forasmuch as they were carved here upon the door, it was to show—

First, What delight the angels take in waiting upon the Lord, and in going at his bidding, at his beck. They are always waiting servants at the door of their Lord's house.

Secondly, It may be also to show how much pleased they are to be where they may see sinners come to God. For there is joy in the presence of the angels of God over one sinner that repenteth and comes to God by Christ for mercy. Luke xv. 10.

Thirdly. They may be also placed here to behold with what reverence, or irreverence, those that come hither to worship do behave themselves. Hence Solomon cautions those that come to God's house to worship that they take heed to their feet, because of the angels. Paul also says women must take heed that they behave themselves in the church as they should, and that because of the angels.

Fourthly. They may also be carved upon the temple door, to show us how ready they are, so soon as any poor creature comes to Christ for life, to take the care and charge of its conduct through this miserable world. "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?"

Fifthly. They may also be carved here to show that they are ready, at Christ's command, to take vengeance for him upon those that despise his people and hate his person. Hence he bids the world take heed what they do to his little ones, for their angels behold the face of their Father which is in heaven, and are ready at the door to run at his bidding. Matt. xviii. 10.

Sixthly, or lastly. They may be carved upon these doors to show that Christ Jesus is the very supporter and upholder of angels, as well as the Saviour of sinful man; for as he is before all things, so by him all things consist: angels stand by Christ, men are saved by Christ, and therefore the very cherubims themselves were carved upon these doors, to show they are upheld and subsist by him.

Secondly. Again, as the cherubims are carved here, so there were palm trees carved here also. The palm tree is upright, it twisteth not itself awry. Jer. x. 5.

1. Apply this to Christ, and then it shows us the uprightness of his heart, word, and ways with sinners. "Good and upright is the Lord, therefore will he teach sinners in the way"—in at the door to life.

2. The palm or palm tree is also a token of victory, and as placed here it betokeneth the conquest that Christ, the door, should get over sin, death, the devil, and hell for us. Rom. vii. 24.

3. If we apply the palm tree to the Church—as we may, for she is also compared thereto, (Song vii. 8, 9, 10,)—then the palm tree may

be earved here to show that none but sueh as are upright of heart and life shall dwell in the presenee of God. "The hypoerite," says Job, "shall not come before him." "The upright," says David, "shall dwell in thy presenee."

They are they that are elothed in white robes, whieh signifies uprightness of life, that stand before the Lamb with palms in their hands. Rev. vii. 9.

Thirdly. There were also earved upon these doors open flowers; and that to teaeh us that here is the sweet seent and fragrant smell, and that the eoming soul will find it so in Christ this door. "I am," saith he, "the rose of Sharon, and the lily of the valleys." And again, "His eheeks are as beds of spiees, as sweet flowers, his lips like lilies drop sweet-smelling myrrh."

Open flowers. Open flowers are the sweetest, beeause full grown, and beeause, as sueh, they yield their fragraney most freely. Wherefore, when he saith, "upon the doors are open flowers," he setteth Christ Jesus forth in his good savours as high as by sueh similitudes he eould, and that both in name and offiee, for open flowers lay, by their thus opening themselves before us, all their beauty also most plainly before our faces. There are varieties of beauty in open flowers, the whieh they also eommend to all observers. Now upon these doors, you see, are open flowers, flowers ripe, and spread before us to show that his name and offiees are savoury to them that by him do enter his house to God his Father. Song i. 1, 2, 3, 4.

"All these were overlaid with fine gold." Gold is the most rieh of all metals; and here it is said the doors, the eherubims, the palm trees, and open flowers were overlaid therewith. And this shows that as these things are rieh in themselves, even so they should be to us.

We have a golden door to go to God by, and golden angels to eonduet us through the world: we have golden palm trees as tokens of our vietory, and golden flowers to smell on all the way to heaven.

XXXI. *Of the Wall of the Temple.*

The wall of the temple was "eeiled with fir, whieh he overlaid with fine gold; and set thereon palm trees and ehains."

The walls were as the body of the house, unto whieh Christ alluded when he said, "Destroy this temple, and in three days I will raise it up."

Henee to be and worship in the temple was a type of being in Christ and worshipping God by him. For Christ, as was said, is the great temple of God, in the whieh all the eleet meet, and in whom they do serviee to and for his Father.

Henee again, the true worshippers are said to be in him, to speak in him, to walk in him, to obey him. 2 Cor. ii. 14; ehap. xii. 19; Col. ii. 6. For as of old all true worship was to be found at the temple, so now it is only found with Christ and with them that are in him. The promise of old was made to them that worshipped within these walls. "I will give," saith he, "to them in my house and within my walls (to them that worship there in truth) a plaee and a name better than that of sons and daughters."

But now, in New Testament times, "all the promises in him are yea, and in him amen," to the glory of God by us.

This is yet further hinted to us in that it is said these walls are eeiled with fir; which, as was showed before, was a figure of the humanity of Jesus Christ.

A wall is for defenee, and so is the humanity of Jesus Christ. It is, was, and will be our defenee for ever. For it was that whieh underwent and overeame the eurse of the law, and that in whieh our everlasting righteousness is found. Had he not in that interposed we had perished for ever. Hence we are said to be reeoneiled to God in the body of his flesh through death.

Now, this wall was overlaid with fine gold. Gold here is a figure of the righteousness of Christ, by whieh we are justified in the sight of God. Therefore, you read that his Chureh, as justified, is said to stand at his right hand in eloth of gold. "Upon the right hand did stand the queen in gold of Ophir." And again, "Her clothing is of wrought gold." This the wall was overlaid with, this the body of Christ was filled with. Men, while in the temple, were elothed with gold, even with the gold of the temple; and men in Christ are elothed with righteousness, the righteousness of Christ. Wherefore this eonsideration doth yet more illustrate the matter.

In that the palm trees were set on this wall, it may be to show that the eleet are fixed in Jesus, and so shall abide for ever.

Chains were also earved on these walls, yea, and they were golden ehains: there were ehains on the pillars, and now also we find ehains upon the walls. Phil. i. 12, 13.

1. Chains were used to hold captives, and such Paul did wear at Rome, but he called them "his bonds in Christ."

2. Chains sometimes signify great afflictions, which God lays on us for our sins. Ps. cvii. 9, 10, 11.

3. Chains also may be more mystically understood as of those obligations which the love of God lays upon us to do and suffer for him. Acts xx. 22.

4. Chains do sometimes signify beautiful and comely ornaments. "Thy neck," saith Christ to his sponse, "is comely with chains of gold." And again, "I put bracelets upon thy hands, a chain about thy neck." Song i. 10.

5. Chains also do sometimes denote greatness and honour, such as Daniel had when the king made him the third ruler in the kingdom. Dan. v. 7, 16, 29.

Now all these are temple-chains, and are put upon us for good—some to prevent our ruin, some to dispose our minds the better, and some to dignify and make us noble. Temple-chains are brave chains. None but temple-worshippers must wear temple-chains.

XXXII. *Of the Garnishing the Temple with Precious Stones.*

"And he garnished the house with precious stones for beauty." 2 Chron. iii. 6, 7.

1. This is another ornament to the temple of the Lord; wherefore, as he saith, it was garnished with them, he saith it was garnished with them for beauty. The line saith *garnished*, the margin saith *covered*.

2. Wherefore, I think, they were fixed as stars, or as the stars in the firmament, so they were set in the ceiling of the house as in the heaven of the holy temple.

3. And thus fixed, they do the more aptly tell us of what they are a figure; namely, of the ministerial gifts and officers in the Church. For ministers, as to their gifts and office, are called stars of God, and are said to be in the hand of Christ. Rev. i. 20.

4. Wherefore, as the stars glitter and twinkle in the firmament of heaven, so do true ministers in the firmament of his Church.

5. So that it is said again these gifts come down from above, as signifying they distil their dew from above. And hence, again, the ministers are said to be set over us in the Lord, as placed in the firmament of his heaven to give a light upon his earth. "There is gold and a multitude of rubies, but the lips of knowledge are a precious jewel."

Verily, it is enough to make a man in his house look always upwards, since the ceiling above head doth thus glitter with precious stones.

Precious stones, all manner of precious stones, stones of all colours: "For there are divers gifts, differences of administrations, and diversities of operations: but it is the same God which worketh all in all."

Thus had the ceiling of this house a pearl here, and there a diamond; here a jasper, and there a sapphire; here a sardius, and there a jacinth; here a sardonius, and there an amethyst. "For to one is given by the Spirit the word of wisdom, to another the word of knowledge; to one the gift of healing, to another faith; to this man to work miracles, to that a spirit of prophecy; to another the discerning of spirits, to another divers kinds of tongues."

He also overlaid the house, beams, posts, walls, doors, &c., and all with gold. Oh what a beautiful house the temple was! how full of glory was it! and yet all was but a shadow, a shadow of things to come, and which was to be answered in the Church of the living God, the pillar and ground of truth, by better things than these.

XXXIII. *Of the Windows of the Temple.*

"And for the house he made windows of narrow lights." 1 Kings vi. 4. There were windows of this house, windows for the chambers, and windows round about. Ezek. iv.

These windows were of several sizes, but all narrow—narrow without, but wide within; they also were finely wrought and beautified with goodly stones. Isa. liv. 14.

1. Windows, as they are to an house an ornament, so also to it they are a benefit. "Truly the light is good, and a pleasant thing it is for the eye to behold the sun." The window is that which Christ looks forth at, the window is that which the sun looks in at. Song ii. 9.

2. By the light which shines in at the window we also see to make and keep the house clean, and also to do what business is necessary there to be done. "In thy light we see light"—light to do our duty, and that both to God and man.

3. These windows, therefore, were figures of the written word, by and through which Christ shows himself to his, and by which also we apprehend him. And hence the word of God is compared to a glass, through which the light doth come, and by which we see not only

the beams of the sun, but our own smutches also.

4. The lights indeed were narrow, wherefore we see also through their antitype but darkly and imperfeetly. "Now we see through a glass darkly," or as in a riddle; "now we know but in part."

5. Their windows and their light are but of little serviee to those that are without; the world sees but little of the beauty of the Chureh by the light of the written word, though the Chureh by that light ean see the dismal state of the world, and also how to avoid it.

XXXIV. *Of the Chambers of the Temple.*

In the temple Solomon made ehambers. 1 Kings vi. 5.

1. The ehambers were for several sizes:—some little, some large; some higher, some lower; some more inward, and some outward.

2. These ehambers were for several serviees: some were for rest, some to hide in, some to lay up treasure in, and some for solaee and delight.

1. They were for resting-plaees: here the priests and porters were wont to lodge.

2. They were for hiding-plaees: here Jehoshebah hid Joash from Athaliah the term of years.

3. They were also to lay the temple-treasure or dedieated things in, that they might be safely kept there for the worshippers.

4. And some of them were for solaee and delight, and, I must add, some for durable habitation. Wherefore in some of them some dwelt always, yea, their names dwelt there when they were dead.

1. Those of them whieh were for rest were types of that rest which by faith we have in the Son of God, (Matt. xi.,) and of that eternal rest whieh we shall have in heaven by him. Heb. iv. 3.

2. Those ehambers whieh were for hiding and sceurity were types of that safety which we have in Christ from the rage of the world. Isa. xxvi. 20.

3. Those ehambers whieh were for the reeeption of the treasure and dedieated things were types of Christ, as he is the eommon storehouse of believers. "For it pleased the Father that in him should all fulness dwell, and of his fulness we all reeeive, and graee for graee."

4. Those chambers that were for solaee and delight were types of those retirements and seeret meetings of Christ with the soul, where he gives her his embraces and delights her with his bosom and ravishing delights. "He brought me," said she, "into his ehambers, into the ehamber of her whieh eoneeived me," and there he gave me his love. The ehambers whieh were for durable dwelling-plaees were types of those eternal dwelling-plaees whieh are in the heavens, prepared of Christ and the Father for them that shall be saved. John xiv. 1–4; 2 Cor. v. 1–4.

This is to dwell on high and to be safe from fear of evil. Here therefore you see are ehambers for rest, ehambers for safety, ehambers for treasure, ehambers for solaee, and ehambers for durable habitations. Oh the rest and peaee that the ehambers of God's high house will yield to its inhabitants in another world! Here they will rest from their labours, rest upon their beds, rest with God, rest from sin, temptation, and all sorrow.

God, therefore, then shall wipe all tears from our eyes, even when he eomes out of his chambers as a bridegroom to feteh his bride, his wife, unto him thither, to the end they may have eternal solaee together.

Oh these are far better than the ehambers of the south.

XXXV. *Of the Stairs by which they went up into the Chambers of the Temple.*

There were stairs by whieh men went up into these ehambers of the temple, and they were but one pair, and they went from below to the first, and so to the middle, and thence to the highest ehambers in the temple. 1 Kings vi. 8; Ezek. xli. 7.

1. These stairs were winding, so that they turned about that did go up them. So, then, he that essayed to go into these ehambers must turn with the stairs, or he could not go up, no not into the lowest ehambers.

2. These stairs therefore were a type of a twofold repentanee, that by whieh we turn from nature to graee, and by whieh we turn from the imperfeetions whieh attend a state of graee to glory. Henee true repentanee, or the right going up these turning stairs, is ealled repentanee to salvation; for true repentance stoppeth not at the reeeption of graee, for that is but a going up these stairs to the middle ehambers. 2 Cor. vii. 10.

Thus, therefore, the soul, at its going up these stairs, turns and turns till it enters the doors of the highest ehambers.

It groans though in a state of graee, beeause

that is not the state of glory. I count, then, that from the first to the middle chambers may be a type of turning from nature to grace. But from the middle to the highest these stairs may signify a turning still from the imperfections and temptations that attend a state of grace to that of immortality and glory. 2 Cor. v. 1, 10.

For as there are turning stairs from the lowest to the middle chambers, so the stairs from thence still turn, and so will do, till you come to the highest chambers. I do not say that they that have received grace do repent they have received grace, but I say that they that have received grace are yet sorry that grace is not consummate in glory, and hence are for going up thither still by these turning stairs; yea, they cannot rest below, as they would, till they ascend to the highest chambers. "O wretched man that I am! And in this we groan earnestly," is the language of gracious souls.

True, every one doth not do thus that comes into the temple of God; many rest below stairs; they like not to go turning upward. Nor do I believe that all that bid fair for ascending to the middle chambers get up to the highest stories, to his stories in the heavens. Many in churches, who seem to be turned from nature to grace, have not the grace to go up turning still, but rest in that show of things, and so die below a share in the highest chambers.

All these things are true in the antitype, and, as I think, prefigured by these turning stairs to the chambers of the temple. But this turning and turning still displeases some much; they say it makes them giddy; but I say there is no way like this to make a man stand steady, steadfast in the faith, and with boldness in the day of judgment. For as he has this seated in his heart, I went up the turning stairs till I came to the highest chambers. A straight pair of stairs are like that ladder by which men ascend to the gallows; they are the turning ones that lead us to the heavenly mansion-houses. Look, therefore, you that come into the temple of God to worship, that you stay not at the foot of these turning stairs, but go up thence; yea, up them, and up them, and up them, till you come to the view of the heavens; yea, till you are possessed of the highest chambers. How many times has God, by the Scripture, called upon you to TURN, and told you you must turn or die! and now here he has added to his call a figure, by placing a pair of turning stairs in his temple, to convict your very senses that you must TURN if you mean to go up into his holy chambers, and so into his eternal mansion-houses; and look that you turn to purpose, for every turning will not serve. Some turn, but not to the Most High, and so turn to no purpose.

XXXVI. *Of the Molten Sea that was in the Temple.*

There was also a molten sea in the temple; it was made of brass, and contained three thousand baths. 2 Chron. iv. 2–9.

This sea was for the priests to wash in when they came into the temple to accomplish the service of God—to wash their hands and feet at, that they might not when they came thither die for their unpreparableness. The laver also which was in the wilderness was of the same use there. Ex. xxviii.

1. It was, as may be supposed, called a sea for that it was large to contain, and a sea of brass, for that it was made thereto. It is called in Revelations "a sea of glass," alluding to that in the wilderness, which was made of the brazen looking-glasses of the women that came to worship at the door of the tabernacle. Rev. iv. 6.

2. It was also said to be molten, because it was made of that fashion by fire, and its antitype is therefore said to be a sea of glass mingled with fire. Rev. xv. 2.

1. This sea was a figure of the word of the Gospel in the cleansing virtue of it, which virtue then it has when mingled with the fire of the Holy Ghost. And to this Christ alludes when he saith, "Now ye are clean through the word which I have spoken unto you."

2. It was a figure of the word without mixture of men's inventions: hence it is called pure water. Having your "bodies washed with pure water." And again, "He sanctifies and cleanseth his Church with the washing of water by the word."

All these places are an allusion to the molten sea at which of old they washed when they went into the temple to worship. "Therefore," saith he, "being washed, let us draw near to God."

3. This sea from brim to brim was complete ten cubits, perhaps to show there is as much in the word of the Gospel to save as there is in the ten words to condemn.

4. From under this sea round about appeared oxen, ten in a cubit did compass it

round about. 2 Chron iv. 3. Understand by these oxen ministers, for to them they are compared in 1 Cor. ix. 9. And then we are taught whence true ministers come—to wit, from under the power of the Gospel, for this sea breeds Gospel ministers as the water breeds fish.

1. It is also said in the text that these oxen were cast when the sea was cast; insinuating that when God ordained a word of grace to save us, he also in his decree provided ministers to preach it to us to that end. Paul tells us that he was made a minister of the Gospel "according to God's eternal purpose, which he purposed in Christ Jesus our Lord." Eph. iii.

6. This sea is said to have a brim like the brim of a cup, to invite us as well to drink of its grace as to wash in its water. For the word of the Spirit when mixed had not only a cleansing but a saving quality in it. 2 Chron. iv.

7. This brim was wrought with lilies, or was like a lily-flower, to show how they should grow and flourish, and with what beautiful robes they should be adorned, who were washed and did drink of this holy water; yea, that God would take care of them, as he also did of lilies, and would not fail to bestow upon them what was necessary for the body as well as for the soul. Matt. vi. 28–34.

XXXVII. *Upon what the Molten Sea stood in the Temple.*

1. This molten sea stood upon the backs of twelve brazen bulls or oxen. 2 Chron. iv. 4.

2. These oxen, as they thus stood, looked three towards the north, three towards the west, three towards the east, and three towards the south.

3. These twelve oxen were types of the twelve apostles of the Lamb, who, as these beasts, stood looking into the four corners of the earth, and were bid to go preach the Gospel in all the world.

4. They were compared to oxen, because they were clean, for the ox was a clean beast. Hence the apostles are called holy. They were compared to oxen, because the ox is strong; and they also were mighty in the word.

5. The ox will not lose what he has got by drawing; he will not let the wheels go back; so the apostles were set to defend, and not let that doctrine go back which they had preached to others; nor did they; they delivered it pure to us.

6. One of the cherubs, of which you read in the vision, had a face like an ox, to show that the apostles, these men of the first order, are most like the angels of God. Ezek. i. 10.

7. In that they stood with their faces every way, it was, as I said, to show how the apostles should carry the Gospel into all the world. Matt. xxviii. 19.

8. And observe, just as these oxen were placed, looking in the temple every way, even so stand open the gates of the New Jerusalem to receive those that by their doctrine should be brought into it. "And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God."

9. These oxen bear this molten sea upon their backs, to show that they should be the foundation workmen of the Gospel, and that it ought not to be removed, as was the molten sea of old, from that basis to another.

10. It is also said concerning those oxen that thus did bear this molten sea that all their hinder parts were inwards—that is, covered by that sea that was set upon their backs; their hinder parts, or, as the apostle has it, "our uncomely parts."

11. And indeed it becomes a Gospel minister to have his uncomely parts covered with that grace which by the Gospel he preacheth unto others. As Paul exhorts Timothy to take heed unto himself and to his doctrine. 1 Tim. iv. 6.

12. But, alas! there are too many who, can they but have their heads covered with a few Gospel notions, care not though their hinder parts are seen of all the world. But such are false ministers; the prophet calls them the tail. The prophet that speaketh lies, either by word or with his feet, he is the tail. Isa. ix. 1.

13. But what a shame is it to hide his head under this molten sea while his hinder parts hang out! Such an one is none of Christ's oxen; for they, with honour to their Master, show their heads before all the world, for that their hinder parts are inward, covered.

14. Look to thy hinder parts, minister, lest while thy mouth doth preach the Gospel thy nakedness and shame be seen of those which hear thee.

For they that do not observe to learn this lesson themselves will not teach others to believe the word nor to live a holy life; they will

learn of them to show their shame, instead of learning to be holy.

XXXVIII. *Of the Lavers of the Temple.*

Besides this molten sea there were ten lavers in the temple, five of which were put on the right side, and five on the left. 1 Chron. iv. 6.

1. Of their fashion and their furniture you may see in 1 Kings vii. These lavers, as the molten sea, were vessels which contained water, but they were not of the same use with it. True, they were both to wash in, the sea to wash the worshippers, but the lavers to wash the sacrifice. "He made the ten lavers to wash in them such things as they offered for burnt-offering, but the sea was for the priests to wash in."

2. The burnt-offering was a type of the body of Christ which he once offered for our sins; and the fire on which the sacrifice was burned a type of the curse of the law, which seized on Christ when he gave himself a ransom for us. For, therefore, that under the law was called the burnt-offering because of the burning upon the altar. Lev. vi. 8.

But what then must we understand by these lavers, and by this sacrifice being washed in them in order to its being burned upon the altar?

I answer, verily I think that the ten lavers were a figure of the ten commandments: in the purity and perfection of Christ's obedience to which he became capable of being made a burnt-offering acceptable to God for the sins of the people. Christ was made under the law, and all his acts of obedience to God for us were legal; and his living thus a perfect legal life was his washing his offering in these ten lavers, in order to his presenting it upon the altar for our sins. The lavers went upon wheels, to signify walking feet; and Christ walked in the law, and so became a clean offering to God for us. The wheels were of the very same as were the lavers, to show that Christ's obedience to the law was of the same, as to length and breadth, with its commands and demands, to their utmost tittle and extent. The inwards and legs of the burnt-offering were to be washed in these lavers, to show that Christ should be pure and clean in heart and life.

We know that obedience, whether Christ's or ours, is called "a walking in the way," typified by the lavers walking upon their wheels. But I mean not by Christ, his washing of his offering, that he had any filthiness cleaving to his nature or obedience; yet this I say, that so far as our guilt laid upon him could impede, so far he wiped it off by washing in these lavers. For his offering was to be without blemish and without spot to God. Hence it is said he sanctified himself in order to his suffering; "and being made perfect, he became the author of eternal salvation to all them that obey him."

For, albeit he came holy into the world, yet that holiness was but preparatory to that by which he sanctified himself in order to his suffering for sin. That, then, which was his immediate preparation for his sufferings was his obedience to the law, his washing in these lavers. He then first yielded complete obedience to the law on our behalf, and then, as so qualified, offered his washed sacrifice for our sins without spot to God.

Thus, therefore, he was our burnt-offering washed in the ten lavers, that he might, according to law, be accepted of the Lord.

"And he set five of the lavers on the right side of the house, and five of them on the left." Thus were the ten divided, as the tables of the law; one showing our duty towards our God, and the other our duty towards our neighbour; in both which the burnt-offering was washed, that it might be clean in both respects.

They might also be thus placed the better to put the people in mind of the necessity of the sanction of Christ according to the law, in order to his offering of himself an offering to God for us.

XXXIX. *Of the Tables in the Temple.*

"He made also ten tables, and placed them in the temple, five on the right hand, and five on the left."

Some, if not all of these tables, so far as I can see, were they on which the burnt-offering was to be cut in pieces, in order to its burning.

These tables were made of stone, of hewn stones, on which this work was done. Ezek. xl. 40–44.

Now since the burnt-offering was a figure of the body of Christ, the tables on which this sacrifice was slain must needs, I think, be a type of a heart, the stony heart of the Jews; for had they not had hearts as hard as adamant they could not have done that thing.

Upon these tables, therefore, was the death of Christ contrived and this horrid murder acted, even upon these tables of stone.

In that they are called tables of hewn stone it may be to show that all this cruelty was acted under smooth pretences, for hewn stones are smooth. The tables were finely wrought with tools, even as the hearts of the Jews were with hypocrisy. But, alas! they were stone still—that is, hard and cruel—else they could not have been an anvil for Satan to forge such horrid barbarisms upon. The tables were in number the same with the lavers, and were set by them, to show what are the fruits of being devoted to the law, as the Jews were in opposition to Christ and his holy Gospel: there flows nothing but hardness and a stony heart from thence. This was showed in its first writing; it was writ on the tables of stone, figures of the heart of man; and on the same tables, or hearts, was the death of Jesus Christ compassed.

One would think that the meekness, gentleness, or good deeds of Jesus Christ might have procured in them some relentings when they were about to take away his life; but, alas! their hearts were tables of stone. What feeling or compassion can a stone be sensible of? Here were stony hearts, stony thoughts, stony counsels, stony contrivances, a stony law, and stony hands; and what could be expected hence but barbarous cruelty indeed? "If I ask you," said Christ, "you will not answer me, neither will you let me see."

In that the stony tables were placed about the temple, it supposeth that they were templemen, priests, scribes, rulers, lawyers, &c., that were to be the chief on whose hearts this murder was to be designed, and by them enacted to their own damnation without repentance.

XL. *Of the Instruments wherewith this Sacrifice was slain, and of the Four Tables they were laid on in the Temple.*

The instruments that were laid upon the tables in the temple were not instruments of music, but those with which the burnt-offering was slain.

"And the four tables were of hewn stone for the burnt-offering: whereon also they laid the instruments wherewith they slew the burnt-offering and the sacrifice."

1. Here we are to take notice that the tables were the same, and some of them of which we spake before.

2. That the instruments with which they slew the sacrifice were laid upon these tables.

The instruments with which they slew the sacrifices, what were they but a bloody axe, bloody knives, bloody hooks, and bloody hands? For these we need no proof—matter of fact declares it.

But what were those instruments a type of?

Answer. Doubtless they were a type of our sins. They were the bloody axe, the knife, and bloody hands that shed his precious blood. They were the meritorious ones without which he could not have died: When I say ours, I mean the sins of the world. Though then the hearts of the Jews were the immediate contrivers, yet they were our sins that were the bloody tools or instruments which slew the Son of God.

"He was wounded for our transgressions, he died for our sins." Isa. liii.

Oh the instruments of us churls, by which this poor man was taken from off the earth! Isa. xxxii. 7.

The whip, the buffetings, the crown of thorns, the nails, the cross, the spear, with the vinegar and gall, were all nothing in comparison to our sins. "For the transgressions of my people was he stricken." Nor were the flouts, taunts, mocks, scorns, derisions, &c., with which they followed him from the garden to the cross such cruel instruments as these. They were our sins, then, our cursed sins, by, with, and for the sake of which the Lord Jesus became a bloody sacrifice.

But why must the instruments be laid upon the tables?

1. Take the tables for the hearts of the murderers and the instruments for their sins, and what place more fit for such instruments to be laid upon? It is God's command that these things should be laid to heart, and he complains of those that do not do it.

2. Nor are men ever like to come to good until these instruments with which the Son of God was slain indeed be laid to heart. And they were eminently laid to heart even by them soon after; the effect of which was the conversion of thousands of them. Acts. ii. 36, 37.

3. Wherefore when it says these instruments must be laid upon the stony tables, he insinuates that God would take a time to charge the murder of his Son home upon the consciences of them that did the murder, either to conversion or condemnation. And is it not reason that they who did this horrid villainy should have their doings laid before their faces upon the tables of their heart, "that they may look

upon him whom they have pierced, and mourn?"

4. But these instruments were laid but upon some of the tables, and not upon all the ten, to show that not all, but some of those so horrid, should find mercy of the Lord.

5. But we must not confine these tables only to the hearts of the bloody Jews; they were our sins for the which he died. Wherefore the instruments should be laid upon our tables too, and the Lord lay them there for good, that we also may see our horrid doings and come bending to him for forgiveness.

6. These instruments thus lying on the tables in the temple became a continual motive to God's people to repentance; for so oft as they saw these bloody and cruel instruments they were put in mind how their sins should be the cause of the death of Christ.

7. It would be well also if these instruments were at all times laid upon our tables, for our more humbling for our sins in every thing we do, especially upon the Lord's table when we come to eat and drink before him. I am sure the Lord Jesus doth more than intimate that he expects that we should do so, where he saith, "When ye eat that bread, and drink that cup, do this in remembrance of me"—in remembrance that I died for your sins, and consequently that they were the meritorious cause of the shedding of my blood.

To conclude: Let all men remember that these cruel instruments are laid upon the table of their hearts, whether they see them or no. "The sin of Judah is written with a pen of iron and with the point of a diamond upon the tables of their heart."

A pen of iron will make letters upon a table made of stone, and the point of a diamond will make letters upon glass. Wherefore in this saying God informs us that if we shall forbear to read these lines to our conversion, God will one day read them against us to our condemnation.

XLI. *Of the Candlesticks of the Temple.*

"And he made ten candlesticks of gold, according to the form, and he set them in the temple, five on the right hand, and five on the left."

1. These candlesticks were made of gold, to show the worth and value of them.

2. They were made after the form or exact, according to rule, like those that were made in the tabernacle, or according to the pattern which David gave to Solomon to make them by. Observe, there was great exactness in these; and need there was of this hint, that men might see that every thing will not pass for a right-ordered candlestick with God.

These candlesticks are said sometimes to be ten, sometimes seven, and sometimes one: ten here, seven in Rev. i., and one in Zech. iv. Ten is a note of multitude, and seven a note of perfection, and one a note of unity.

Now as the precious stones with which the house was garnished were a type of ministerial gifts, so these candlesticks were a type of those that were to be the churches of the New Testament; wherefore he says, "The candlesticks which thou sawest are the seven churches."

1. The candlesticks were here in number ten, to show that Christ under the New Testament would have many Gospel churches. "And I, if I be lifted up from the earth," saith he, "will draw all men unto me;" that is, abundance. "For the children of the desolate"—that is, of the New Testament Church—"shall be many more than they of the Jews were."

2. In that the candlesticks were set by the lavers and stony tables, it might be to show us that Christ's churches should be much in considering that Christ, though he was righteous, yet died for our sins; though his life was according to the holy law, yet our stony hearts caused him to die. Yea, and that the candlesticks are placed there, it is to show us also that we should be much in looking on the sins by which we caused him to die; for the candlesticks were set by those tables whereon they laid the instruments with which they slew the sacrifice.

3. The candlesticks being made according to form, seems not only to be exact as to fashion, but also as to work; for that in Exodus, with its furniture, was made precisely of one talent of gold, perhaps to show that Christ's true spouse is not to be a grain more nor a dram less, but just the number of God's elect. This is Christ's completeness, his fulness; one more, one less, would make his body a monster.

4. The candlesticks were to hold the light, and to show it to all the house; and the Church is to let her light shine that they without may see the light.

5. To this end the candlesticks were supplied with oil-olive, a type of the supply that the Church hath, that her light may shine, even of the Spirit of grace.

XLII. *Of the Lamps belonging to the Candlesticks of the Temple.*

To these candlesticks belonged several lamps, with their flowers and their knops. 2 Chron. v. 21.

1. These lamps were types of that profession that the members of the Church do make of Christ, whether such members have saving grace or not. Matt. xxv. 1–7.

2. These lamps were beautified with knops and flowers, to show how comely and beautiful that professor is that adorns his profession with a suitable life and conversation.

3. We read that the candlestick in Zechariah had seven lamps belonging to it, and a bowl of golden oil on the top; and that by golden pipes this golden oil emptied itself into the lamps, and all, doubtless, that the lamps might shine. Zech. iv.

4. Christ, therefore, who is the high priest, and to whom it belongs to dress the lamps, doth dress them accordingly. But now there are lamp-carriers of two sorts—such as have only oil in their lamps, and such as have oil in their lamps and vessels too; and both these belong to the Church, and in both these Christ will be glorified; and they should have their proper places at last. They that have the oil of grace in their hearts, as well as a profession of Christ in their hands, they shall go in with him to the wedding; but they who only make a profession, and have not oil in their vessels, will surely miscarry at last. Matt. xxv.

5. Wherefore, O thou professor! thou lamp-carrier! have a care and look to thyself; content not thyself with that only that will maintain thee in a profession, for that may be done without saving grace. But I advise thee to go to Aaron, to Christ, the trimmer of our lamps, and beg thy vessel full of oil of him, (that is grace,) for the seasoning of thy heart, that thou mayest have wherewith not only to bear thee up now, but at the day of the Bridegroom's coming, when many a lamp will go out and many a professor be left in the dark; for that will to such be a woeful day.

Some there are that are neither for lamps nor oil for themselves, neither are they pleased if they think they see it in others. But they that have lamps, and they that have none, and they which blow out other folks' light, must shortly appear to give an account of all their doings to God. And then they shall see what it is to have oil in their vessels and lamps, and what it is to be without it in their vessels, though it is in their lamps, and what a dismal thing it is to be a malignant to either; but at present let this suffice.

XLIII. *Of the Shew-bread on the Golden Table in the Temple.*

There was also shew-bread set upon a golden table in the temple. 1 Kings vii. 48.

The shew-bread consisted of twelve cakes made of fine flour; "two tenths deals were to go to one cake, and they were to be set in order in two rows upon the pure table." Ex. xxix. 33.

These twelve loaves to me do seem to be a type of the twelve tribes under the law, and of the children of God under the Gospel, as they present themselves before God, in and by his ordinances through Christ. Hence the apostle says, "For we being many are one bread," &c. For so were the twelve cakes, though twelve; and so are the Gospel saints, though many: "for we being many are one body in Christ."

2. But they were a type of the true Church, not of the false. For Ephraim, who was the head of the ten tribes in their apostacy, is rejected as a cake not turned. Indeed he is called a cake, as a false church may be called a church; but he is called a cake not turned, as a false church is not prepared for God, nor fit to be set on the golden table before him. Hos. vii. 8.

3. These cakes or shew-bread were to have frankincense strewed upon them as they stood upon the golden table, which was a type of the sweet perfumes of the sanctification of the Holy Ghost; to which I think Paul alludes when he says, "The offering up of the Gentiles is acceptable to God, being sanctified by the Holy Ghost."

4. They were to be set upon the pure table new and hot, to show that God delighteth in the company of new and warm believers. "I remember thee, the kindness of thy youth; when Israel was a child I loved him." Men at first conversion are like to a cake well baked and new taken from the oven; they are warm and cast forth a very fragrant scent, especially when as warm sweet incense is strewed upon them. Jer. ii.; Hos. xi.

5. When the shew-bread was old and stale it was to be taken away and new and warm put in its place, to show that God has but little delight in the service of his own people when their services grow stale and mouldy. Therefore he removed his old, stale, mouldy Church

of the Jews from before him, and set in their rooms upon the golden table the warm Church of the Gentiles.

6. The shew-bread, by an often remove and renewing, was continually to stand before the Lord in his house, to show us that always, as long as ordinances shall be of use, God will have a new, warm, and sanctified people to worship him.

7. Aaron and his sons were to eat the old shew-bread, to show that when saints have lived in the world as long as living is good for them, and when they can do no more service for God in the world, they shall yet be accepted of Jesus Christ; and that it shall be as meat and drink to him to save them from all their unworthiness.

8. The new shew-bread was to be set even on the sabbath before the Lord, to show with what warmth of love and affection God's servants should approach his presence upon his holy day.

XLIV. *Of the Snuffers belonging to the Candlesticks and Lamps of the Temple.*

As there were candlesticks and lamps, so there were snuffers also prepared for these in the temple of the Lord. "And the snuffers were snuffers of gold."

1. Snuffers. The use of snuffers is to trim the lamps and candles, that their lights may shine the brighter.

2. Snuffers, you know, are biting, pinching things, but use them well, and they will prove not only beneficial to those within the house, but profitable to the lights.

Snuffers, you may say, of what were they a type?

Answer. If our snuffs are our superfluities of naughtiness, our snuffers, then, are those righteous reproofs, rebukes, and admonitions which Christ has ordained to be in his house for good; or, as the apostle hath it, for our edification; and perhaps Paul alludes to these when he bids us rebuke the Cretans sharply, that they might be found in the faith. Tit. i. 12, 13.

As who should say, They must use the snuffers of the temple to trim their lights withal, if they burn not well. These snuffers, therefore, are of great use in the temple of God, only, as I said, they must needs be used wisely. It is not for every fool to handle snuffers at or about the candles, lest perhaps, instead of mending the light he put the candle out. And therefore Paul bids them that are spiritual do it Gal. vi. i.

My reason tells me that if I use these snuffers as I should, I must not only endeavour to take the superfluous snuff away, but so to do it that the light thereby may be mended; which then is done if, as the apostle saith, "I use sharpness to edification, and not for destruction."

Are not the seven churches in Asia called by the name of candlestick? And why candlestick if they were not to hold the candles? And candles must have snuffers therewith to trim the lights. And Christ, who is our true Aaron, in those rebukes which he gave those churches, alluding to these snuffers, did it that their lights might shine the brighter. Rev. ii. 3.

Wherefore, as he used them, he did it still with caution to their light, that it might not be impaired. For, as he still thus trimmed these lamps, he yet encouraged what he saw would shine if helped. He only nipped the snuff away.

Thus therefore he came to them with these snuffers in his hand, and trimmed their lamps and candlesticks. Rev. ii. 4, 20; chap. iii. 2, 15.

This should teach ministers, to whom it belongs under Christ, to use these snuffers well. Strike at the snuff, not at the light, in all your rebukes and admonitions; snuff not your lamps of a private revenge, but of a design to nourish grace and gifts in churches. Thus our Lord himself says he did in his using of these snuffers about these candlesticks. "As many," saith he, "as I love, I rebuke and chasten; be zealous, therefore, and repent."

To conclude: Watchmen, watch, and let not your snuffs be too long, nor pull them off with your fingers or carnal reasonings, but with godly admonitions, &c. Use your snuffers graciously, curb vice, nourish virtue; so you will use them well, and so your light will shine to the glory of God.

XLV. *Of the Snuff-dishes that were with the Snuffers in the Temple.*

As there were snuffers, so there were also snuff-dishes in the temple; "and they were also made of gold." Ex. xxv. 28; xxxvii. 23; Num. iv. 9. The snuff-dishes were those in which the snuffs were put when snuffed off, and by which they were carried forth of the temple. They, therefore, as the snuffers are, are of great use in the temple of God.

1. By them the golden floor of the temple is kept from being daubed by the snuffs.

2. By them also the clean hands of those that worship there are kept from being defiled.

3. By them also the stinks of the snuffs are soonest suppressed in the temple, and consequently the tender noses of them that worship there preserved from being offended.

Snuffs, you know, are daubing things, stinking things, nauseous things; therefore we must take heed that they touch not this floor on which we walk, nor defile the hands which we lift up to God when we come to worship him. But how must this be done but as we take them off with the snuffers and put them in their snuff-dishes?

Some are for being at the snuffs with their fingers, and will also cast them at their feet, and daub the floor of God's holy house; but usually such do burn as well as defile themselves. But is it not a shame for a man to defile himself with that vice which he rebuketh in another? Let us, then, while we are taking away the snuffs of others, hate even the garment spotted by the flesh, and labour to carry such stink with the snuff-dishes out of the temple of God.

Snuff-dishes, you may say, what are they?

I answer, if sins are the snuffs, and rebukes and admonitions the snuffers, then methinks repentance—or, in case that be wanting, the censures of the Church—should be the snuff-dishes.

Hence repentance is called a Church-cleansing grace, and the censures of the Church a purging out of the old leaven and making it a new lump.

Ah! were these snuff-dishes more of use in the churches, we should not have this man's snuff defile that man's fingers as it doth. Nor would the temple of God be so besmeared with these snuffs and be daubed as it is.

Ah! snuffs pulled off lie still in the temple floor, and there stink and defile both feet and fingers, both the callings and conversations of temple-worshippers, to the disparaging of religion and the making of religious worship but of low esteem with men; and all, I say, for want of the due use of these snuffers and their snuff-dishes there.

Nay, are not whole churches now defiled with those very snuffs that long since were plucked off, and all for want of the use of these snuff-dishes according to the Lord's commandment? For you must know that reproofs and admonitions are but of small use where repentance or Church censures are not thereto annexed. When ministers use the snuffers the people should hold the snuff-dishes.

Round reproofs for sin, when they light upon penitent hearts, then brave work is done in the Church; then the snuff is not only pulled away, but carried out of the temple of God aright, &c.

And now the worship and worshippers shine like gold. "As an earring of gold and an ornament of fine gold, so is a wise reprover upon an obedient ear."

Ministers, it appertains to you to use the snuffers, and to teach the people to hold the snuff-dishes right. Acts xx. 20, 21; 1 Tim iv. 2. We must often be snuffed with those snuffers, or our light will burn but dimly, our candle will also waste: pray, therefore, O men of God, look diligently to your people. Snuff them as you see there is need, but touch not their snuff with your white fingers; a little smutch on you will be seen a great way. Remember also that you leave them nowhere but with those snuff-dishes, that the temple may be cleared of them.

Do with the snuff as the neat housewife doth with the toad which she finds in her garden. She takes the fork or a pair of tongs, and therewith doth throw it over the pales. Cast them away, I say, with fear, zeal, care, revenge, and with great indignation. 2 Cor. vii. 11. And then your Church, your conversation, your fingers, and all will be kept white and clean.

XLVI. *Of the Golden Tongs belonging to the Temple.*

There were also tongs of gold used in the temple of old. 1 Kings vii. 49.

1. These tongs were used about the altar to order the fire there.

2. They were used too about the candlestick, and therefore called his tongs.

3. Perhaps there were tongs for both these services, but of that the word is silent.

But what were they used about the candlestick to do?

Answer. To take holy fire from off the altar to light the lamps withal. For the fire of the temple was holy fire, such as at first was kindled from heaven, and, when kindled, maintained by the priests, and of that the lamps were lighted. Lev. ix. 24.

Nor was there upon pain of death any other fire to be used there. Lev. x. 1. These tongs, therefore, were used to take fire from off the altar to light the lamps and candlesticks withal. For to trim the lights and to dress the lamps was Aaron's work day by day. "He shall light and order the lamps upon the pure can-

dlestick before the Lord, and Aaron did so: he lighted the seven lamps thereof, as the Lord commanded Moses."

What is a lamp or candlestick to us if there be not light thereon? and how lighted without fire? and how shall we take up coals to light the lamps withal if we have not tongs prepared for that purpose?

With these tongs fire also was taken from off the altar and put into the censers to burn sweet incense with before the Lord. The tongs, then, were of great use in the temple of the Lord.

But what were the tongs a type of?

The altar was a type of Christ, the fire of the Holy Ghost; and these tongs were a type of that holy hand of God's grace by which the coals, or several dispensations and gifts of this Holy Ghost, are taken and given to the Church and to her members for her work and profit in this world.

Tongs, we know, are used instead of fingers; wherefore Aaron's golden tongs were a type of Christ's golden fingers. Song v. 14.

Isaiah saith, That one of the seraphims flew to him with a live coal in his hand, which he had taken with the tongs from off the altar. Here the type and antitype—to wit, tongs and hand—are put together. Isa. vi. But the prophet Ezekiel, treating of like matters, quite waives the type, the tongs, and speaketh only of this holy hand. "And he spake to the man clothed with linen, and said, Go in between the wheels under the cherub, (where the mercy-seat stood, where God dwelt,) and fill thy hand with coals of fire from between the cherubims."

Thus you see our golden tongs are now turned into a golden hand—into the golden hand of the man clothed in linen, which is Jesus Christ, who at his ascension received of God the Father the Spirit in all fulness, to give, as his divine wisdom knew was best, the several coals or dispensations thereof unto this Church, for his praise and her edification. Matt. iii. 11; Acts ii.

It is by this hand also that this holy fire is put into our censers. It is this hand also that takes this coal wherewith to touch the lips of ministers, that their words may warm like fire; and it is by this hand that the Spirit is given to the churches as returns of their holy prayers.

It was convenient that fire in the temple should be disposed of by golden tongs, by the Holy Ghost, by the golden hand of Christ's grace, for that can wittingly dispose of it, according as men and things are placed, and to do and be done in the churches. Wherefore he adds, "And one cherub stretched forth his hand from between the cherubims unto the fire that was between the cherubims, and took thereof and put it into the hands of him that was clothed with linen, who took it and went out."

By this hand, then, by this man's hand, the coals of the altar are disposed of, both to the lamps, the candlesticks, the censers, and the lips of ministers according to his own good pleasure. And of all this were the tongs in the temple a type.

XLVII. *Of the Altar of Incense in the Temple.*

The altar of incense was made first for the tabernacle, and that of shittim wood, but it was made for the temple of cedar; and it was to be set before the veil, that is, by the ark of the testimony, before the mercy-seat, that is, at the entering of the holiest, but not within. And the priest was to approach it every morning, which, as to the holiest, he might not do. Besides, when he went in to make an atonement, he was to take fire from off that altar to burn his incense within the holy place. Ex. xxx. 4–11.

It was called the "golden altar," because it was overlaid with pure gold. This altar was not for burnt-offering, as the brazen altar was, not for the meat-offering, nor the drink-offering, but to burn incense thereon, (ver. 7,) which sweet incense was a type of the grace of prayer. Ps. cxii. 2.

2. Incense, or that called incense here, was not a simple, but a compound, made up of sweet spices called "Stacte," "Onycha," and "Galbanum." These three may answer to these three parts of this duty—to wit, prayer, supplication, and intercession.

3. This incense was to be burned upon the altar every morning—upon that altar which was called "the altar of incense," which was before the veil—to show that it is our duty every morning to make our prayer to God by Jesus Christ before the veil—that is, before the door of heaven, and there to seek, knock, and ask for what we need, according to the word. Luke xi.

4. This incense was to be kindled every morning, to show how he continueth interceeding for us, and also that all true praise of men to God is by the work, the renewed work, of the Holy Ghost upon our hearts. Rom. viii. 26.

5. Incense, as you see, was made of sweet spices, such as were gummy, and so apt to burn

with a smoke, to show that not cold and flat, but hot and fervent, is the prayer that flows from the Spirit of faith and grace.

6. The smoke of this incense was very sweet and savoury, like pleasant perfume, to show how delightful and acceptable the very sound and noise of right prayer is unto the nostrils of the living God, because from a broken heart. Ps. li. 17; Song ii. 14.

7. This incense was to be offered upon the golden altar, to show us that no prayer is accepted but what is directed to God in the name of his holy and blessed Son our Saviour. 1 Pet. ii. 5; Heb. xiii. 15.

8. They were commanded to burn incense every morning upon this altar, to show that God is never weary of the godly prayers of his people. It also showeth that we need every day to go to God for fresh supplies of grace to carry us through this evil world.

9. This altar, though it stood without the veil, to teach us to live by faith, and to make use of the name of Christ, as we find it recorded in the first temple, yet was placed so nigh unto the holiest that the smell of the smoke might go in thither, to show that it is not distance of place that can keep the voice of true prayer from our God, the God of heaven, but that he will be taken with what we ask for according to his word.

It stood, I say, nigh the veil, nigh the holiest; and he that burnt incense there did make his approach to God. Hence the Psalmist, when he speaks of praying, saith, "It is good for me to draw nigh unto God."

10. This altar thus placed, did front the ark within the veil, to put us in mind that the law is kept therein from hurting us; to let us know also that the mercy-seat is above, upon the ark, and that God doth sit thereon, with his pardon in his hand to save us. Oh what speaking things are types, shadows, and parables, had we but eyes to see, had we but ears to hear!

He that did approach the altar with incense of old aright (and then he did so when he approached it by Aaron, his high priest) pleased God; how much more shall we have both person and prayers accepted, and a grant of what we need, if indeed we come as we should to God by Jesus Christ!

But take heed you approach not to a wrong altar; take heed also that you come not with strange fire, for they are dangerous things, and cause the worshippers to miss of what they would enjoy. But more of this in the next particular.

XLVIII. *Of the Golden Censers belonging to the Temple.*

There was also golden censers belonging to the temple, and they were either such as belonged to the sons of Levi in general, or that were for Aaron and his sons in special, as Num. xvi. 16, 17, 18.

The censers of the Levites were a type of ours, but the censer of Aaron was a type of Christ's.

The censers, as was hinted before, were for this use in the temple: namely, to hold the holy fire in on which incense was to be burned before the Lord. Lev. x. 1.

The censers were then types of hearts. Aaron's golden one was a type of Christ's golden heart, and the censers of the Levites were types of other worshippers' hearts.

The fire also which was put thereon was a type of the spirit by which we pray, and the incense that burnt thereon a type of our desires.

Of Christ's censer we read in Rev. viii., which is always filled with much incense—that is, with continual intercessions which he offereth to God for us; and from whence also there always goes a cloud of sweet savour, covering the mercy-seat.

But to speak of the censers, and fire, and incense of the worshippers; for albeit they were all put under one rule, that is, to be according to law; yet oftentimes as were the worshippers such were the censers, fire, and incense.

1. Hence the two hundred and fifty censers with which Korah and his company offered are called the censers of sinners: for they came with wicked hearts there to burn incense before the Lord. Num. xvi. 17, 37.

2. Again, as the censers of these men were called the censers of sinners, showing they came at that time to God with naughty hearts, so the fire that was in Nadab and Abihu's censers is called strange fire, which the Lord commanded them not. Lev. x. 1.

3. This strange fire was a type of that strange spirit, opposed to the Spirit of God, in and by which, notwithstanding, some adventure to perform worship to God.

4. Again, as these censers are called the censers of sinners, and this fire called strange fire, so the incense of such is also called strange, and it is said to be an abomination unto God. Ex. xxx. 9.

Thus you see that both the censers, fire, and incense of some is rejected, even as the heart, spirit, and prayer of sinners are an abomination unto God.

But there were besides these, true censers, holy fire, and sweet incense among the worshippers in the temple, and their service was accepted by Aaron their high priest; for that was through the faith of Christ, and these were a type of our true Gospel worshippers, who come with holy hearts, the holy spirit, and holy desires before their God by their Redeemer. These are a perfume in his nose. "The prayers of the upright is his delight. David's prayer went up like incense, and the lifting up of his hands as the evening sacrifice."

Let them, then, that pretend to worship before God in his holy temple, look to it that both their censers, fire, and incense, heart, spirit and desires be such as the word requires, lest, instead of receiving of gracious returns from the God of heaven, their censers be laid up against them; lest the fire of God devour them, and their incense become an abomination to him, as it happened to those made mention of before.

But it is said the censers of Korah and his company were hallowed.

Answer. So is God's worship, which is so his by ordination, yet even that very worship may be spoiled by man's transgressions. Prayer is God's ordinance, but all prayer is not accepted of God. We must then distinguish between the thing commanded and our using of that thing. The temple was God's house, but was abused by the irreverence of these that worshipped there, even to the demolishing of it.

A golden censer is a gracious heart, heavenly fire is the Holy Ghost, and sweet incense the effectual, fervent prayer of faith. Have you these? These God expects, and these you must have if ever your persons or performances be of God accepted.

XLIX. *Of the Golden Spoons of the Temple.*

1. The golden spoons belonging to the temple were in number, according to Moses, twelve, answering to the twelve tribes. But when the temple was built I suppose there were more, because of the number of the basons. Num. vii.

2. These spoons, as I suppose, were for the worshippers in the temple to eat that broth withal wherein the trespass-offerings were boiled; for which purpose there were several caldrons hanged in the corners of that court called the priests' to boil them in.

3. Now in that he saith here were spoons, what is it but that there are also babes in the temple of the Lord. There was broth for babes as well as meat for men, and spoons to eat the broth withal.

4. True, the Gospel being more excellent than the law, doth change the term, and, instead of broth, saith there is milk for babes. But in that he saith milk, he insinuates there are spoons for children in the Church.

5. "I could not," saith Paul to them at Corinth, "speak to you as unto spiritual, but as unto carnal, even as unto babes in Christ. I have fed you with milk and not with meat; for hitherto ye were not able to bear it, neither yet now are ye able."

6. See, here were need of spoons. Milk is spoon meat; for here were those which could not feed themselves with milk; let them then that are men eat the strong meat. "For every one that useth milk is unskilful in the word of righteousness, for he is a babe. For strong meat belongeth to them that are of full age, who by reason of use have their senses exercised to discern both good and evil."

7. Spoons, you know, are to feed us with weak and thin food, even with that which best suiteth with weak stomachs or with a babyish temper. Hence as the strong man is opposed to the weak, so the milk is opposed to the strong meat.

8. So, then, though the babe in Christ is weaker than the man in Christ, yet is he not by Christ left unprovided for; for here is milk for babes, and spoons to eat it with. All this is taught us by the spoons; for what need is here of spoons where there is nothing to eat but strong meat?

9. Babes, you know, have not only babyish stomachs, but also babyish tricks, and must be dealt withal as babes; their childish talk and froward carriages must be borne withal.

10. Sometimes they cry for nothing, yea, and count them for their foes which rebuke their childish toys and ways. All which the Church must bear, because they are God's babes; yea, they must feed them too: for if he has found them milk and spoons, it is that they may be fed therewith, and live: yea, grown ministers are God's nurses, wherefore they must have a lap to lay them in, and knees to dandle them upon, and spoons to feed them with.

11. Nor are the babes without their use in the Church of God; for he commands that they be brought to cry with the congregation before the Lord for mercy for the land. Joel ii. 16.

12. Incense, I told you, was a type of

prayers, and the spoons, in the time of Moses, were presented at the temple full of it; perhaps to show that God will, with the milk which he has provided for them, give it to them as a return for their crying to him, even as the nurse gives the child the teat and milk.

13. You know the milk is called for when the child is crying, as we say to stop its mouth with it. O babes, did you but cry soundly, God would give you yet more milk.

14. But what were these golden spoons a type of?

I answer, If the milk is the juice and consolation of the word, then the spoons must be those soft sentences and golden conclusions with which the ministers feed their souls by it. I have fed you, saith Paul, with the milk of the word: saith Peter, even as you have been able to bear it.

15. And this is the way to strengthen the weak hands and to confirm the feeble knees. This is the way to make them grow to be men who now are but as infants of days. Thus a little one may become a thousand, and a small one a strong nation. Yea, thus in time you may make a little child to jostle it with a leopard, yea, to take a lion by the head; yea, thus you may embolden him to put his hand to the hole of the asp and to play before the den of the cockatrice. Isa. xi. 6, 7, 8.

Who is most stout was once a babe; he that can now eat meat was sometimes glad of milk and to be fed with the spoon. Babes in Christ therefore must not be despised nor overlooked; God has provided them milk and spoons to eat it with, that they may grow up to be men before him.

L. *Of the Bowls and Basons belonging to the Temple.*

As there were spoons, so there were bowls and basons belonging to the temple: some of these were of gold and some of silver; and when they were put together their number was four hundred and forty. These you read of in Ezra i. 10. The bowls or basons were not to wash in, as was the sea and lavers of the temple; they were rather to hold the messes in which the priests at their holy feasts did use to set before the people. This being so, they were types of that portion of faith by which, or by the measure of which, every man receives of the holy food for the nourishment of his soul. For as a man, had he a thousand messes set before him, he eating for his health, cannot go beyond what his stomach will bear, so neither can the child of God, when he come to worship in the temple of God, receive the good things that are there beyond the "portion of his faith," or, as it is in another place, "according to the ability which God giveth."

And hence it is at the selfsame ordinance some receive three times as much as others do, for that their bowl—I mean their faith—is able to receive it. Yea, Benjamin's mess was five times as big as was the mess of any of his brethren; and so it is with some saints while they eat with their brother Joseph in the house of the living God.

There are three go to the same ordinance, and are all of them believers, who, when they come and compare notes, do find their receivings are not of the same quantity.

One says, I got but little; the other says, It was a pretty good ordinance to me; the third says, I was exceeding well there. Why to be sure, he that had but little there had there but little faith, but great faith in him would have received more. He had it then according to the largeness of his bowl, even "according to his faith, even as God hath dealt to every man the measure of faith." Mark, faith is a certain measure, and that not only as to its degree, but for that it can receive, retain, or hold what is put in it.

So, then, here it is no matter how much milk or holy broth there is, but how big is thy bowl, thy faith. Little bowls hold but little, nor canst thou receive but as thy faith will bear, (I speak now of God's ordinary dealing with his people;) for so he saith in his word, "According to thy faith be it unto thee."

If a man goeth to the ocean for water, let him carry but an egg-shell with him, and with that he shall not bring a gallon home. I know indeed that our little pots have a promise of being made like the bowls of the altar; but still our mess must be according to our measure, be that small or be it great. The same prophet saith again, The saints shall be filled like bowls, as the corners of the altar; which, though it supposes an enlargement, yet it must be confined to the measure of faith which is provided for its reception. Zech. ix. 15; xiv. 2. And suppose these bowls should signify the promises, though the saints, not the promises, are compared to them, because they, not promises, are the subjects of faith; yet it is the promise by our measure of faith in that that is nourishing to our souls.

When Ahasuerus made a feast to his subjects they drank their wine in bowls. They

did not drink it by the largeness of the vessel whence they drew it, but according to their health and as their stomachs would so receive it. Esth. i.

Thy faith, then, is one of the bowls or basons of the temple, by, or according to which, thou receivedst thy mess when sitting feasting at the table of God.

And observe, all the bowls were not made of gold, as all faith is not of a saving sort. It is the golden faith that is right; the silver bowls were of an inferior sort. Rev. iii. 18.

Some, I say, have golden faith; all faith is not so. Wherefore look to it, soul, that thy bowl, thy faith, be golden faith, or of the best kind. Look, I say, after a good faith and great, for a great faith receives a great mess.

Of old, beggars did use to carry their bowls in their laps when they went to a door for alms. Consequently, if their bowls were but little, they ofttimes came off by the loss, though the charity of the giver was large. Yea, the greater the charity the larger the loss, because the beggar's bowl was too little. Mark it well, it is ofttimes thus in the matters of our God.

Art thou a beggar, a beggar at God's door, be sure thou gettest a great bowl, for as thy bowl is, so will be thy mess. "According to thy faith," saith he, "be it unto thee."

LI. *Of the Flagons and Cups of the Temple.*

The next things to be considered are the flagons and cups of the temple; of these we read in 1 Chron. xxviii. 17; Jer. lii. 19.

These were of great use among the Jews, especially on their feasting-days, as their sabbaths, new moons, and the like. Lev. xxiii. 13.

For instance, the day that David danced before the ark he dealt among all the people, even to the whole multitude of Israel, as well to the women as to the men, to every man a cake of bread, a good piece of flesh, and a flagon of wine. 2 Sam. vi. 19.

"In this mountain"—that is, in the temple typically—saith the prophet, "shall the Lord of hosts make unto all people a feast of fat things, a feast of wine on the lees, of fat things full of marrow, of wine on the lees well refined."

These are feasting-times, the times in which our Lord used to have his spouse into his wine cellar, and in which he used to display with delight his banner over her head in love. Song ii. 5.

The Church of Christ, alas! is of herself a very sickly, puling thing, a woman, a weaker vessel; but how much more must she needs be so weak when she is sick of love! Then she indeed has need of a draught, for she now sinks, and will not else be supported: "Stay me with flagons," saith she, "and comfort me with apples, for I am sick of love."

These flagons, therefore, were types of those feastings and of those large draughts of divine love that the Lord Jesus draweth for and giveth to his spouse in those days that he feasteth with her; for then he saith, "Drink, yea, drink abundantly, O beloved." This he does to cheer her up under the hours of sadness and dejection; for now "new corn makes young men cheerful, and new wine the maids." Prov. xxxi. 6, 7.

As there were flagons, so there were cups; and they are called cups of consolation and cups of salvation, because, as I said, they were they by which God, at his feastings with his people, or when he suppeth with them, giveth out the more large draughts of his love unto his saints, to revive the spirits of the humble and to revive the hearts of the contrite ones. At these times God made David's cup run over. For we are now admitted, if our faith will bear it, to drink freely into his grace, and to be merry with him. Ps. xxiii. 5; Luke xv. 22, 24.

This is that to which the apostle alludeth when he saith, "Be not drunk with wine, wherein is excess, but be ye filled with the Spirit; speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your hearts unto the Lord."

For the cups, as to their use in the general, understand them as of the bowls made mention of before. For assurances are the blooms and flowers of faith, not always on it, though usually on feasting-days it is so. So the degrees of the one is still according to the measure of the other. Eph. v. 18; James v.; Rom. xv. 13.

LII. *Of the Chargers of the Temple.*

In the tabernacle they had but twelve of them, and they were made of silver; but in the temple they had in all a thousand and thirty. The thirty were made of gold, and the rest were made of silver. Num. vii. 7.

These chargers were not for uses common or profane, but, as I take it, they were those in which the passover and other meat-offerings were dressed up when the people came to eat before God in his holy temple.

The meat, you know, I told you, was oppo-

site to milk; and so are these chargers to the bowls, and cups, and flagons of the temple.

The meat was of two sorts, roast or boiled. Of that which was roasted was the passover; and of that which was boiled were the trespass-offerings. Wherefore, concerning the passover he saith, "Eat not of it raw, nor sodden at all in water, but roast with fire; his head with his legs, and with the purtenance thereof."

This roast meat was a type of the body of Christ as suffering for our sins, the which, when it was roast, was and is dressed up in chargers, and set before the congregations of the saints.

But what were the chargers a type of?

I also ask, In what chargers our Gospel passover is now dressed up and set before the people? Is it not in the evangelists, the prophets, and epistles of the apostles? They therefore are the chargers and the ordinance of the supper; in these also are the trespass-offerings, with what is fried in pans, mystically prepared for the children of the Highest.

And why might they not be a type of Gospel sermons? I answer, I think not so fitly, for, alas! the best of sermons in the world are but as thin slices cut out of those large dishes. Our ministers are the carvers, good doctrine is the meat, and the chargers in which this meat is found are the holy canonical Scriptures, &c., though, as I said, most properly the New Testament of our Lord and Saviour Jesus Christ.

There is in these chargers not only meat, but sauce (if you like it) to eat the meat withal; for the passover there are bitter herbs or sound repentance; and for other, as the thank-offerings, there is holy cheerfulness and prayers to God for grace. All these are set forth before in the holy Scriptures, and presented to us thereby as in the golden chargers of the temple. He that will scoff at this, let him scoff. The chargers were a type of something; and he that can show a fitter antitype than is here proposed to consideration, let him do it and I will be thankful to him.

Christians, here is your meat before you; and this know, the deeper you dip it in the sauce the better it will relish. But let not unbelief teach you such manners as to make you leave the best bits behind you. For your liberty is to eat freely of the best, of the fat, and of the sweet.

LIII. *Of the Goings Out of the Temple.*

As to the comings into the temple, of them we have spoken already—namely, of the outer and inner court, as also of the doors of the porch and temple. The coming in was but one strait course, and that a type of Jesus Christ, but the goings out were many. John x. 9; xiv. 6.

Now, as I said, it is insinuated that the goings out are many, answerable to the many ways which the children of men have invented to apostatize in from God. Christ is the way into, but sin the way out of, the temple of God. True, I read not of a description of the goings out of his house as I read of the comings in. Only when they had Athaliah out thence, she is said to go out by the way by which horses come into the king's stables, and there she was slain, as it were upon the horse dunghill.

When Uzziah also went out of his house for his transgression, he was cast out of all society, and made to dwell in a kind of pest-house even to the day of his death. 2 Chron. xxvi. 20, 21.

Thus, therefore, though these goings out are not particularly described, the judgments that followed them that have for their transgressions been thrust out thence have been both remarkable and tremendous; for to die upon a dunghill or in a pest-house, and that for wicked actions, is a shameful, a disgraceful thing. And God will still be spreading dung upon the faces of such; no greatness shall prevent it; "Yea, and will take them away with it. I will drive them out of my house," says he; "I will love them no more."

But what are we to understand in Gospel days by going out of the house of the Lord for or by sin?

I answer, If it be done voluntarily, then sin leads you out: if it be done by the holy compulsion of the Church, then it is done by the judicial judgment of God: that is, they are cut off and cast out from thence as a just reward for their transgressions.

Well, but whither do they go that are thus gone out of the temple or Church of God?

I answer, Not to the dunghill with Athaliah, nor to the pest-house with Uzziah, but to the devil; that is the first step, and so to hell, without repentance. But if their sin be not unpardonable, they may by repentance be recovered and in mercy tread these courts again. Now the way to this recovery is to think seriously what they have done, or by what way they went out of the house of God. Hence the prophet is bid to show to the rebellious

house first the goings out of the house, and then the goings in. But, I say, first he bids show them the goings out thereof. Ezek. xliii. 10, 11.

And this is of absolute necessity for the recovering of the sinner; for until he that has sinned himself out of God's house shall see what danger he has incurred to himself by this his wicked going out, he will not unfeignedly desire to come in thither again.

There is another thing as to this point to be taken notice of. There is a way by which God also doth depart from this house, and that also by sin as the occasion. The sin of a man will thrust him out, and the sin of men will drive God out of his own house. Of this you read in Ezek. xi. 22, 23. For this he saith, "I have forsaken mine house, I have left mine heritage. I have given the dearly beloved of my soul into the hand of her enemies."

And this also is dreadful: the great sentence of Christ upon the Jews lay much in these words: "Your house is left unto you desolate;" that is, God has left you to bare walls and to lifeless traditions.

Consider, therefore, of this going out also. Alas! a church, a true church, is but a poor thing if God leaves, if God forsakes it. By a true church I mean one that is congregated according to outward rule, that has sinned God away, as she had almost quite done that was of Laodicea. Rev. iii.

He that sins himself out can find no good in the world; and they that have sinned God out can find no good in the Church. A church that has sinned God away from it is a sad lump indeed. You, therefore, that are in God's Church take heed of sinning yourselves out thence; also take heed that while you keep in you sin not God away, for henceforth no good is there. "Yea, woe unto them when I depart from them," saith God.

LIV. *Of the Singers belonging to the Temple.*

Having thus far passed through the temple, I come now to the singers there. The singers were many, but all of the Church, either Jews or proselytes; nor was there any, as I know of, under the Old Testament worship, admitted to sing the songs of the Church, and to celebrate that part of worship with the saints, but they who, at least in appearance, were so. The songs of Moses, of Deborah, and of those who danced before David, with others that you read of, they were all performed, either by Jews by nature or by such as were proselyted to their religion. Ex. xv. 1. And such worship then was occasioned by God's appearance for them against the power of the Gentiles, their enemies.

But we are confined to the songs of the temple, a more distinct type of ours in the Church under the Gospel.

1. The singers then were many, but the chief of them in the days of David were—David himself, Asaph, Jeduthan, and Heman, and their sons.

2. In David's time the chief of these singers were two hundred three score and eight. 1 Chron xxv.

These singers of old were to sing their songs over the burnt-offering, which was a type of the sacrificed body of Christ; a memorial of which offering we have at the Lord's table, the consummation of which Christ and his disciples celebrated with a hymn. Matt. xxvi. 30.

And as of old they were the Church that did sing in the temple, according to institution, to God, so also they are by God's appointment to be sung by the Church in the new. Hence,

1. They are said to be the redeemed that sing.

2. The songs that they sing are said to be the "songs of their redemption." Rev. v. 9, 10.

3. They were and are songs that no man can sing but they.

But let us run a little in the parallel:

1. They were of old appointed to sing that were cunning and skilful in songs. And answerable to that it is said that no man could learn our New Testament songs but the hundred and forty and four thousand which were redeemed from the earth.

2. These songs were sung with harps, psalteries, cymbals, and trumpets—a type of our singing with spiritual joy from grace in our hearts. 1 Chron. xxv. 6.

3. The singers of old were to be clothed in fine linen, which fine linen was a type of innocency and an upright conversation. Hence the singers under the New Testament are said to be virgins, such in whose mouth was no guile, and that were without fault before the throne of God. 1 Chron. xv. 27 and Rev. xiv. 1–6.

4. The songs sung in the temple were new, or such as were compiled after the manner of repeated mercies that the Church of God has received or were to receive. And answerable to this is the Church to sing now new songs with new hearts, for new mercies.

New songs, I say, are grounded on new matter, new occasions, new mercies, new deliverances, new discoveries of God to the soul, or for new frames of heart; and are such as are most taking, most pleasing, and most refreshing to the soul.

5. These songs of old, to distinguish them from heathenish ones, were called God's songs, the Lord's songs, because taught by him and learned of him, and enjoining them to be sung to his praise. Hence David said, "God had put a new song into his mouth, even praises to our God."

6. These songs also were called songs of Sion and the songs of the temple. Ps. cxxxvii. 3.

And they are so called as they were theirs to sing there, I say, of them of Zion and the worshippers of the temple—I say, to sing in the Church, by the Church, to him who is the God of the Church, for the mercies, benefits, and blessings which she has received from him. Sion songs, temple songs, must be sung by Sion's sons and temple-worshippers.

"The redeemed of the Lord shall return and come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away. Therefore they shall come and sing in the height or upon the mountains of Zion; and shall flow together thither, to the goodness of the Lord. Break forth into singing, ye mountains, and let the inhabitants of the rock sing."

To sing to God is the highest worship we are capable of performing in heaven; and it is much if sinners on earth, without grace, should be capable of performing it, according to his institution, acceptably. I pray God it be done by all those that now-a-days get into churches, in spirit and with understanding.

LV. *Of the Union of the Holy and Most Holy Temple.*

That commonly called the temple of God at Jerusalem, considered as standing of two parts, was called the outward and inward temple, or the holy and most holy place. They were built upon one and the same foundation; neither could one go into the holiest but as through the holy place. 1 Kings iii. 1.

The first house—namely, that which we have been speaking of—was a type of the Church militant, and the place most holy a type of the Church triumphant—I say of the Church triumphant, as it is now.

So, then, the house standing of these two parts was a shadow of the Church both in heaven and earth. And for that they are joined together by one and the same foundation, it was to show that they above and we below are yet one and the selfsame house of God. Hence they and we together are called "the whole family in heaven and earth."

And hence it is said again that we who believe on earth "are come to Mount Sion, to the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels. To the general assembly and Church of the first-born, which are written in heaven, and to the spirits of just men made perfect, and to God the judge of all, and to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel."

The difference, then, betwixt us and them is, not that we are really two, but one body in Christ in divers places. True we are below stairs, and they above; they in their holiday, and we in our working-day clothes; they in harbour, but we in the storm; they at rest, but we in the wilderness; they singing, as crowned with joy; we crying, as crowned with thorns. But I say, we are all of one house, one family, and are all the children of one Father.

This therefore we must not forget, lest we debar ourselves of much of that which otherwise, while here, we have a right unto. Let us therefore, I say, remember, that the temple of God is but one, though divided, as one may say, into kitchen and hall, above and below, or holy and most holy place. For it stands upon the same foundation, and is called but one, the temple of God, which is built upon the Lord our Saviour.

I told you before that none of old could go into the most holy but by the holy place, even by the veil that made the partition between. Ex. xxvi. 33.

Wherefore, they are deceived that think to go into the holiest, which is in heaven, when they die, who yet abandon and hate the holy place while they live.

Nay, sirs, the way into the holiest is through the holy place; the way into heaven is through the Church on earth, for that Christ is there by his word to be received by faith before he can by us in person be received in the beatifical vision. The Church on earth is as the house of the women spoken of in the book of Esther, where we must be dieted, perfumed, and made fit to go into the Bridegroom's

chamber, or, as Paul says, "made meet to be partakers of the inheritance of the saints in light." Esth. iii; Col. i. 12.

LVI. *Of the Holiest or Inner Temple.*

The most holy place was, as I said, a figure of heaven itself, consequently a type of that where the most special presence of God is, and where his face is most clearly seen and the glances of his countenance most enjoyed. Heb. ix. 23, 24; Ex. xxv. 22; Num. vii. 89.

The most holy place was dark: it had no windows in it, though there were such round the chambers; the more special presence of God too on Mount Sinai was in the thick darkness there.

1. This holiest therefore being thus made, was to show that God, as in heaven, to us on earth is altogether invisible, and not to be reached otherwise than by faith. For I say in that this house had no windows, nothing therein could be seen by the highest light of this world. Things there were only seen by the light of the fire of the altar, which was a type of the shinings of the Holy Ghost. 1 Cor. ii. And hence it is said, notwithstanding the darkness, "He dwelleth in the light which no man can approach unto; none but the high priest, Christ." 1 Tim. vi. 16; 1 Pet. iii. 21, 22.

2. The holiest therefore was thus built to show how different our state in heaven will be from this our state on earth. We walk here by our light, by the light of a written word; for that is now a light to our feet and a lantern to our path. But that place, where there will be no written word nor ordinances as here, will yet to us shine more light and clear than if all the lights that are in the world were put together to light one man: "For God is light, and in him is no darkness at all;" and in his light, and in the light of the Lamb immediately, we shall live and walk and rejoice all the days of eternity.

3. This also was ordained thus, to show that we, while in the first temple, should live by faith as to what there was or as to what was done in the second. Hence it is said as to that we walk by faith, not by sight. 2 Cor. v. 9.

The things that are there we are told of, even of the ark of the testimony, and mercy-seat, and the cherubims of glory, and the presence of Christ and of God; we are, I say, told of them by the word, and believe, and are taken therewith, and hope to go to them hereafter; but otherwise we see them not. Therefore we are said to "look not at the things which are seen, but at the things which are not seen; for the things that are seen are temporal, but the things that are not seen are eternal."

4. The people of old were not to look into the holiest, lest they died, (Num. xvii. 13,) save only their high priest, he might go into it; to show that we while here must have a care of vain speculations, for there is nothing to be seen by us, while here, in heaven, otherwise than by God's eternal testament: true, we may now come to the holiest, even as nigh as the first temple will admit us to come, but it must be by blood and faith, not by vain imagination, sense, or carnal reason.

5. This holiest of all was four square every way, both as to the height, length, and breadth. To be thus is a note of perfection, as I showed elsewhere; wherefore it was on purpose thus built to show us that all fulness of blessedness is there, both as to the nature, degree, and duration. "So when that which is perfect is come, that which is in part shall be done away."

LVII. *Of the Veil of the Temple.*

The veil of the temple was a hanging made of "blue, and purple, and crimson, and white linen, and there were cherubims wrought thereon."

1. This veil was one partition betwixt the holy and most holy place; and I take it it was to keep from the sight of the worshippers the things most holy when the high priest went in thither to accomplish the service of God. Ex. xxvi. 33.

2. The veil was a type of two things.

1. Of the visible heavens through which Christ passed when he went to make an intercession for us. And as by the veil the high priest went out of the sight of the people when he went into the holiest of all, so Jesus Christ, when he ascended, was by the heavens, that great and stretched-out curtain, received out of the sight of his people here. Also by the same curtain, since it is become as a tent for him to dwell in, he is still received, and still kept out of our sight; for now we see him not, nor shall until these heavens be rolled together as a scroll and pass away like a thing rolled together. Isa. xl. 22.

3. This is that veil through which, the apostle saith, Jesus, as the forerunner for us, entered into the presence of God. For by the

veil here also must be meant the heavens or the outspread firmament thereof; as both Mark and Peter say, "He is gone into heaven, and is on the right hand of God."

3. The veil of the temple was made of blue, the very colour of the heaven—of purple, and crimson, and scarlet also, which are the colour of many of the clouds, because of the reflections of the sun. But again:

4. The veil was also a type of the body of Christ. For as the veil of the temple when while kept the view of things of the holiest from us, but when rent gave place to man to look into them, even so the body of Christ while whole kept the things of the holiest from that view we, since he was pierced, have of them. Hence we are said to enter into the holiest by faith through the veil—that is to say, his flesh. Heb. x.

But yet, I say, all is by faith; and indeed the rending of the veil that day that Christ was crucified did loudly preach this to us. For no sooner was the body of Christ pierced but the veil of the temple rent in twain from the top to the bottom; and so a way was made for a clearer sight of what was there beyond it, both in the type and antitype.

Thus you see that the veil of the temple was a type of these visible heavens, and also of the body of Christ; of the first, because he passed through it unto the Father; of the second, because we by it have boldness to come to the Father.

I read also of two other veils, as of that spread over the face of Moses, to the end that the children of Israel should not steadfastly behold, and of the first veil of the tabernacle. But of these I shall not in this place speak.

Upon the veil of the temple there were also the figures of cherubims wrought, that is, of angels; to show, that as the angels are with us here, and wait upon us all the days of our pilgrimage in this world, so when we die they stand ready, even at the veil, at the door of these heavens, to come, when bid, to fetch us and carry us away into "Abraham's bosom." Luke xvi. 22.

The veil, then, thus understood, teaches us first where Jesus is—namely, not here, but gone into heaven, from whence we should wait for him. It also teaches us that if we would even now discern the glories that are in the holiest of all, we must look through Jesus to them, even through the veil—that is to say, "his flesh." Yea, it teaches us that we may, by faith through him, attain to a kind of a presence, at least, of the beauty and sweetness of them.

LVIII. *Of the Doors of the Inner Temple.*

1. Besides the veil, there was a door to the inner temple, and that door was made of olive tree; "and for the entering in of the oracle, he made doors of olive tree. The two doors also of the olive tree, and he carved upon them cherubims, and palm trees, and flowers, and overlaid them with gold, and spread gold upon the cherubims and upon the palm tree."

2. These doors were a type of the gate of heaven, even of that which lets into the eternal mansion-house that is beyond that veil. I told you before that the veil was a type of the visible heavens which God spread out as a curtain, and through which Christ went when he ascended to the right hand of the Father.

3. Now, beyond this veil, as I said, I find a door, a gate opening with two leaves, as afore we found at the door of the outward temple. These are they which the Psalmist calls to when he saith, "Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors, and the King of glory shall come in."

4. The doors of the temple were made of fir, but these, as you see, were made of olive, to show us by that fat tree, that rich type, with what glory we shall meet who shall be counted worthy to enter at these gates. The olive tree has its name from the oil and fatness of its nature, and the doors that let into the holiest were made of this olive tree.

5. Cherubims were also carved upon these doors, to show that as the angels met us at the temple door, and as they wait upon us in the temple, and stand also ready at the veil, so even at the gate of the mansion-house they will be also ready to give us a welcome thither, and to attend us into the presence-chamber.

6. Palm trees also, as they were carved upon the temple doors, so we also find them here before the oracle, upon the doors that let in thither, to show that as Christ gave us the victory at our first entering into faith, so he will finish that victory by giving of us eternal salvation. Thus he is the author and finisher of our faith. For as sure as at first we received the palm branch by faith, so surely shall we wear it in our hands, as a token of his faithfulness in the heaven of heavens, for ever. Rev. vii. 9.

7. Open flowers are also carved here, to show that Christ, who is the door to glory as well as the door to grace, will be precious to us at our

entering in thither, as well as at the first step we took thitherward in a sinful, miserable world. Christ will never lose his sweet scent in the nostrils of his Church. He is most sweet now, will be so at death, and sweetest of all when by him we shall enter into that mansion-house prepared for us in heaven.

8. The palm tree and open flowers may also be a type of the precious ones of God who shall be counted worthy of his kingdom—the one of the uprightness of their hearts, the other of the good savour of their lives. "The upright shall dwell in thy presence; and to him that ordereth his conversation aright I will show the salvation of God." Ps. exl. 13.

9. Thus sweet in earth, sweet in heaven; and he that yields the fruit of the Gospel here shall find it for himself and his eternal comfort at the gates of glory.

10. All these were overlaid with gold, as you may say, and so they were at the door of the first house. True, but observe here we have an addition. Here is gold upon gold. Gold laid on them, and then gold spread upon that. He overlaid them with gold, and then spread gold upon them. The Lord gives grace and glory. Ps. lxxxiv. 11. Gold and gold. Gold spread upon gold. Grace is gold in the leaf, and glory is gold in plates. Grace is thin gold, glory is gold that is thick. Here is gold laid on, and gold spread on that, and that both upon the palm trees and the cherubims. Gold upon the palm trees—that is, on the saints; gold upon the cherubims—that is, upon the angels. For, I doubt not but that the angels themselves shall receive additional glory for the service with which they have served Christ and his Church on earth.

11. The angels are God's harvest-men, and doubtless he will give them good wages, even glory upon their glory then. Matt. xiii. 38, 39; xxiv. 31; John iv. 36.

12. You know harvest-men used to be paid well for gathering in the corn, and I doubt not but so shall these when the great ingathering is over. But what an entrance into life is here! Here is gold upon gold at the door, at our first step into the kingdom.

LIX. *Of the Golden Nails of the Inner Temple.*

I shall not concern myself with all the nails of the temple, as of those made with iron, &c., (1 Chron. xxii. 3,) but only with golden ones, of which you read, (2 Chron. iii. 4,) where he saith, "And the weight of the nails was fifty shekels of gold." These nails, as I conceive, were all fastened to the place most holy, and of form most apt to that of which they were a figure.

1. Some of them represented Christ Jesus our Lord as fixed in his mediatory office in the heavens; wherefore in one place, when the Holy Ghost speaks of Christ as he sprang from Judah to be a mediator, saith, "Out of him came the corner, (the corner-stone,) out of him the nails."

Now, since he is here compared to a nail, a golden nail, it is to show that as a nail, by driving, is fixed in his place, so Christ by God's oath is made an everlasting priest. Heb. vii. 25. Therefore, as he saith again, the nail, the Aaronical priesthood, that was fastened in a sure place, should be removed, be cut down, and fall, so he who has the key of David, which is Christ, (Rev. iii. 7,) shall by God, "as a nail fastened in a sure place, abide;" therefore he says again, "And he shall be for a glorious throne or mercy-seat to his Father's house." And moreover, "That they shall hang on him," as on a nail, "all the glory of his Father's house, the offspring, and the issue, all vessels of small quantity, from the vessels of cups, even to the vessels of flagons;" according to that which is written, "And they sang a new song to the Lamb that was slain, saying, Thou art worthy," &c.

And therefore it is again that Christ, under the similitude of a nail, is accounted by saints indeed their great pledge or hope, as he is in heaven, of their coming thither. Hence they said of old, "God has given us a nail in his holy place"—"a nail," says the line; "a pin, a constant and sure abode," says the margin. Now, this nail in his holy place, as was showed before, is Christ—Christ as possessed of heaven, and as abiding and ever living therein for us.

Hence he is called, as there, our head, our life, and our salvation; and also we are said there to be set down together in him. Eph. i. 23; Col. iii. 3; Eph. ii. 5, 6.

2. Some of these nails were types of the holy words of God, which for ever are settled in heaven. Types, I say, of their yea and amen. Hence Solomon, in another place, compares the words of the wise God, to "goads and nails fastened by the masters of the assemblies which are given from one shepherd."

They are called "goads," because as such prick the oxen on in their drawing, so God's words prick Christians on in their holy duties. They are called "nails" to show that as nails, when fastened well in a sure place, are not

easily removed, so God's words by his will stand firm for ever. The masters of the assemblies are, first, the apostles. The one Shepherd is Jesus Christ. Hence the Gospel of Christ is said to be everlasting, to abide for ever, and to be more steadfast than heaven and earth.

The Lord Jesus then, and his holy words, are the golden nails of the temple, and the fixing of these nails in the temple was to show that Christ is the same to-day, yesterday, and for ever, and that his words abide and remain the same for ever and ever. He then that hath Christ hath a nail in the holiest: he that hath a promise of salvation hath also a nail in heaven, a golden nail in heaven.

LX. *Of the Floor and Walls of the Inner Temple.*

1. The floor of the oracle was overlaid with cedar, and so also were the walls of this house. "He built twenty cubits on the sides of the house, both the floor and the walls with boards of cedar. He even built for it within, for the oracle, for the most holy place."

2. In that he doth tell us with what it was ceiled, and doth also thus repeat, saying, "for the oracle, for it within, even for the most holy place," it is because he would have it noted that this only is the place that thus was done.

3. Twenty cubits—that was the length, and breadth, and height of the house; so that by his thus saying he teacheth that thus it was built round about.

4. The cedar is, if I mistake not, the highest of the trees. Ezek. xxxi. 3–8.

Now in that it is said the house, the oracle, "was ceiled round about therewith," it may be to show that in heaven, and nowhere else, is the height of all perfection.

Perfection is in the Church on earth, but not such as is in heaven.

1. There is a natural perfection, and so a penny is as natural silver as is a shilling.

2. There is a comparative perfection, and so one thing may be perfect and imperfect at the same time, as a half crown is more than a shilling, yet less than a crown.

3. There is also that which we call the utmost perfection, and that is it which cannot be added to or taken from him; and so God only is perfect.

Now heavenly glory is that which goes beyond all perfection on the earth, as the cedar goes beyond all trees for height. Hence God, when he speaks of his own excellency, sets it forth by its height—the high God, the most High, and the high and lofty one, and the Highest.

These terms also are ascribed to this house, for that it was the place where utmost perfection dwelt.

I take, therefore, the cedar in this place to be a note of perfection, even the cedar with which this house was ceiled.

For since it is the wisdom of God to speak to us ofttimes by trees, gold, silver, stones, beasts, fowls, fishes, spiders, ants, frogs, flies, lice, dust, &c., and here by wood, how should we by them understand his voice if we count there is no meaning in them?

"And the cedar of the house within was carved with knops and flowers." All was cedar; there was no stone seen. 1 Kings ix. 18.

Knops and flowers were they with which the golden candlestick was adorned, as you read in Ex. xxv.

The candlestick was a type of the Church, and the knops and flowers a type of her ornaments. But what! must heaven be hanged round about with the ornaments of saints, with the fruits of their graces? Well, it is certain that something more than ordinary must be done with them, since they are "admitted to follow them into the holy place," and since it is said they shall have a far more exceeding and eternal weight of glory bestowed on them for them in the heavens. 2 Cor. iv. 16, 17.

"All was cedar; there was no stone seen." Take stone in the type for that which was really so, and in the antitype for that which is so mystically, and then it may import to us that in heaven, the antitype of this holiest, there shall never be any thing of hardness of heart in them that possess it for ever. All imperfection ariseth from the badness of the heart, but there will be no bad hearts in glory. No shortness in knowledge, no crossness of disposition, no workings of lusts or corruptions will be there—no, not throughout the whole heavens. Here, alas! they are seen, and that in the best of saints, because here our light is mixed with darkness; but there will be no night nor any stone seen.

"And the floor of the house was overlaid with gold." 1 Kings vi. 30. This is like that of which we read of the New Jerusalem that is to come from God out of heaven—says the text, "The street of the city was pure gold"—and like that of which you read in Exodus. "They saw under the feet of the God of Israel

as it were a paved work of sapphire stone, and as it were the body of the heaven in its clearness."

All the visions were rich, but this the richest, that the floor of the house should be covered or overlaid with gold. The floor and street are walking-places, and how rich will our steps be then! Alas! here we sometimes step into the mire, and then again stumble upon blocks and stones. Here we sometimes fall into the holes, and have our heel often catched in a snare; but there, there will be none of these! Gold! gold! all will be gold and golden perfections when we come into the holy place! Job at best took but his steps in butter, but we then shall take all our steps in the gold of the sanctuary.

LXI. *Of the Ark of the Covenant which was placed in the Inner Temple.*

In the word I read of three arks: to wit, Noah's ark, that in which Moses was hid, and the ark of the covenant of God. Gen. vi. 14; Ex. ii. 3, 5. But it is the ark of the covenant of which I shall now speak.

"The ark was made of shittim wood; two cubits and a half was the length thereof, and one cubit and a half the breadth thereof, and a cubit and a half the height thereof. It was overlaid with pure gold within and without, and a crown of gold was made for it round about."

1. This ark was called "the ark of the covenant," as the first that you read of was called Noah's, because as he in THAT was kept from being drowned, so the tables of the covenant were kept in this from breaking.

2. This ark in this was a type of Christ, for that in him only, and not in the hand of Moses, these tables were kept whole. Moses brake them, the ark keeps them.

3. Not only that wrote on two tables of stone, but that also called "the ceremonial," was put into the ark to be kept. The two tables were put into the midst of the ark to answer to this, Thy law is within my heart to do it. But the ceremonial was put into the SIDE of the ark, to show that out of the side of Christ must come that which must answer that; for out thence came blood and water—blood, to answer the purifyings and rinsings of that law.

The ceremonies therefore were lodged in the side of the ark, to show that they should be answered out of the side of Jesus Christ. Ex. xxv. 16, 17.

4. The ark had the name of God put upon it; yea, it was called "the strength of God and his glory," though made of wood. And Christ is God both in name and nature, though made flesh; "yea more, made to be sin for us." 2 Sam. vii. 2.

5. The ark was carried upon men's shoulders this way and that, to show how Christ should be carried and preached by his apostles and ministers into all parts of the world. Ex. xxv. 14.

6. The ark had these testimonies of God's presence accompanying it, as had no other ceremony of the law; and Christ had those signs and tokens of his presence with him, as never had man either in Law or Gospel. This is so apparent it needs no proof. And now for a few comparisons more:

1. It was at that that God answered the people when they were wont to come to inquire of him; and in these last days God has spoken to us by his Son.

2. At the presence of the ark the waters of Jordan stood still till Israel, the ransomed of the Lord, passed over from the wilderness to Canaan; and it is by the power and presence of Christ that we pass over death, Jordan's antitype, from the wilderness of this world to heaven.

3. Before the ark the walls of Jericho fell down; and at the presence of Christ shall all high towers, and strongholds, and hiding-places for sinners be razed and dissolved at his coming. Isa. vi. 20.

4. Before the ark Dagon fell, that idol of the Philistines; and before Christ Jesus devils fell, those gods of all those idols. And he must reign till all his enemies be put under his feet, and until they be made his footstool. 1 Sam. v. 1–4.

5. The Philistines were also plagued for meddling with the ark while they abode uncircumcised; and the wicked will one day be most severely plagued for their meddling with Christ with their uncircumcised hearts. 1 Sam. v. 6–13.

6. God's blessing was upon those that entertained the ark as they should; and much more is and will his blessing be upon those that so embrace and entertain his Christ and profess his name sincerely. 2 Sam. vi. 11.

7. When Uzza put forth his hand to stay the ark when the oxen shook it, as despairing of God's protection of it without a human help, he died before the Lord; even so will all those do (without repentance) who use unlawful

means to promote Christ's religion and to support it in the world. 1 Chron. xiii. 9, 10.

8. The ark, though thus dignified, was of itself but low—but a cubit and a half high: also Christ, though he was the glory of heaven and of God, yet made himself of no reputation and was found in the likeness of a man.

9. The ark had a crown of gold round about upon it, to show how Christ is crowned by his saints by faith, and shall be crowned by them in glory, for all the good he hath done for them; as also how all crowns shall one day stoop to him and be set upon his head. This is showed in the type (Zech. vi. 11, 14) and in the antitype. Rev. iv. 10.

10. The ark was overlaid with gold within and without, to show that Christ was perfect in inward grace and outward life, in spirit and righteousness. John i.

11. The ark was placed under the mercy-seat, to show that Jesus Christ, as Redeemer, brings and bears, as it were upon his shoulders, the mercy of God to men, even "in the body of his flesh, through death."

12. When the ark was removed far from the people the godly went mourning after it; and when Christ is hid or taken from us, "then we mourn in those days."

13. All Israel had the ark again after their mourning time was over; and Christ, after his people have sorrowed for him a while, will see them again, "and their hearts shall rejoice."

By all these things, and many more that might be mentioned, it is most evident that the ark of the testimony was a type of Jesus Christ; and take notice a little of that which follows, namely, that the ark at last arrived at the place most holy. Heb. ix. 3, 4.

That is, after its wanderings; for the ark was first made to wander like a non-inhabitant from place to place; now hither, and then thither; now in the hands of enemies, and then abused by friends; yea, it was caused to rove from place to place, as that of which the world was weary. I need instance to you, for proof, none other place than the 5th, 6th, and 7th chapters of the first book of Samuel; and, answerable to this, was our dear Lord Jesus posted backwards and forwards hither and thither, by the force of the rage of his enemies.

1. He was hunted into Egypt so soon as he was born. Matt. ii.

2. Then he was driven to live in Galilee the space of many years.

3. Also, when he showed himself to Israel, they drove him sometimes into the wilderness, sometimes into the desert, sometimes into the sea, and sometimes into the mountains; and still in every one of these places he was either haunted or hunted by new enemies.

And, last of all, the Pharisees plot for his life; Judas sells him, the priests buy him, Peter denies him, his enemies mock, scourge, buffet, and much abuse him. In fine, they get him condemned, and crucified, and buried; but, at last, God commanded and took him to his place, even within the veil, and sets him to bear up the mercy-seat, where he is to this very day; being our ark to save us, as Noah's did him, as Moses' did him; yea, better, as none but Christ doth save his own.

LXII. *Of the placing of the Ark in the Holiest or Inner Temple.*

1. The ark, as we have said, and as the text declares, when carried to its rest, was placed in the inner temple, or in the most holy place, even under the "wings of the cherubims." "And the priests brought in the ark of the covenant of the Lord unto his place, to the oracle of the house, unto the most holy place, even under the wing of the cherubims."

2. Before this, as was said afore, the ark was carried from place to place, and caused to dwell in a tent under curtains, as all our fathers did; to show that Christ, as we, was made for a time to wander in the world, in order to his being possessed of glory.

3. But now, when the ark was brought into the holiest, it is said to be brought into its place. This world, then, was not Christ's place; he was not from beneath, he came from his Father's house; wherefore while here he was not at his place, nor could be until he ascended up where he was before. John viii. 23.

4. Christ's proper place, therefore, is the holiest—his proper place as God, as Priest, as Prophet, as King, and as the Advocate of his people. Here, with us, he has no more to do, in person, as mediator. If he were on earth he should not be a priest, &c. His place and work is now above with his Father and before the angels.

5. It is said the ark was brought to the oracle of the house; Solomon was content to say it was brought into the holiest; but he saith his place was the oracle, the holy oracle—that is, the place of hearing: for he, when he ascended, had somewhat to say to God on the behalf of his people. To the oracle—that is, to the place of revealing; for he also was

there to receive, and from thence to reveal to his Church on earth, something that could not be made manifest but from this holy oracle. There, therefore, he is with the two tables of testimony in his heart, as perfectly kept; he also is there with the whole fulfilling of the ceremonial law in his side, showing and pleading the perfection of his righteousness and the merit of his blood with his Father; and to receive and to do us good, who believe in him, how well pleased the Father is with what he has done in our behalf.

6. "Into the most holy place." By these words is showed whither also the ark went when it went to take up its rest. And in that this ark was a type of Christ in this, it is to show or further manifest that what Christ doth now in heaven, he doth it before his Father's face. Yea, it intimates that Christ even there makes his appeals to God concerning the worth of what he did on earth—to God the Judge of all: I say, whether he ought not, for his suffering's sake, to have granted to him his whole desire as Priest and Advocate for his people.

"Wilt thou," said Festus to Paul, "go up to Jerusalem, and there be judged of these things before me?" Why, this our blessed Jesus was willing, when here, to go up to Jerusalem to be judged; and being misjudged there, he made his appeal to God; and is now gone thither, even into the holy place, even to him that is judge of all, for his verdict upon his doing, and whether the souls for whom he became undertaker, to bring them to glory, have not by him a right to the kingdom of heaven.

7. "Under the wings of the cherubims." This doth further confirm our words; for, having appealed from earth to heaven, as the ark was set under the wings of the cherubims, so he, in his interceding with God and pleading his merits for us, doth it in the presence and hearing of all the angels in heaven.

And thus much of the ark of the covenant and of its antitype. We come next to speak of the mercy-seat.

LXIII. *Of the Mercy-Seat, and how it was placed in the Holy Temple.*

The mercy-seat was made in the wilderness, but brought up by Solomon after the temple was built, with the rest of the holy things. 2 Chron. v. 2–10.

The mercy-seat, as I have showed of the ark, was but low: "Two cubits and a half was the length, and a cubit and a half the breadth thereof;" but the height thereof "was without measure."

1. The length and breadth of the mercy-seat is the same with that of the ark, perhaps to show us that the length and breadth of the mercy of God to his elect is the same with the length and breadth of the merits of Christ. Ex. xxv. 10, 17.

Therefore, we are said to be justified in him, blessed in him, even according to the purpose which God purposed in him.

2. But in that the mercy-seat is without measure as to the height, it is to show that would God extend it, it is able to reach even them that fall from heaven, and to save all that ever lived on earth, even all that are now in hell. For there is not only bread enough for them that shall be saved, but bread enough and to spare. Luke xv. 17.

"And thou shalt," says God, "put the mercy-seat above upon the ark." Thus he said to Moses, and this was the place which David assigned for it.

Now, its being by God's ordinance placed thus, doth teach us many things:

1. That mercy's foundation to us is Christ. The mercy-seat was set upon the ark of the testimony, and there it rested to us-ward. Justice would not, could not, have suffered us to have had any benefit by mercy had it not found an ark, a Christ, to rest upon. "Deliver them," saith God, "from going down into the pit: I have found a ransom."

2. In that it was placed above it doth show also that Christ was of mercies ordaining a fruit of mercy. Mercy is above, is the ordainer; God is love, and sent of love his Son to be the Saviour and propitiation for our sins. John iii. 16; 1 John iv. 10.

3. In that the mercy-seat and ark were thus joined together, it also shows that without Christ mercy doth not act. Hence, when the priest came of old to God for mercy, he did use to come into the holy place with blood; yea, and did use to sprinkle it upon the mercy-seat, and before it, seven times. Take away the ark, and the mercy-seat will fall, or come greatly down at least; so take away Christ, and the floodgate of mercy is let down and the current of mercy stopt. This is true; for so soon as Christ shall leave off to mediate will come the eternal judgment.

4. Again, in that the mercy-seat was set above upon the ark, it teacheth us to know that mercy can look down from heaven, though the law stand by and looks on; but then it must

be in Christ, as kept there and fulfilled by him for us. The law out of Christ is terrible as a lion; the law in him is meek as a lamb. The reason is for that it finds in him enough to answer for all their faults that come to God for mercy by him. "Christ is the end of the law for righteousness;" and if that be true, the law for that can look no further, whoever comes to God by him. The law did use to sentence terribly, until it was put into the ark to be kept; but after it was said, "It is there to be kept," we read not of it as afore.

5. Let them then that come to God for mercy be sure to come to him by the ark, Christ. For grace, as it descends to us from above the mercy-seat, so that mercy-seat doth rest upon the ark. Wherefore, sinner, come thou for mercy that way, for there, if thou meetest with the law, it can do thee no harm; nor can mercy, shouldst thou elsewhere meet it, do thee good.

Come, therefore, and come boldly to the throne of grace, this mercy-seat, thus borne up by the ark, and "obtain mercy, and find grace to help in time of need."

Wherefore, the thus placing of things in the holiest is admirable to behold in the word of God; for that indeed is the glass by and through which we must behold this glory of the Lord. Here we see the reason of things; here we see how a just God can have to do, and that in a way of mercy, with one that has sinned against him: it is because the law has been kept by the Lord Jesus Christ; for, as you see, the mercy-seat stands upon the ark of the covenant, and there God acts in a way of grace towards us.

LXIV. *Of the Living Waters of the Inner Temple.*

Although, in the holy relation of the building of the temple, no mention is made of these waters, but only of the mount on which, and of the materials with which, the king did build it, yet it seems to me that in that mount, and there too where the temple was built, there was a spring of living water. This seems more than probable by Ezek. xlvii. 1, where he saith, "He brought me to the door of the house, and behold waters issued out from under the threshold of the house eastward; for the fore-front of the house stood toward the east, and the waters came down from under, from the right side of the house, at the south side of the altar."

So again Joel iii. 18: "And a fountain shall come forth of the house of the Lord, and shall water the valley of Shittim." Nor was the spring, wherever was the first appearance of these holy waters, but in the sanctuary, which is the holiest of all, (Ezek. xlvii. 12,) where the mercy-seat stood, which in Revelations is called "The throne of God and of the Lamb." Ch. xxii. 1, 2.

This also is that which the prophet Zechariah means when he says, "Living waters shall go forth from Jerusalem, half of them toward the former sea, and half of them toward the hinder sea," &c. They are said to go forth from Jerusalem, because they came down to the city from out of the sanctuary, which stood in Jerusalem.

This is that which, in another place, is called a river of water of life, because it comes forth from the throne, and because it was at the head of it, as I supposed, used in and about temple worship. It was with this, I think, that the molten sea and the ten lavers were filled, and in which the priests washed their hands and feet when they went into the temple to do service; and that also in which they washed the sacrifices before they offered them to God; yea, I presume all the washings and rinsings about their worship was with this water.

This water is said, in Ezekiel and Revelations, to have the tree of life grow on the banks of it, (Ezek. xlvii.; Rev. xxii.,) and was a type of the Word and Spirit of God, by which both Christ himself sanctified himself in order to his worship as high priest; and also this water is that which heals all those that shall be saved, and by which, they being sanctified thereby also, do all their works of worship and service acceptably, through Jesus Christ our Lord.

This water, therefore, is said to go forth into the sea, the world, and to heal its fish, the sinners, therein; yea, this is that water of which Christ Jesus our Lord saith, "Whosoever shall drink thereof shall live for ever."

LXV. *Of the Chains which were in the Oracle or Inner Temple.*

As there were chains on the pillars that stood before the porch of the temple and in the first house, so like unto them there were chains in the holiest, here called the oracle.

These chains were not chains in show, or as carved on wood, &c., but chains indeed, and that of gold; and they were prepared to make a partition "before the oracle within." 1 Kings vi. 21; 2 Chron. iii. 16.

I told you before that the holiest was called the oracle; not because, in a strict sense, the whole of it was so, but because such answer of God was there as was not in the outward temple; but I think that the ark and mercy-seat was, indeed, more especially that called the oracle; "for there will I meet with thee," saith God, "and from above that will I commune with thee." When David said, "I lift my hands towards thy holy oracle," he meant not so much towards the holiest house as towards the mercy-seat that was therein. Or, as he saith in the margin, "Toward the oracle of thy sanctuary."

1. When, therefore, he saith "before the oracle," he means these chains were put in the most holy place, before the ark and mercy-seat, to give Aaron and his sons to understand that an additional glory was there; for the ark and mercy-seat were preferred before that holy house itself, even as Christ and the grace of God is preferred before the highest heavens. "The Lord is high above all nations, and his glory is above the heavens."

So, then, the partition that was made in this house by these chains, these golden chains, was not so much to divide the holy from the place most holy, as to show that there is in the holiest house that which is yet more worthy than it.

The holiest was a type of heaven, but the ark and mercy-seat were a type of Christ, and of the mercy of God to us by him; and I trow any man will conclude, if he knows what he says, that the God and Christ of heaven are more excellent than the house they dwell in. Hence David said again, "Whom have I in heaven but thee?" For thou art more excellent than they.

For though that which is called heaven would serve some, yet, though God himself was out of it, yet none but the God of heaven will satisfy a truly gracious man: it is God that the soul of this man thirsteth for; it is God that is his exceeding joy.

These chains, then, as they made the partition in the most holy place, may teach us that when we shall be glorified in heaven we shall yet, even then and there, know that there will continue an infinite disproportion between God and us. The golden chains that are there will then distinguish the Creator from the creature.

For we, even we which shall be saved, shall yet retain our own nature, and shall still continue finite beings; yea, and shall there also see a disproportion between our Lord, our head, and us; for though now we are, and also then shall be, like him as to his manhood, yea, and shall be like him also as being glorified with his glory, yet he shall transcend, and go beyond us, as to degree and splendour, as far as ever the highest king on earth did shine above the meanest subject that dwelt in his kingdom.

Chains have of old been made use of as notes of distinction, to show us who are bondmen and who free; yea, they shall at the day of judgment be a note of distinction of bad and good, even as here they will distinguish the heavens from God, and the creature from the Creator. 2 Pet. ii. 4; Jude 6.

True, those are chains of sin and wrath, but these chains of gold; yet these chains, even these chains also, will keep creatures in their place, that the Creator may have his glory, and receive those acknowledgments there from them which is due unto his majesty. Rev. iv.; v. 11–15.

LXVI. *Of the High Priest, and of his Office in the Inner Temple.*

When things were thus ordained in the house most holy, then went the high priest in thither, according as he was appointed to do his office, which was to burn incense in his golden censer, and to sprinkle with his finger the blood of his sacrifice for the people upon and above the mercy-seat. Ex. xxx. 7, 10.

Now for this special work of his he had peculiar preparations:

1. He was to be washed in water.
2. Then he was to put on his holy garments.
3. After that he was to be anointed with holy oil.
4. Then an offering was to be offered for him, for the further fitting of him for his office.
5. The blood of this sacrifice must be put, some of it upon his right ear, some on the thumb of his right hand, and some on the great toe of his right foot.

This done, some more of the blood, with the anointing oil, must be sprinkled upon him and upon his garment, for after this manner must he be consecrated to his work as high priest. Ex. xxix.

His being washed in water was to show the purity of Christ's humanity.

His curious robes were a type of all the perfections of Christ's righteousness.

The holy oil that was poured on his head was to show how Christ was anointed with the Holy Ghost unto his work as priest.

The sacrifice of his consecration was a type of that offering Christ offered in the garden, when he mixed his sweat with his own blood, and tears, and cries—when "he prayed to Him that was able to save him, and was heard in that he feared;" for with his blood, as was Aaron with the blood of the bullock that was slain for him, was this blessed one besmeared from head to foot, when his sweat, as great drops or clodders of blood, fell down from head, and face, and whole body to the ground. Luke xxii. 44; Heb. x. 20.

When Aaron was thus prepared, then he offered his offering for the people and carried the blood within the veil. Lev. xvi. The which Christ Jesus also answered when he offered his own body without the gate, and then carried his blood into the heavens and sprinkled it before the mercy-seat. Heb. xiii. 11, 12.

For Aaron was a type of Christ; his offering a type of Christ's offering his body; the blood of the sacrifice, a type of the blood of Christ; his garments, a type of Christ's righteousness; the mercy-seat, a type of the throne of grace; the incense, a type of Christ's praise; and the sprinkling of the blood of the sacrifice upon the mercy-seat, a type of Christ's pleading the virtue of his sufferings for us in the presence of God in heaven.

"Wherefore, holy brethren, partakers of the heavenly calling, consider the apostle and high priest of our profession, Christ Jesus; and seeing we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession; for we have not an high priest which cannot be touched with the feeling of our infirmities, but was in all points tempted as we are, yet without sin. Let us, therefore, come boldly to the throne of grace, that we may obtain mercy and find grace to help in time of need. For every high priest taken from among men is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sin; who can have compassion on the ignorant and on them that are out of the way, for that he himself also is compassed with infirmity.

"This then is our high priest; and he was made so, not after the law of a carnal commandment, but after the power of an endless life: for Aaron and his sons were made priests without an oath, but this with an oath by Him that said unto him, The Lord sware and will not repent: thou art a priest for ever after the order of Melchisedec.

"By so much was Jesus made the surety of a better testament; and they truly were many priests, because they were not suffered to continue by reason of death, but this man, because he continueth ever, hath an unchangeable priesthood. Wherefore he is able to save them to the uttermost that come to God by him, seeing he ever liveth to make intercession for them.

"For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens; who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the sins of the people; for this he did once when he offered up himself. For the law maketh men high priests which have infirmities; but the word of an oath, which was since the law, maketh the Son, who is consecrated for evermore.

"Now of the things which we have spoken this is the sum: We have such an high priest who is set down on the right hand of the throne of the Majesty in the heavens; a minister of the sanctuary and of the new tabernacle, which the Lord pitched, and not man. For every high priest is ordained to offer sacrifices; wherefore it is of necessity that this man have somewhat also to offer. For if he were on earth, he should not be an high priest; seeing that there are priests that offer gifts according to the law, who serve unto the example and shadow of heavenly things, as Moses was admonished when he was about to make the tabernacle: for, See, saith he, that thou make all things according to the pattern showed thee in the mount.

"But Christ being an high priest of good things to come by a greater and more perfect tabernacle, that is to say, not of this building, neither by the blood of bulls and calves, but by his own blood, he entered in once into the holy place, having obtained eternal redemption for us. For if the blood of goats, bulls, and ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh, how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your consciences from dead works to serve the living God?

"For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us. Nor yet that he should offer himself often, as the high priest entered into the holiest every year with the blood of others, for then must he often

have suffered since the foundation of the world; but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself. And as it is appointed to men once to die and after this the judgment, so Christ was once offered to bear the sins of many. And to them that look for him shall he appear the second time without sin unto salvation."

LXVII. *Of the High Priest's going into the Holiest alone.*

As it was the privilege of the high priest to go into the holiest alone, so there was something of mystery also, to which I shall speak a little: "There shall," saith God, "be no man in the tabernacle of the congregation when Aaron goeth in to make an atonement in the holy place, until he comes out and have made an atonement for himself, and for his household, and for all the congregation of Israel."

The reason is, for that Christ is mediator alone; he trod the wine-press alone; and of the people there was none with him to help him there. Isa. lxiii.; 1 Tim. ii. 5.

Of the people there was none to help him to bear his cross, or in the management of the first part of his priestly office; why then should there be any share with him in his executing of the second part thereof? Besides, he that helps an intercessor must himself be innocent, or in favour upon some grounds not depending on the worth of the intercessor. But as to the intercession of Christ, who can come in to help upon the account of such innocency or worth? Not the highest angel, for there is none such but one, wherefore he must do that alone. Hence it is said he went in alone, is there alone, and there intercedes alone. And this is manifest not only in the type Aaron, but in the antitype Christ Jesus.

I do not say there is no man in heaven but Jesus Christ, but I say he is there to make intercession for us alone. Yea, the holy text says more.

"I go," saith Christ, "to prepare a place for you; and if I go and prepare a place for you, I will come again and take you to myself, that where I am, there ye may be also." This text seems to insinuate that Christ is in the holiest or highest heavens alone; and that he there alone must be until he has finished his work of intercession; for not till then he comes again to take us to himself.

Let us grant Christ the pre-eminence in this, as also in all other things, for he is intercessor for his Church, and makes it for them in the holiest alone. 'Tis said he is the light that no man can approach unto.

LXVIII. *Of the High Priest going in thither but Once a Year.*

As the high priest went into the holiest, when he went in thither, alone, so to do that work he went in thither but once a year. "Thou shalt not come at all times," saith God to him, "into the holy place within the veil, before the mercy-seat, which is upon the ark, that thou die not."

And as he was to go in thither but once a year, so not then, neither, unless clothed and adorned with his Aaronical holy robes. Then he was to be clothed, as I hinted before, with the holy robes, the frontlet of gold upon his forehead, the names of the twelve tribes upon his breast, and the jingling bells upon the skirts of his garment; nor would all this do unless he went in thither with blood. Ex. xxviii.; Lev. xvi.

Now, this once a year the apostle taketh special notice of and makes great use of it. "Once a year," saith he, "this high priest went in thither; once a year—that is, to show that Christ should once in the end of the world go into heaven itself to make intercession there for us. For by this word "year" he shows the term and time of the world is meant; and by "once" in that year he means once in the end of the world.

"Not," saith he, "that he should offer himself often, as the high priest entered into the holy place every year with the blood of others; for then must he often have suffered since the foundation of the world. But now once in the end of the world hath he appeared to put away sin by the sacrifice of himself."

And having thus once offered his sacrifice without the veil, he is now gone into the holiest to perfect his work of mediation for us; not in the holy places made with hands, which are the figures of the true, but into heaven itself, now to appear in the presence of God for us.

Now, if our Lord Jesus is gone indeed now to appear in the presence of God for us, and if this now be the once a year that the type speaks of, the once in the end of the world, as our apostle says, then it follows that the people of God should all stand waiting for his bene-

diction, that to them he shall bring with him when he shall return from thence. Wherefore he adds, "Christ was once offered to bear the sins of many, and to them that look for him shall he appear the second time without sin unto salvation."

This therefore shows us the greatness of the work that Christ has to do at the right hand of God, for that he stays there so long. He accomplished all the first part of his priesthood in less than forty years, if you take in the making of his holy garments and all; but about this second part thereof he has been above in heaven above sixteen hundred years, and yet has not done.

This therefore calls for faith and patience in saints, and by this he also tries the world; so that they, in mocking manner, begin to say already, "Where is the promise of his coming?"

But I say again, "We must look and wait."

If the people waited for Zecharias, and wondered that he stayed so long, because he stayed in the holy place somewhat longer than they expected, no marvel if the faith of the world about Christ's coming is fled and gone long ago, yea, and that the children also are put to wait, since a Scripture "little while" doth prove so long. For that which the apostle saith, "yet a little while," doth prove to some to be a very long while.

True, Zecharias had then to do with angels, and that made him stay so long. Oh, but Jesus is with God, before him, in his presence, talking with him, swallowed up in him and with his glory, and that is one cause he stays so long. He is there also pleading his blood for his tempted ones, and interceding for all his elect, and waits there till all his be fitted for and ready to enter into glory. I say he is there, and there must be till then; and this is another reason why he doth stay the time we count so long.

And indeed it is a wonder to me that Jesus Christ our Lord should once think, now he is there, of returning hither again, considering the ill-treatment he met with here before. But what will not love do? Surely he would never touch the ground again had he not a people here that cannot be made perfect but by his coming to them. He also is made judge of quick and dead, and will get him glory in the ruin of them that hate him.

His people are as himself to him. Can a loving husband abide to be always from a beloved spouse? Besides, as I said, he is to pay the wicked off for all their wickedness, and that in that very place where they have committed it. Wherefore the day appointed for this is set, and he will and shall come quickly to do it.

For however the time may seem long to us, yet, according to the reckoning of God, it is but a little while since he went into the holiest to intercede. "A thousand years with the Lord is but as one day;" and after this manner of counting he has not been gone yet full two days into the holiest. "The Lord is not slack concerning his promise, as some men count slackness; he will come quickly, and will not tarry."

LXIX. *Of the Cherubims, and of their being placed over the Mercy-seat in the Inner Temple.*

There were also cherubims in the most holy place, which were set on high above the mercy-seat. See 1 Kings vi.

1. These are called by the apostles "the cherubims of glory, covering the mercy-seat." Heb. ix. 5.

2. These cherubims were figures of the angels of God, as in other places we have proved.

3. It is said these cherubims were made of image-work, and that in such a manner as that they could, as some think, move their wings by art, wherefore it is said they stretched forth their wings; the wings of the "cherubims spread themselves;" and that the "cherubims spread forth their wings over the place of the ark, and the staves thereof above."

4. I read also of these cherubims that they had chariots and wheels, by which is taught us how ready and willing the angels are to fetch us when commanded unto the paradise of God; for these chariots were types of the bosoms of the angels, and these wheels of the quickness of their motion to come for us when sent. "The chariots of God are twenty thousand, even thousands of angels; the Lord is among them, as in Sinai, in the holy place." 1 Chron. xx. 48; Ezek. xvi. 9.

5. What difference, if any there is, between cherubims and seraphims, into that I shall now inquire, though I believe that there are diverse orders and degrees of angels in the heavens, as there are degrees and diverse orders among men in the world. But that these cherubims were figures of the holy angels their being thus placed in the holy oracle doth declare; for their dwelling-place is in heaven, though

they, for our sakes, are conversant in the world. Heb. i.

6. It is said that these cherubims in this holy place did stand upon their feet, to show—

1. That the angels of heaven are not fallen from their station, as the other angels are.

2. To show also that they are always ready, at God's bidding, to run with swiftness to do his pleasure.

3. To show also that they shall continue in their station, being therein confirmed by Jesus Christ, "by whom all things exist."

7. It is said their faces were inward, looking one to another, yet withal somewhat ascending, to show that the angels both behold and wonder at the mysteries of grace as it is displayed to us-ward from off the mercy-seat. "The faces of the cherubims shall look one to another; toward the mercy-seat shall the faces of the cherubims be."

1. "Towards the mercy-seat." They are desirous to see it, and how from hence, I say, mercy doth look towards us.

2. "They look one towards another," to show that they agree to rejoice in the salvation of our souls. Luke xx. 10.

3. They are said to stand above the mercy-seat, perhaps to show that the angels have not need of those acts of mercy and forgiveness as we have, who stand below and are sinners. They stand above it—they are holy. I do not say they have no need that the goodness of God should be extended to them, for it is by that they have been and are preserved; but they need not to be forgiven, for they have committed no iniquity.

4. They stand there also with wings stretched out, to show how ready, if need be, the angels are to come from heaven to preach this Gospel to the world. Luke ii. 9–14.

5. It is said in this that, thus standing, their wings did reach from wall to wall, from one side of this holy house to the other, to show that all the angels within the boundaries of the heavens, with one consent and one mind, are ready to come down to help, and serve, and do for God's elect at his command.

It is said also that their wings are stretched out on high, to show that they are only delighted in those duties which are enjoined them by the high and lofty One, and not inclined, no not to serve the saints in their sensual or fleshly designs. It may be also to show that they are willing to take their flight from one end of heaven to the other, to serve God and his Church for good. Matt. xiii. 48, 49; xxiv. 31.

LXX. *Of the Figures that were upon the Walls of the Inner Temple.*

The wall of the inner temple, which was a type of heaven, was, as I have already told you, ceiled with cedar from the bottom to the top. Now by the vision of Ezekiel it is said this wall was carved with cherubims and palm trees. "So that a palm tree was between a cherub, and every cherub had two faces; so that the face of a man was toward the palm tree on the one side, and the face of a young lion toward the palm tree on the other side. It was made through all the house round about: from the ground to above the door were the cherubims and the palm trees made."

1. As to these cherubims and palm trees, I have already told you what I think them to be figures of. The cherubims are figures of the holy angels and the palm trees of upright ones: we therefore here are to discourse only of the placing of them in the heavens.

2. Now you see the palm trees in the holiest are placed between a cherub and a cherub, round about the house, which methinks should be to signify that the saints shall not there live by faith and hope, as here, but in the immediate enjoyment of God; for to be placed between the cherubims is to be placed where God dwells, for holy writ says plainly, He dwells between the cherubims, even where, here it is said, these palm trees or upright ones are placed.

The Church on earth is called God's house, and he will dwell in it for ever, and heaven itself is called God's house, and we shall dwell in it for ever, and that between the cherubims. This is more than grace: this is grace and glory, glory indeed.

3. To dwell between the cherubims may also be to show that there we shall be equal to the angels. Mark, here is a palm tree and a cherub, a palm tree and a cherub. Here we are a little lower, but there we shall not be a whit behind the very chief of them. A palm tree and a cherub, an upright one between the cherubs, will then be round about the house; we shall be placed in the same rank; "neither can they die any more, for they are equal to the angels."

4. The palm trees thus placed may be also to show us that the elect of God shall there take up the vacancies of the fallen angels; they for sin were cast down from the holy heavens, and we by grace shall be caught up thither, and be placed between a cherub and a cherub. When I say their places, I do not

mean the fickleness of that state that they for want of electing love did stand in while in glory; for the heavens by the blood of Christ are now to us become a purchased possession; wherefore, as we shall have redeeming blood, we shall there abide, and go no more out, for by that means that kingdom will stand to us unshaken.

5. These palm trees, I say, seem to take their places who for sin were east from thence. The elect therefore take that place in possession, but a better crown for ever. Thus "Israel possessed that of the Canaanites," and David, Saul's kingdom, and Matthias the apostleship of Judas. Acts i. 22–26.

6. Nor were the habitations which the fallen angels lost, excepting that which was excepted before, at all inferior to theirs that stood; for their captain and prince is called son of the morning, for he was the antitype thereof. Isa. xiv. 12.

7. Thus you see they were placed from the ground up to above the door; that is, from the lowest to the highest angel there; for as there are great saints and small ones in the Church on earth, so there are angels of divers degrees in heaven, some greater than some; but the smallest saint, when he gets to heaven, shall have an angel's dignity, an angel's place; from the ground you shall find a palm tree between a cherub and a cherub.

8. And every cherub had two faces; so here, but I read in chapter x. that they had four faces apiece: the first was the face of a cherubim, the second the face of a man, the third the face of a lion, and the fourth the face of an eagle.

9. They had two faces apiece; not to show that they were of a double heart, "for their appearance and themselves was the same, and they went every one straight forward."

These two faces, then, were to show here the quickness of their apprehension and their terribleness to execute the mind of God. The face of a man signifies them masters of reason, the face of a lion, "the terribleness of their presence."

In another place I read of their wheels; yea, that themselves, their whole bodies, their backs, their hands, their wings, and their wheels "were full of eyes round about."

And this is to show us how knowing and quicksighted they are in all providences and dark dispensations, and how nimble in apprehending the mischievous designs of the enemies of God's Church, and so how able they are to undermine them. And forasmuch also as they have the face of a lion, we by that are showed how full of power they are to kill and to destroy when God says, Go forth and do so.

Now with these we must dwell and cohabit, a palm tree and a cherub: a palm tree and a cherub must be from the ground to above the door, round about the house, the heavens.

"So that the face of a man was toward the palm tree on the one side, and the face of a young lion toward the palm tree on the other side."

By these two faces may also be showed that we in the heavens shall have glory sufficient to familiarize us to the angels. Their lion-like looks, with which they used to fright the biggest saint on earth, as you have it, (Gen. xxxii. 30; Judg. xiii. 15, 22,) shall then be accompanied with the familiar looks of a man. Then angels and men shall be fellows, and have to do with each as such.

Thus you see something of that little I have found in the temple of God.

THE

JERUSALEM SINNER SAVED;

OR,

GOOD NEWS FOR THE VILEST OF MEN.

BEING AN HELP FOR DESPAIRING SOULS: SHOWING THAT JESUS CHRIST WOULD HAVE MERCY IN THE FIRST PLACE OFFERED TO THE BIGGEST SINNERS.

TO WHICH IS ADDED,

AN ANSWER TO THOSE GRAND OBJECTIONS THAT LIE IN THE WAY OF THEM THAT WOULD BELIEVE, FOR THE COMFORT OF THOSE THAT FEAR THEY HAVE SINNED AGAINST THE HOLY GHOST.

TO THE READER.

COURTEOUS READER:

One reason which moved me to write and print this little book was, because though there are many excellent, heart-affecting discourses in the world that tend to convert the sinner, yet I had a desire to try this simple method of mine; wherefore I make bold thus to invite and encourage the worst to come to Christ for life.

I have been vile myself, but have obtained mercy; and I would have my companions in sin partake of mercy too, and therefore I have writ this little book.

The nation doth swarm with vile ones now, as ever it did since it was a nation. My little book in some places can scarce go from house to house but it will find a suitable subject to spend itself upon. Now, since Christ Jesus is willing to save the vilest, why should they not by name be somewhat acquainted with it, and bid come to him under that name?

A great sinner when converted seems a booty to Jesus Christ he gets by saving such an one: why, then, should Jesus lose his glory and the sinner lose his soul at once, and that for want of an invitation?

I have found, through God's grace, good success in preaching upon this subject, and perhaps so I may in writing upon it too. I have, as you see, let down this net for a draught; the Lord catch some great fishes by it for the magnifying of his truth! There are some most vile in men's eyes, and some are so in their own eyes too; but some have their paintings to shroud their vileness under, yet they are naked and open unto the eyes of Him with whom we have to do; and for all these God hath sent a Saviour Jesus, and to all these the door is opened.

Wherefore, prithee, profane man, give this little book the reading. Come, pardon and a part in heaven and glory cannot be hurtful to thee. Let not thy lusts and folly drive thee beyond the door of mercy, since it is not locked nor bolted up against thee. Manasseh was a bad man, and Magdalen a bad woman, to say nothing of the thief upon the cross or of the murderers of Christ, yet they obtained mercy: Christ willingly received them.

And dost thou think that those, once so bad, now they are in heaven repent them there because they left their sins for Christ when they were in the world? I cannot believe but that thou thinkest they have verily got the best of it. Why, sinner, do thou likewise. Christ, at heaven's gate, says to thee, Come hither; and the devil, at the gates of hell, does call thee to come to him. Sinner, what sayest thou? whither wilt thou go? Don't go into the fire; there thou wilt be burned. Do not let Jesus

lose his longing, since it is for thy salvation; but come to him and live.

One word more, and so I have done. Sinner, here thou dost hear of love; prithee, do not provoke it by turning it into wantonness. He that dies for slighting love sinks deepest into hell, and will there be tormented by the remembrance of that evil, more than by the deepest cogitation of all his other sins.* Take heed, therefore; do not make love thy tormentor, sinner.

FAREWELL.

* The unbelieving and the abominable, who refuse to accept the loving invitation of the heavenly Charmer, the meek Lamb of God, now, will ere long be forced to endure his wrath, when he puts on the fierceness of a roaring lion at the great and terrible day of his appearing.

THE JERUSALEM SINNER SAVED;

OR,

GOOD NEWS FOR THE VILEST OF MEN.

Beginning at Jerusalem.—Luke xxiv. 47.

The whole verse runs thus: "And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem."

The words were spoken by Christ after he rose from the dead, and they are here rehearsed after an historical manner, but do contain in them a formal commission, with a special clause therein. The commission is, as you see, for the preaching of the Gospel, and is very distinctly inserted in the holy record by Matthew and Mark: "Go teach all nations," &c.; "Go ye into all the word, and preach the Gospel to every creature." Matt. xxviii. 19; Mark xvi. 15. Only this clause is in special mentioned by Luke, who saith that as Christ would have the doctrine of repentance and remission of sins preached in his name among all nations, so he would have the people of Jerusalem to have the first proffer thereof. Preach it, saith Christ, in all nations, but begin at Jerusalem.

The apostles, then, though they had a commission so large as to give them warrant to go and preach the Gospel in all the world, yet by this clause they were limited as to the beginning of their ministry: they were to begin this work at Jerusalem. "Beginning at Jerusalem."

Before I proceed to an observation upon these words, I must (but briefly) touch upon two things, namely—

1. Show you what Jerusalem now was.

2. Show what it was to preach the Gospel to them.

I. For the first, Jerusalem is to be considered either—

1. With respect to the descent of her people; or,

2. With respect to her preference of exaltation; or,

3. With respect to her present state, as to her decays.

1. As to her descent. She was from Abraham, the sons of Jacob, a people that God singled out from the rest of the nations to set his love upon them.

2. As to her preference of exaltation, she was the place of God's worship, and that which had in and with her the special tokens and signs of God's favour and presence above any other people in the world. Hence the tribes went up to Jerusalem to worship; there was God's house, God's high priest, God's sacrifices accepted, and God's eye and God's heart perpetually. Ps. lxxvi. 1, 2; cxxii. 1, 9; 1 Kings ix. 3. But,

3. We are to consider Jerusalem also in her decays; for as she is so considered she is the proper object of our text, as will be further showed by and by.

Jerusalem, as I told you, was the place and seat of God's worship, but now decayed, degenerated, and apostatized.* The word, the rule of worship, was rejected of them, and in its place they had put and set up their own traditions; they had rejected also the most weighty ordinances, and put in the room thereof their own little things. Matt. xv.; Mark vii. Jerusalem was therefore now greatly backslidden, and become the place where truth and true religion was much defaced.

It was also now become the very sink of sin and seat of hypocrisy, and gulf where true re-

* The Jews, now dispersed throughout the whole earth, as foretold, are standing monuments of God's dreadful vengeance against sin, and particularly the damning sin of unbelief in rejecting the Lord Christ, in whom alone is salvation. The Lord give us grace to prize and improve Gospel privileges, lest we also be cut off through unbelief!

ligion was drowned. Here also now reigned presumption and groundless confidence in God, which is the bane of souls. Amongst its rulers, doctors, and leaders, envy, malice, and blasphemy vented themselves against the power of godliness in all places where it was espied, as also against the promoters of it: yea, their Lord and Maker could not escape them.

In a word, Jerusalem was now become the shambles, the very slaughter-shop for saints. This was the place wherein the prophets, Christ, and his people were most horribly persecuted and murdered. Yea, so hardened at this time was this Jerusalem in her sins that she feared not to commit the biggest, and to bind herself by wish under the guilt and damning evil of it; saying, when she had murdered the Son of God, "His blood be upon us and our children."

And though Jesus Christ did, both by doctrine, miracles, and holiness of life, seek to put a stop to their villainies, yet they shut their eyes, stopped their ears, and rested not till, as was hinted before, they had driven him out of the world. Yea, that they might, if possible, have extinguished his name and exploded his doctrine out of the world, they, against all argument and in despite of Heaven, its mighty hand, and undeniable proof of his resurrection, did hire soldiers to invent a lie, saying, "His disciples stole him away from the grave," on purpose that men might not count him the Saviour of the world, nor trust in him for the remission of sins.

They were, saith Paul, contrary to all men; for they did not only shut up the door of life against themselves, but forbad that it should be opened to any else. "Forbidding us," saith he, "to preach to the Gentiles that they might be saved, to fill up their sin always." Matt. xxiii. 35; xv. 7–9; Mark vii. 6–8; Matt. iii. 7–9; John viii. 33–41; Matt. xxvii. 18; Mark iii. 30; Luke ii. 5, 6; Matt. xxiii. 37; Luke xiii. 33, 34; Ps. ii. 22, 23; iv. 10; Matt. xxvii. 25; xx. 11–16; 1 Thess. ii. 14–16.

This is the city and these are the people; this is their character and these are their sins; nor can there be produced their parallel in all this world. Nay, what world, what people, what nation, for sin and transgression could or can be compared to Jerusalem,* especially if you join to the matter of fact the light they sinned against and the patience which they abused? Infinite was the wickedness upon this account which they committed.

After all their abusings of wise men and prophets, God sent unto them John Baptist to reduce them, and then his Son to redeem them, but they would be neither reduced nor redeemed, but persecuted both to the death. Nor did they, as I said, stop here; the holy apostles they afterwards persecuted also to death, even so many as they could; the rest they drove from them unto the utmost corners.

II. I come now to show you what it was to preach the Gospel to them. It was, saith Luke, to preach to them "repentance and remission of sins in Christ's name;" or, as Mark has it, "to bid them repent and believe the Gospel." Mark i. 15. Not that repentance is a cause of remission, but a sign of our hearty reception thereof. Repentance is therefore here put to intimate that no pretended faith of the Gospel is good that is not accompanied with it; and this he doth on purpose, because he would not have them deceive themselves; for with what faith can he expect remission of sins in the name of Christ that is not heartily sorry for them? Or how shall a man be able to give to others a satisfactory account of his unfeigned subjection to the Gospel that yet abides in his impenitency?

Wherefore repentance is here joined with faith in the way of receiving the Gospel. Faith is that without which it cannot be received at all, and repentance that without which it cannot be received unfeignedly. When therefore Christ says he would have repentance and remission of sins preached in his name among all nations, it is as much as to say, "I will that all men everywhere be sorry for their sins, and accept of mercy at God's hand through me, lest they fall under his wrath in the judgment." For, as I had said, without repentance what pretence soever men have of faith, they cannot escape the wrath to come. Wherefore Paul saith, "God commands all men everywhere to repent" in order to their salvation, "because he hath appointed a day in the which he will judge the world in righteousness by that Man whom he hath ordained." Acts xvii. 30.

And now we come to this clause: "Beginning at Jerusalem;" that is, that Christ would have Jerusalem have the first offer of the Gospel.

* God's ancient people were favoured with high prerogatives and advantages above any other nation under heaven; to them "pertained the adoption, the glory, the covenants, the law, the service of God, the promises, the fathers, yea, Christ himself;" but, alas! the glory is now departed. Professors, "be not high-minded, but fear."

1. This cannot be so commanded, because they had not now any more right of themselves thereto than had any of the nations of the world, for their sins had divested them of all self-deservings.

2. Nor yet because they stood upon the advance ground with the worst of the sinners of the nations; nay, rather the sinners of the nations had the advanced ground of them. For Jerusalem was, long before she had added this iniquity to her sin, worse than the very nations that God cast out before the children of Israel. 2 Chron. xxxiii.

3. It must therefore follow that this clause, "Begin at Jerusalem," was put into his commission of mere grace and compassion, even from the overflowings of the bowels of mercy; for indeed they were the worst, and so in the most deplorable condition of any people under the heavens.*

Whatever, therefore, their relation was to Abraham, Isaac, or Jacob, however they formerly had been the people among whom God had placed his name and worship, they were now degenerated from God more than the nations were from their idols, and were become guilty of the highest sins which the people of the world were capable of committing. Nay, none can be capable of committing of such unpardonable sins as they committed against their God when they slew his Son and persecuted his name and word.

From these words, therefore, thus explained, we gain this observation:

That Jesus Christ would have mercy offered in the first place to the biggest sinners.

That these Jerusalem sinners were the biggest sinners that ever were in the world I think none will deny that believes that Christ was the best man that ever was in the world, and also was their Lord God. And that they were to have the first offer of his grace the text is as clear as the sun; for it saith, "Begin at Jerusalem." "Preach," said he, "repentance and remission of sins to the Jerusalem sinners;" to the Jerusalem sinners in the first place.

One would have thought, since the Jerusalem sinners were the worst and greatest sinners, Christ's greatest enemies, and those that not only despised his person, doctrine, and miracles, but that a little before had had their hands up to the elbows in his heart-blood, that he should rather have said, Go into all the world, and preach repentance and remission of sins among all nations; and after that offer the same to Jerusalem. Yea, it had been infinite grace if he had said so. But what grace is this, or what name shall we give it, when he commands that this repentance and remission of sins, which is designed to be preached in all nations, should first be offered to Jerusalem—in the first place to the worst of sinners?

Nor was this the first time that the grace which was in the heart of Christ thus showed itself to the world. For while he was yet alive, even while he was yet in Jerusalem, and perceived even among these Jerusalem sinners which was the most vile amongst them, he still in his preaching did signify that he had a desire that the worst of these worst should in the first place come unto him.† The which he showeth where he saith to the better sort of them, "The publicans and harlots enter into the kingdom of God before you." Matt. xxi. 31.

Also, when he compared Jerusalem with the sinners of the nations, then he commands that the Jerusalem sinners should have the Gospel at present confined to them. "Go not," saith he, "into the way of the Gentiles, and into any of the cities of the Samaritans enter ye not; but go rather to the lost sheep of the house of Israel," (Matt. x. 5, 6; xxiii. 37;) but go rather to them, for they were in the most fearful plight.

These, therefore, must have the cream of the Gospel—namely, the first offer thereof in his lifetime. Yea, when he departed out of the world he left this as part of his last will with his preachers, that they also should offer it first to Jerusalem. He had a mind, a careful mind, as it seems, to privilege the worst of sinners with the first offer of mercy, and to take from among them a people to be the first-fruits unto God and to the Lamb.

The 15th of Luke also is famous for this, where the Lord Jesus takes more care, as

* The higher a people rise under the means, the lower will be their fall if they slight them; they that have been nearest to conversion, and yet not converted, shall have the greatest condemnation when judged. O highly-favoured England! Tyre and Sidon, Sodom and Gomorrah, will have a milder hell than thy carnal, hypocritical, Christless children.

† The grace of Christ is sovereign and almighty; and his Gospel is infinitely valuable and excellent, inasmuch as it proclaims pardon to condemned malefactors, peace to proclaimed and avowed enemies, liberty to enslaved captives, cure to diseased sinners. Blessed be God for Jesus Christ!

appears there by three parables, for the lost sheep, lost groat, and the prodigal son, than for the other sheep, the other penee, or for the son that said he had never transgressed. Yea, he shows that there is joy in heaven among the angels of God at the repentanee of one sinner, more than over ninety and nine just persons which need no repentance. Luke xv.

After this manner, therefore, the mind of Christ was set on the salvation of the biggest sinners in his lifetime. But join to this this clause, which he carefully put into the apostles' eommission to preach when he departed hence to the Father, and then you shall see that his heart was vehemently set upon it, for these were part of his last words with them: "Preach my Gospel to all nations, but see that you begin at Jerusalem."

Nor did the apostles overlook this clause when their Lord was gone into heayen. They went first to them of Jerusalem, and preached Christ's Gospel to them: they abode also there for a season and time, and preached it to nobody else, for they had regard to the eommandment of their Lord.

And it is to be observed—namely, that the first sermon which they preaehed after the ascension of Christ, it was preached to the very worst of these Jerusalem sinners, even to those that were the murderers of Jesus Christ, (Aets ii. 23;) for these are part of the sermon: "Ye took him, and by wicked hands have crucified and slain him." Yea, the next sermon, and the next, and also the next to that, was preached to the self-same murderers, to the end they might be saved. Aets iii. 14, 15, 16; iv. 10, 11; v. 30; vii. 52.

But we will return to the first sermon that was preached to these Jerusalem sinners, by which will be manifest more than great grace if it be duly considered.

For after that Peter and the rest of the apostles had, in their exhortation, persuaded these wretehes to believe that they had killed the Prince of life, and after they had duly fallen under the guilt of their murder, saying, "Men and brethren, what shall we do?" he replies, by an universal tender to them all in general, considering them as Christ's killers, that if they were sorry for what they had done,* and would be baptized for the remission of their sins in his name, they should receive the gift of the Holy Ghost. Acts ii. 37, 38.

This he said to them all, though he knew that they were sueh sinners. Yea, he said it without the least stiek, or stop, or pause of spirit, as to whether he had best to say so or no. Nay, so far off was Peter from making an objection against one of them that by a particular clause in his exhortation he endeavours that not one of them may escape the salvation offered. "Repent," saith he, "and be baptized, every one of you." I shut out never a one of you. For I am eommanded by my Lord to deal with you, as it were, one by one, by the word of his salvation. But why speaks he so partieularly? Oh! there was reason for it. The people with whom the apostles were now to deal, as they were murderers of our Lord and to be charged in the general with his blood, so they had their various and particular acts of villainy in the guilt thereof now lying upon their consciences. And the guilt of these their various and particular acts of wickedness eould not perhaps be reached to a removal thereof but by this particular application. Repent, every one of you; be baptized, every one of you, in his name for the remission of sins, and you shall, every one of you, receive the gift of the Holy Ghost.

Objection. But I was one of them that plotted to take away his life: May I be saved by him?

Peter. Every one of you.

Objection. But I was one of them that bare false witness against him: Is there grace for me?

Peter. For every one of you.

Objection. But I was one of them that cried out, Crucify, crucify him; and that desired that Barabbas the murderer might live, rather than him: What will become of me, think you?

I am to preach repentance and remission of sins to every one of you, says Peter.

Objection. But I was one of them that did spit in his face when he stood before his aecusers; I also was one that mocked him when in anguish he hanged bleeding on the tree: Is there room for me?

For every one of you, says Peter.

Objection. But I was one of them that in his extremity said, Give him gall and vinegar to drink: Why may I not expect the same when anguish and guilt is upon me?

* Evangelical repentance is a gift and grace of the Spirit of God, it consists of godly sorrow for sin, fleeing to Christ as the only refuge from its guilt, power and condemnation, and is accompanied with belief in him, and life-living virtue from him; all which is evident by bringing forth much rich and ripe fruit to the glory of God's grace.

Peter. Repent of these your wickednesses, and here is remission of sins for every one of you.

Objection. But I railed on him, I reviled him, I hated him, I rejoiced to see him mocked at by others: Can there be hopes for me?

Peter. There is for every one of you.* "Repent and be baptized, every one of you, in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." Oh! what a blessed Every one of you is here! How willing was Peter, and the Lord Jesus by his ministry, to catch these murderers with the word of the Gospel, that they might be made monuments of the grace of God! How unwilling, I say, was he that any of these should escape the hand of mercy! Yea, what an amazing wonder is it to think that, above all the world and above everybody in it, these should have the first offer of mercy! "Beginning at Jerusalem."

But was there not something of moment in this clause of the commission? Did not Peter, think you, see a great deal in it, that he should thus begin with these men, and thus offer, so particularly, this grace to each particular man of them?

But, as I have told you, this is not all; these Jerusalem sinners must have this offer again and again; every one of them must be offered it over and over. Christ would not take their first rejection for a denial, nor their second repulse for a denial, but he will have grace offered once, and twice, and thrice to these Jerusalem sinners. Is not this amazing grace? Christ will not be put off; these are the sinners that are sinners indeed. They are sinners of the biggest sort; consequently such as Christ can, if they convert and be saved, best serve his ends and designs upon. Of which more anon.

But what a pitch of grace is this! Christ is minded to amaze the world, and to show that he acteth not like the children of men. This is that which he said of old, "I will not execute the fierceness of wrath, I will not return to destroy Ephraim; for I am God and not man." Hos. xi. 9. This is not the manner of men; men are shorter-winded; men are soon moved to take vengeance, and to right themselves in a way of wrath and indignation. But God is full of grace, full of patience, ready to forgive, and one that delights in mercy. All this is seen in our text. The biggest sinners must first be offered mercy; they must, I say, have the cream of the Gospel offered unto them.

But we will a little proceed. In the third chapter we find that they who escaped converting by the first sermon are called upon again to accept of grace and forgiveness for their murder committed upon the Son of God. You have killed, yea, "you have denied, the Holy One and the Just, and desired a murderer to be granted unto you; and killed the Prince of life." Mark, he falls again upon the very men that actually were, as you have it in the chapters following, his very betrayers and murderers,† (Acts iii. 14, 15,) as being loth that they should escape the mercy of forgiveness, and exhorts them again to repent, "that their sins might be blotted out." Ver. 19, 20.

Again, in the fourth chapter he charges them afresh with this murder, (ver. 10,) but withal tells them, "Salvation is in no other." Then, like a heavenly decoy, he puts himself also among them, to draw them the better under the net of the Gospel, saying, "There is none other name under heaven given among men whereby we must be saved." Ver. 12.

In the fifth chapter you find them railing at him because he continued preaching among them salvation in the name of Jesus. But he tells them that that very Jesus whom they had slain and hanged on a tree, him God had raised up and exalted to be a Prince and a Saviour, to give repentance to Israel and forgiveness of sins. Ver. 29, 30, 31. Still insinuating that though they had killed him, and to this day rejected him, yet his business was to bestow upon them repentance and forgiveness of sins.

It is true, after they began to kill again, and when nothing but killing would serve their turn, then they that were scattered abroad went everywhere preaching the word. Yet even some of them so hankered after the conversion of the Jews that they preached the Gospel only to them. Also the apostles still

* All the objections are on the sinner's side, through unbelief. Christ, in his Gospel of peace, answers them all in one word, "Whosoever will, let him come and take of the water of life freely;" and "whosoever cometh I will in nowise cast out." Lord, put forth thy power and give the will.

† This is the awful case of every unconverted person: we are all born in sin, children of wrath, and heirs of hell; like silly sheep gone astray, we know not which way to return till we hear the Shepherd's voice. "Can these dry bones live?" Lord, put life and spirit into them. Raise the dead, be eyes to the blind, ears to the deaf, and feet to the lame.

made their abode at Jerusalem, in hopes that they might yet let down their net for another draught of these Jerusalem sinners. Neither did Paul and Barnabas, who were the ministers of God to the Gentiles, but offer the Gospel, in the first place, to those of them that for their wickedness were scattered like vagabonds among the nations: yea, and when they rendered rebellion and blasphemy for their service and love, they replied, "It was necessary that the word of God should first have been spoken to them." Acts i. 8; xiii. 46, 47.

Nor was this their preaching unsuccessful among these people; but the Lord Jesus so wrought with the word thus spoken that thousands of them came flocking to him for mercy. Three thousand of them closed with him at the first, and afterwards two thousand more; for now they were in number about five thousand; whereas before sermons were preached to these murderers the number of the disciples "was not above a hundred and twenty." Acts i. 15; ii. 41; iv. 4.

Also among these people that thus flocked to him for mercy there was a "great company of priests." Acts vi. 7. Now the priests were they that were the greatest of these biggest sinners; they were the ringleaders, they were the inventors and ringleaders in the misehief. It was they that set the people against the Lord Jesus, and that was the cause why the uproar increased until Pilate had given sentence upon him. "The chief priests and elders," says the text, "persuaded (the people) the multitude that they should ask Barabbas and destroy Jesus." Matt. xxvii. 20. And yet behold the priests, yea a great company of the priests, became obedient to the faith.*

Oh the greatness of the grace of Christ, that he should be thus in love with the souls of Jerusalem sinners! that he should be thus delighted with the salvation of the Jerusalem sinners! that he should not only will that his Gospel should be offered them, but that it should be offered unto them first, and before other sinners were admitted to a hearing of it! "Begin at Jerusalem."

Was this doctrine well believed, where would there be a place for a doubt or a fear of the damnation of the soul if the sinner be penitent, how bad a life soever he has lived, now many soever in number are his sins?

But this grace is hid from the eyes of men: the devil hides it from them, for he knows it is alluring, he knows it has an attracting virtue in it; for this is it that above all arguments can draw the soul to God.

I cannot help it, but must let drop another word. The first Church, the Jerusalem Church, from whence the Gospel was to be sent into all the world, was a church made up of Jerusalem sinners. These great sinners were here the most shining monuments of the exceeding grace of God.

Thus you see I have proved the doctrine, and that not only by showing you that this was the practice of the Lord Jesus Christ in his lifetime, but his last will when he went up to God, saying, "Begin to preach at Jerusalem."

Yea, it is yet further manifested in that when his ministers first began to preach there he joined his power to the word, to the converting of thousands of his betrayers and murderers, and also many of the ringleading priests to the faith.

I shall now proceed, and shall show you—

1. The reason of the point;

2. And then make some application of the whole.

The observation, you know, is this: Jesus Christ would have mercy offered in the first place to the biggest sinners, to the Jerusalem sinners. "Preach repentance and remission of sins in my name among all nations, beginning at Jerusalem."

The reasons of the points are—

First, Because the biggest sinners have most need thereof. He that has the most need, reason says, should be helped first. I mean when a helping hand is offered, and now it is, for the Gospel of the grace of God is sent to help the world. Acts xvi. 9. But the biggest sinner has most need: therefore, in reason, when merey is sent down from heaven to men, the worst of men should have the first offer of it. "Begin at Jerusalem." This is the reason which the Lord Christ himself renders why in his lifetime he left the best and turned him to the worst—why he sat so loose from the righteous and stuck so elose to the wieked.†

* The truth of God, when elothed with his divine Spirit and power, is irresistible; having the strength of God in it, armed error must fall before it. This was exemplified in the conversion of many of those bitter enemies to Christ, the priests. An arrow dipt in the blood of Jesus will subdue the most obdurate heart it reaches.

† The soul is mortally wounded by sin; happy only they who both know and feel it! Christ is appointed in the council of heaven for the cure of it; but such

"The whole," saith he, "have no need of the physician, but the sick. I came not to call the righteous, but sinners, to repentance." Mark ii. 15, 16, 17.

Above you read that the scribes and Pharisees said to his disciples, "How is it that he eateth and drinketh with publicans and sinners?" Alas! they did not know the reason; but the Lord renders them one, and such an one as is both natural and cogent, saying, These have need, most need. Their great necessity requires that I should be most friendly and show my grace first to them.

Not that the others were sinless, and so had no need of a Saviour, but the publicans and their companions were the biggest sinners; they were, as to view, worse than the scribes, and therefore in reason should be helped first, because they had most need of a Saviour.

Men that are at the point to die have more need of the physician than they that are but now and then troubled with an heart-fainting qualm. The publicans and sinners were, as it were, in the mouth of death; death was swallowing of them down, and therefore the Lord Jesus receives them first, offers them mercy first. "The whole have no need of the physician, but the sick. I came not to call the righteous, but sinners, to repentance." The sick, as I said, is the biggest sinner, whether he sees his disease or not. He is stained from head to foot, from heart to life and conversation. This man, in every man's judgment, has most need of mercy. There is nothing attends him from bed to board, and from board to bed again, but the visible characters and obvious symptoms of eternal damnation. This therefore is the man that has need, most need, and therefore in reason should be helped in the first place. Thus it was with the people concerned in the text; they were the worst of sinners, Jerusalem sinners, sinners of the biggest size, and therefore such as had the greatest need; wherefore they must have mercy offered to them before it be offered anywhere else in the world. "Begin at Jerusalem," offer mercy first to a Jerusalem sinner. This man has most need, he is farthest from God, nearest to hell, and so one that has most need. This man's sins are in number the most, in cry the loudest, in weight the heaviest, and consequently will sink him soonest; wherefore he has most need of mercy. This man is shut up in Satan's hand, fastest bound in the cords of his sins, one that justice is whetting his sword to cut off, and therefore has most need, not only of mercy, but that it should be extended to him in the first place.

But a little further, to show you the true nature of this reason—to wit, that Jesus Christ would have mercy offered in the first place to the biggest sinners.*

First, Mercy ariseth from bowels and compassion, from pity, and from a feeling of the condition of those in misery. "In his love and in his pity he saveth us." And again, "The Lord is pitiful, very pitiful, and of great mercy." Isa. lxiii. 9; James v. 11.

Now, where pity and compassion is, there is yearning of the bowels; and where there is that, there is readiness to help. And I say again, the more deplorable and dreadful the condition is, the more directly doth bowels and compassion turn themselves to such and offer help and deliverance. All this flows from our first Scripture proof, "I came to call them that have need;" to call them first, while the rest look on and murmur.

"How shall I give thee up, Ephraim?" Ephraim was a revolter from God, a man that had given himself up to devilism—a company of men, the ten tribes, that had worshipped devils, while Judah kept with his God. "But how shall I give thee up, Ephraim? How shall I deliver thee, Israel? How shall I make thee as Admah? How shall I set thee as Zeboim? (and yet thou art worse than they; nor has Samaria committed half thy sins.)" Ezek. xvi. 46, 51. "My heart is turned within me, and my repentings are kindled together." Hos. xi. 8.

But where do you find that ever the Lord did thus rowl in his bowels for and after any self-righteous man? No, no; they are the publicans and harlots, idolaters and Jerusalem sinners, for whom his bowels yearn and thus tumble about within him; for, alas! poor worms, they have most need of mercy.

Had not the good Samaritan more compassion for that man that fell among thieves

sinners as think themselves in a healthy state will desire no physician's help. "Jesus came not to call the (opinionative) righteous, but the (sensible) sinner to repentance." His blood cleanseth from all sin.

* Such were David, Manasseh, Magdalen, Peter, Paul, and many others, who, having been grievous offenders, blasphemers, and persecutors, became at length eminent examples of Christ's clemency, grace and pardoning mercy; and (blessings on him!) he is still able and willing to save to the uttermost all who come unto God by him.

(though that fall was occasioned by his going from the place where they worshipped God to Jericho, the cursed city) than we read he had for any other besides? His wine was for him, his oil was for him, his beast for him; his penny, his care, and his swaddling-band for him: for, alas! wreteh, he had most need. Luke x. 30–35.

Zaccheus the publican, the chief of the publicans, one that had made himself the richer by wronging of others,—the Lord at that time singleth him out from all the rest of his brother publicans, and that in the face of many Pharisees, and proclaimed in the audience of them all that that day salvation was come to his house. Luke xix. 1–8.

The woman also that had been bound down by Satan for eighteen years together, his companions putting him upon it he loosed her, though those that stood by snarled at him for so doing. Luke iii. 11–13.

And why the woman of Sarepta, and why Naaman the Syrian, rather than widows and lepers in Israel, but because their conditions were more deplorable,* for that they were most forlorn and farthest from help? Luke iv. 25, 27.

But, I say, why all these thus named? Why have we not a catalogue of some holy men that were so in their own eyes and in the judgment of the world? Alas! if at any time any of them are mentioned, how seemingly coldly doth the record of Scripture present them to us? Nicodemus, a night professor, and Simon the Pharisee with his fifty pence, and their great ignorance of the methods of grace, we have now and then touched upon.

Mercy seems to be out of its proper channel when it deals with self-righteous men; but then it runs with a full stream when it extends itself to the biggest sinners. As God's mercy is not regulated by man's goodness, nor obtained by man's worthiness, so not much set out by saving of any such. But more of this anon.

And here let me ask my readers a question: Suppose that, as thou art walking by some pond side, thou shouldst espy in it four or five children all in danger of drowning, and one in more danger than all the rest: judge which has most need to be helped out first? I know thou wilt say, He that is nearest drowning. Why, this is the case: the bigger sinner, the nearer drowning; therefore the bigger sinner, the more need of mercy; yea, of help by mercy in the first place. And to this our text agrees when it saith, "Beginning at Jerusalem." Let the Jerusalem sinner, says Christ, have the first offer, the first invitation, the first tender of my grace and mercy, for he is the biggest sinner, and so has most need thereof.

Secondly, Christ Jesus would have mercy offered in the first place to the biggest sinners, because when they, any of them, receive it, it redounds most to the fame of his name.

Christ Jesus, as you may perceive, has put himself under the term of a physician, a doctor for curing of diseases; and you know that applause and a fame is a thing that physicians much desire. That is it that helps them to patients, and that also that will help their patients to commit themselves to their skill for cure with the more confidence and repose of spirit. And the best way for a doctor or physician to get themselves a name is, in the first place, to take in hand and cure some such as all others have given up for lost and dead. Physicians get neither name nor fame by pricking of wheals, or picking out thistles, or by laying of plasters to the scratch of a pin: every old woman can do this. But if they would have a name and a fame, if they will have it quickly, they must, as I said, do some great and desperate cures. Let them fetch one to life that was dead; let them recover one to his wits that was mad; let them make one that was born blind to see; or let them give ripe wits to a fool: these are notable cures, and he that can do thus, and if he doth thus first, he shall have the name and fame he desires; he may lay abed till noon.

Why, Christ Jesus forgiveth sins for a name, and so begets of himself a good report in the hearts of the children of men.† And therefore in reason he must be willing, as also he did command, that his mercy should be offered first to the biggest sinners.

"I will forgive their sins, iniquities, and

* These were the objects of discriminating grace; by divine illumination they saw and groaned under their ignorance, rebellion, apostacy, and utter inability to return to God: this being humbly confessed, Christ steps in to their relief with, "I will; be thou clean." Luke v. 13. Then follows peace and joy in believing.

† Such as truly know Christ, and have tasted sweetness in him, will count all things else but dung and dross in comparison of his love; they will moreover be forward to invite and draw others to a saving acquaintance with Him whom they esteem altogether lovely.

transgressions," says he; "and it shall turn to me for a name of joy, and a praise, and an honour before all the nations of the earth." Jer. xxxiii. 8, 9.

And hence it is that at his first appearing he took upon him to do such mighty works: he got a fame thereby; he got a name thereby. Matt. iv. 23, 24.

When Christ had cast the legion of devils out of the man of whom you read in Mark v., he bid him go home to his friends and tell it. "Go home," saith he, "to thy friends, and tell them how great things God has done for thee, and hast had compassion on thee." Mark v. 19. Christ Jesus seeks a name and desireth a fame in the world; and therefore, or the better to obtain that, he commands that mercy should first be proffered to the biggest sinners, because by the saving of one of them he makes all men marvel, as it is said of the man last mentioned, whom Christ cured towards the beginning of his ministry. "And he departed," says the text, "and began to publish in Decapolis how great things Jesus had done for him; and all men did marvel." Ver. 20.

When John told Christ that they saw one casting out devils in his name, and they forbade him, because he followed not with them, what is the answer of Christ? "Forbid him not, for there is no man which shall do a miracle in my name that can lightly speak evil of me." No: they will rather cause his praise to be heard and his name to be magnified, and so put glory on the head of Christ.

But we will follow a little our metaphor. Christ, as I said, has put himself under the term of a physician; consequently he desireth that his fame as to the salvation of sinners may spread abroad, that the world may see what he can do. And to this end he has not only commanded that the biggest sinners should have the first offer of his mercy, but has, as physicians do, put out his bills and published his doings, that things may be read and talked of. Yea, he has moreover, in these his blessed bills—the holy Scriptures I mean—inserted the very names of persons, the places of their abode, and the great cures that by the means of his salvation he has wrought upon them to this very end. Here is, *item*, Such a one, by my grace and redeeming blood, was made a monument of everlasting life; and such a one, by my perfect obedience, became an heir of glory.* And then he produceth their names:

Item. I saved Lot from the guilt and damnation that he had procured to himself by his incest.

Item. I saved David from the vengeance that belonged to him for committing of adultery and murder.

Here is also Solomon, Manasseh, Peter, Magdalen, and many others made mention of in this book. Yea, here are their names, their sins, and their salvations recorded together, that you may read and know what a Saviour he is, and do him honour in the world. For why are these things thus recorded but to show to sinners what he can do, to the praise and glory of his grace?

And it is observable, as I said before, we have but very little of the salvation of little sinners mentioned in God's book, because that would not have answered the design—to wit, to bring glory and fame to the name of the Son of God.

What should be the reason, think you, why Christ should so easily take a denial of the great ones that were the grandeur of the world, and struggle so hard for hedge-creepers and highwaymen, (as that parable in Luke xiv. seems to import he doth,) but to show forth the riches of the glory of his grace to his praise? This, I say, is one reason to be sure.

They that had their grounds, their yoke of oxen, and their marriage joys were invited to come, but they made their excuse, and that served the turn. But when he comes to deal with the worst, he saith to his servants, Go ye out and bring them in hither. "Go out quickly, and bring in hither the poor, the maimed, the halt, and the blind. And they did so." And he said again, "Go out into the highways and hedges, and compel them to come in, that my house may be filled." Luke xiv. 18, 19, 20. These poor lame, maimed, blind hedge-creepers and highwaymen must come in, must be forced in. These, if saved, will make his merits shine.

When Christ was crucified and hanged up between the earth and heavens, there were two thieves crucified with him; and behold, he lays hold of one of them, and will have him away with him to glory. Was not this a strange act and a display of unthought-of grace?

* God's regenerated and adopted ones, whose names are registered in heaven, who are really members of the Gospel Church, have a right, by the promises, to all that God has provided and Christ has purchased, even to the whole inheritance of grace here and glory in heaven.

Were there none but thieves there, or were the rest of that company out of his reach? Could he not, think you, have stooped from the cross to the ground, and have laid hold on some honester man if he would? Yes, doubtless. Oh! but then he would not have displayed his grace, nor so have pursued his own designs—namely, to get himself a praise and a name; but now he has done it to purpose. For who that shall read this story but must confess that the Son of God is full of grace: for a proof of the riches thereof he left behind him when upon the cross he took the thief away with him to glory. Nor can this one act of his be buried; it will be talked of to the end of the world to his praise.* "Men shall speak of the might of thy terrible acts, and will declare thy greatness. They shall abundantly utter the memory of thy great goodness, and shall sing of thy righteousness. They shall speak of the glory of thy kingdom and talk of thy power, to make known to the sons of men his mighty acts and the glorious majesty of his kingdom." Ps. cxiv. 6, 12.

When the word of God came among the conjurers and those soothsayers that you read of in Acts xix., and had prevailed with some of them to accept of the grace of Christ, the Holy Ghost records it with a boast, for that it would redound to his praise, saying,

"And many of them that used curious arts brought their books together and burned them before all men, and counted the price of them, and found it fifty thousand pieces of silver; so mightily grew the word of God, and prevailed." Acts xix. 19, 20. It wrenched out of the clutches of Satan some of those of whom he thought himself most sure. "So mightily grew the word of God." It grew mightily; it encroached upon the kingdom of the devil; it pursued him and took the prey; it forced him to let go his hold; it brought away captive, as prisoners taken by force of arms, some of the most valiant of his army; it fetched back from, as it were, the confines of hell, some of those that were his most trusty, and that with hell had been at an agreement: it made them come and confess their deeds and burn their books before all men: "So mightily grew the word of God, and prevailed."

Thus, therefore, you see why Christ will have mercy offered in the first place to the biggest sinners; they have most need thereof; and this is the most ready way to extol His name that rideth upon the heavens to our help. But,

Thirdly, Christ Jesus would have mercy offered in the first place to the biggest sinners, because by their forgiveness and salvation others, hearing of it, will be encouraged the more to come to him for life.

For the physician by curing the most desperate at the first doth not only get himself a name, but begets encouragement in the minds of other diseased folks to come to him for help. Hence you read of our Lord that after, through his tender mercy, he had cured many of great diseases, his fame was spread abroad: "They brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatic, and those that had the palsy, and he healed them; and there followed him great multitudes of people from Galilee, and Decapolis, and Jerusalem, and Judea, and from beyond Jordan." Matt. iv. 24, 25.

See here, he first by working gets himself a fame, a name, and renown, and now men take encouragement, and bring from all quarters their diseased to him, being helped, by what they had heard, to believe that their diseased should be healed.

Now, as he did with those outward cures, so he does in the proffers of his grace and mercy; he proffers that in the first place to the biggest sinners, that others may take heart to come to him to be saved.† I will give you a Scripture or two. I mean to show you that Christ, by commanding that his mercy should in the first place be offered to the biggest of sinners, has a design thereby to encourage and provoke others to come also to him for mercy.

"God," saith Paul, "who is rich in mercy, for his great love wherewith he loved us, even when we were dead in our sins, hath quickened us together with Christ, (by grace ye are saved,) and hath raised us up together, and made us sit together in heavenly places in Christ Jesus." But why did he do all this? "That in the ages to come he might show the exceeding riches of

* This was truly a miracle of grace and sovereign mercy. It was effected by the mighty power of God the Holy Ghost, who enlightens the eyes of the sinner's understanding, to see his own deplorable misery, the excellency of Christ, and the alone-sufficiency and all-sufficiency of his grace for salvation.

† None will be disposed to come to the Saviour till they have been so far awakened by the threatenings of God's wrath to a sight of their misery as to make them see their need of Christ held out in the promise, and to flee for refuge to the only hope set before them in the Gospel.

his grace in his kindness towards us through Christ Jesus." Eph. ii. 4–7.

See, here is a design: God lets out his mercy to Ephesus of design, even to show to the ages to come the exceeding riches of his grace in his kindness to them through Christ Jesus. And why to show by these the exceeding riches of his grace to the ages to come through Christ Jesus but to allure them and their children also to come to him, and to partake of the same grace through Christ Jesus?

But what was Paul and the Ephesian sinners? (Of Paul we will speak anon.) These Ephesian sinners, they were men dead in sins, men that walked according to the dictates and motions of the devil; worshippers of Diana, that effeminate goddess; men far off from God, aliens and strangers to all good things; such as were far off from that, as I said, and consequently in a most deplorable condition. As the Jerusalem sinners were of the highest sort among the Jews, so these Ephesian sinners were of the highest sort among the Gentiles. Eph. ii. 1, 2, 3; Acts xix. 35; Eph. ii. 11, 12.

Wherefore, as by the Jerusalem sinners, in saving them first, he had a design to provoke others to come to him for mercy, so the same design is here set on foot again in his calling and converting the Ephesian sinners, that in the ages to come he might show the exceeding riches of his grace, says he, "in his kindness towards us through Christ Jesus." There is yet one hint behind. It is said that God saved these "for his love;" that is, as I think, for the setting forth, for the commendation of his love, for the advance of his love, in the hearts and minds of them that should come after. As who should say, God has had mercy upon and been gracious to you, that he might show to others, for their encouragement, that they have ground to come to him to be saved. When God saves one great sinner, it is to encourage another great sinner to come to him for mercy.

He saved the thief, to encourage thieves to come to him for mercy; he saved Magdalen, to encourage other Magdalens to come to him for mercy; he saved Saul, to encourage Sauls to come to him for mercy; and this Paul himself doth say. "For this cause," saith he, "I obtained mercy, that in me first Jesus Christ might show forth all long-suffering, for a pattern to them which should hereafter believe on him to life everlasting." 1 Tim. i. 16.

How plain are the words! Christ in saving of me has given to the world a pattern of his grace, that they might see and believe, and come and be saved—that they that are to be born hereafter might believe on Jesus Christ to life everlasting.*

But what was Paul? Why, he tells you himself. "I am," says he, "the chief of sinners; I was," says he, "a blasphemer, a persecutor, an injurious person; but I obtained mercy." 1 Tim. i. 14, 15. Ay, that is well for you, Paul; but what advantage have we thereby? Oh, very much, saith he; for "for this cause I obtained mercy, that in me first Jesus Christ might show all long-suffering, for a pattern to them which shall believe on him to life everlasting."

Thus, therefore, you see that this third reason is of strength—namely, that Jesus Christ would have mercy offered in the first place to the biggest sinners, because by their forgiveness and salvation, others hearing of it, will be encouraged the more to come to him for mercy.

It may well therefore be said to God, "Thou delightest in mercy, and mercy pleases thee." Mic. vii. 18.

But who believes that this was God's design in showing mercy of old?—namely, that we that come after might take courage to come to him for mercy; or that Jesus Christ would have mercy offered in the first place to the biggest sinners, to stir up others to come to him for life? This is not the manner of men, O God!

But David saw this betimes; therefore he makes this one argument with God, that he would blot out his transgressions, that he would forgive his adultery, his murders, and horrible hypocrisy. "Do it, O Lord," saith he, do it, and "then will I teach transgressors thy ways, and sinners shall be converted unto thee." Ps. li. 7–13.

He knew that the conversion of sinners would be a work highly pleasing to God, as being that which he had designed before he made mountain or hill. Wherefore he comes, and he saith, Save me, O Lord; if thou wilt but save me I will fall in with thy design; I will help to bring what sinners to thee I can. And, Lord, I am willing to be made a preacher myself, for that I have been a horrible sinner. Wherefore, if thou shalt forgive my great trans-

* O sinner, beseech the Lord to enable you to welcome the grace that is welcoming you; then you shall find, in the Lord's time, that you shall be made as kindly welcome as ever a sinner was since Adam's fall, and as ever any sinners were that are now glorified saints.

gressions, I shall be a fit man to tell of thy wondrous grace to others. Yea, Lord, I dare promise that if thou wilt have mercy upon me, it shall tend to the glory of thy grace, and also to the increase of thy kingdom; for I will tell it, and sinners will hear of it. And there is nothing so suiteth with the hearing sinner as mercy, and to be informed that God is willing to bestow it upon him. "I will teach transgressors thy ways, and sinners shall be converted unto thee."

Nor will Christ Jesus miss of his design in proffering of mercy in the first place to the biggest sinners. You know what work the Lord, by laying hold of the woman of Samaria, made among the people there.* They knew that she was a town-sinner, an adulteress, yea, one that after the most audacious manner lived in uncleanness with a man that was not her husband; but when she, from a turn upon her heart, went into the city and said to her neighbours, Come, oh how they came! how they flocked out of the city to Jesus Christ! "Then they went out of the city and came to him, and many of the Samaritans (people perhaps as bad as herself) believed on him, for the saying of the woman, which testified, saying, He told me all that ever I did." John iv. 39.

That word, "He told me all that ever I did," was a great argument with them; for by that they gathered that though he knew her to be vile, yet he did not despise her, nor refuse to show how willing he was to communicate his grace unto her; and this fetched over, first her, then them.

This woman, as I said, was a Samaritan sinner, a sinner of the worst complexion, for the Jews abhorred to have aught to do with them, (ver. 9;) wherefore none more fit than she to be made one of the decoys of heaven, to bring others of the Samaritan wild fowls under the net of the grace of Christ. And she did the work to purpose. Many and many more of the Samaritans believed on him. Ver. 40, 41, 42. The heart of man, though set in sin, will, when it comes once to a persuasion that God is willing to have mercy upon us, incline to come to Jesus Christ for life. Witness those turnaways from God that you also read of in Jeremiah; for after they had heard three or four times over that God had mercy for backsliders, they broke out and said, "Behold, we come unto thee, for thou art the Lord our God." Or as those in Hosea did, "For in thee the fatherless find." Jer. iii. 22; Hos. xiv. 1, 2, 3.

Mercy, and the revelation thereof, is the only antidote against sin. It is of a thawing nature; it will loose the heart that is frozen up in sin: yea, it will make the unwilling willing to come to Jesus Christ for life.

Wherefore, do you think, was it that Jesus Christ told the adulterous woman, and that before so many sinners, that he had not condemned her, but to allure her, with them there present, to hope to find favour at his hands? (As he also saith in another place,) "I came not to judge, but to save the world."† For might they not thence most rationally conclude that if Jesus Christ had rather save than damn an harlot, there was encouragement for them to come to him for mercy?

I heard once a story from a soldier who with his company had laid siege against a fort, that so long as the besieged were persuaded their foes would show them no favour they fought like madmen; but when they saw one of their fellows taken and received to favour, they all came tumbling down from their fortress, and delivered themselves into their enemies' hands.

I am persuaded, did men believe that there is that grace and willingness in the heart of Christ to save sinners as the word imports there is, they would come tumbling into his arms; but Satan has blinded their minds that they cannot see this thing. Howbeit, the Lord Jesus has, as I said, that others might take heart and come to him, given out a commandment that mercy should in the first place be offered to the biggest sinners. "Begin," saith he, "at Jerusalem." And thus I end the third reason.

Fourthly, Jesus Christ would have mercy offered in the first place to the biggest sinners, because that is the way, if they receive it, most to weaken the kingdom of Satan, and to keep it lowest in every age of the world. The biggest sinners, they are Satan's colonels and captains, the leaders of his people, and they that most stoutly make head against the Son of God. Wherefore let these first be con-

* It is ignorance of the worth of Christ, and the not being sensible of the want of him, that makes persons so indifferent in their desires after him, and so remiss in using the means of grace to obtain him; but the promise is, "They that seek shall find; they that ask shall receive; and to them that knock the door of mercy and peace shall be opened."

† The design of Christ's first coming into the world was to save miserable sinners; the end of his second coming will be to judge the unbelieving part of it; for the sin of unbelief binds all other sins upon the sinner, and consigns him over to damnation.

quered, and his kingdom will be weak. When Ishbosheth had lost his Abner, his kingdom was made weak, nor did he sit but tottering then upon his throne. So when Satan loseth his strong men, them that are mighty to work iniquity, and dexterous to manage others in the same, then is his kingdom weak. 2 Sam. iii. Therefore, I say, Christ doth offer mercy in the first place to such the more to weaken his kingdom. Christ Jesus was glad to see Satan fall like lightning from heaven, that is suddenly or headlong; and it was surely by casting of him out of strong possessions and by recovering of some notorious sinners out of his clutches. Luke x. 17, 18, 19.

Samson, when he would pull down the Philistines' temple, took hold of the two main pillars of it, and, breaking them, down came the house. Christ came to destroy the works of the devil, and to destroy by converting grace as well as by redeeming blood. Now sin swarms, and lieth by legions and whole armies in the souls of the biggest sinners, as in garrisons; wherefore the way, the most direct way, to destroy it is first to deal with such sinners by the word of his Gospel and by the merits of his passion.*

For example, though I shall give you but a homely one: Suppose a family to be very lousy, and one or two of the family to be in chief the breeders; the way, the quickest way, to clear that family, or at least to weaken the so swarming of those vermin, is, in the first place, to sweeten the skin, head, and clothes of the chief breeders; and then, though all the family should be apt to breed them, the number of them, and so the greatness of that plague there, will be the more impaired.

Why, there are some people that are in chief the devil's sin-breeders in the towns and places where they live. The place, town, or family where they live must needs be horribly lousy, and, as it were, eaten up with vermin. Now, let the Lord Jesus in the first place cleanse these great breeders, and there will be given a nip to those swarms of sins that used to be committed in such places throughout the town, house, or family where such sin-breeding persons used to be.

I speak by experience: I was one of those lousy ones, one of these great sin-breeders; I infected all the youth of the town where I was born with all manner of youthful vanities. The neighbours counted me so; my practice proved me so; wherefore Christ Jesus took me first, and taking me first, the contagion was much allayed all the town over. When God made me sigh, they would hearken and inquiringly say, What is the matter with John? They also gave their various opinions of me. But, as I said, sin cooled and failed as to his full career. When I went out to seek the bread of life some of them would follow, and the rest be put into a muse at home. Yea, almost the town, at first, at times, would go out to hear at the place where I found good; yea, young and old for a while had some reformation on them; also some of them, perceiving that God had mercy upon me, came crying to him for mercy too.

But what need I give you an instance of poor I? I will come to Manasseh the king. So long as he was a ringleading sinner, the great idolater, and chief of devilism, the whole land flowed with wickedness; "For he made them to sin," and do worse than the heathen that dwelt round about them, or that was cast out from before them; but when God converted him the whole land was reformed. Down went the groves, the idols, and altars of Baal, and up went true religion in much of the power and purity of it. You will say, The king reformed by power. I answer, Doubtless, and by example too, for people observe their leaders; as their fathers did, so did they. 2 Chron. xxxiii.; 2 Kings xvii. 41.

This, therefore, is another reason why Jesus would have mercy offered in the first place to the biggest sinners, because that is the best way, if they receive it, most to weaken the kingdom of Satan and to keep it poor and low.

And do you not think now that if God would but take hold of the hearts of some of the most notorious in your town, in your family, or country, that this thing would be verified before your faces? It would, it would, to the joy of you that are godly, to the making of hell to sigh, to the great suppression of sin, the glory of Christ, and the joy of the angels of God.† And ministers should therefore,

* Christ's meritorious life and sufferings were appointed in order to bring those rebels and apostates for whom he died unto God: having satisfied justice, and fulfilled the law, every obstacle is removed, and the way to supreme happiness is made plain by the word and Spirit of God.

† If the recovery of one lost sinner by repentance is matter of exceeding joy to Christ the great Shepherd, to all the blessed company in heaven, and to saints on earth, what rejoicing must there be at the glorification of the innumerable throng when assembled together in the realms of bliss above!

that this work might go on, take advantage to persuade with the biggest sinners to come into Christ, according to my text and their commission, "beginning at Jerusalem."

Fifthly, Jesus Christ would have mercy offered in the first place to the biggest sinners, because such, when converted, are usually the best helps in the Church against temptations, and fittest for the support of the feeble-minded there. Hence, usually you have some such in the first plantation of churches, or quickly upon it. Churches would do but sorrily if Christ Jesus did not put such converts among them: they are the monuments and mirrors of mercy. The very sight of such a sinner in God's house—yea, the very thought of him where the sight of him cannot be had—is ofttimes greatly for the help of the faith of the feeble.

"When the churches (saith Paul) that were in Judea heard this concerning me, that he which persecuted them in time past now preached the faith which once he destroyed, they glorified God in me." Gal. i. 20–24.

"Glorified God." How is that? Why, they praised him, and took courage to believe the more in the mercy of God, for that he had had mercy on such a great sinner as he. They glorified God "in me," they wondered that grace should be so rich as to take hold of such a wretch as I was; and for my sake believe in Christ the more.

There are two things that great sinners are acquainted with, when they come to divulge them to the saints, that are a great relief to their faith:

1. The contests that they usually have with the devil at their parting with him.

2. Their knowledge of his secrets in his workings.

For the *first:* The biggest sinners have usually great contests with the devil at their partings; and this is an help to saints, for ordinary saints find afterwards what the vile ones find at first; but when at the opening of hearts the one finds himself to be as the other, the one is a comfort to the other. The lesser sort of sinners find but little of this till after they have been some time in profession; but the vile man meets with his at the beginning. Wherefore he, when the other is down, is ready to tell that he has met with the same before; for, I say, he has had it before. Satan is loth to part with a great sinner. What, my true servant, (quoth he,) my old servant, wilt thou forsake me now? Having so often sold thyself to me to work wickedness, wilt thou forsake me now? Thou horrible wretch, dost not know that thou hast sinned thyself beyond the reach of grace, and dost think to find mercy now?* Art not thou a murderer, a thief, a harlot, a witch, a sinner of the greatest size, and dost thou look for mercy now? Dost thou think that Christ will foul his fingers with thee? It is enough to make angels blush, saith Satan, to see so vile a one knock at heaven-gates for mercy, and wilt thou be so abominably bold to do it? Thus Satan dealt with me, says the great sinner, when at first I came to Jesus Christ. And what did you reply? saith the tempted. Why, I granted the whole charge to be true, says the other. And what, did you despair, or how? No, (saith he,) I said, I am Magdalen, I am Magdalen; I am Zaccheus, I am the thief, I am the harlot, I am the publican, I am the prodigal, and one of Christ's murderers; yea, worse than any of these; and yet God was so far off from rejecting of me (as I found afterwards) that there was music and dancing in his house for me, and for joy that I was come home unto him. Oh blessed be God for his grace! (says the other,) for then I hope there is favour for me. Yea, as I told you, such a one is a continual spectacle in the Church for every one to behold God's grace and wonder by.

Secondly. And as for the secrets of Satan, such as are suggestions to question the being of God, the truth of his word, and to be annoyed with devilish blasphemies, none more acquainted with these than the biggest sinners at their conversion; wherefore thus also they are prepared to be helps in the Church to relieve and comfort the other.

I might also here tell you of the contests and battles that such are engaged in, wherein they find the besettings of Satan, above any other of the saints. At which times Satan assaults the soul with darkness, fears, frightful thoughts of apparitions; now they sweat, pant, cry out, and struggle for life.

The angels now come down to behold the sight, and rejoice to see a bit of dust and ashes to overcome principalities and powers and might and dominions. But, as I said, when these come a little to be settled, they are pre-

* The devil harasses some with horrid, filthy, blasphemous thoughts, that they may think their sins too great to be forgiven, though commonly such thoughts are the least of the sins of those who are pestered with them, and rather the devil's, who injects them, than theirs. See Matt. xii. 31.

pared for helping others, and are great comforts unto them. Their great sins give great encouragement to the devil to assault them; and by these temptations Christ takes advantage to make them the more helpful to the churches.

The biggest sinner, when he is converted and comes into the Church, says to them all by his very coming in, Behold me, all you that are men and women of a low and timorous spirit, you: whose hearts are narrow, for that you never had the advantage to know, because your sins are few, the largeness of the grace of God,—behold, I say, in me the exceeding riches of his grace!* I am a pattern set forth before your faces, on whom you may look and take heart. This, I say, the great sinner can say, to the exceeding comfort of all the rest.

Wherefore, as I have hinted before, when Gods intends to stock a place with saints, and to make that place excellently to flourish with the riches of his grace, he usually begins with the conversion of some of the most notorious thereabouts, and lays them as an example to allure others and to build up when they are converted.

Paul must go to the Gentiles, because Paul was the most outrageous of all the apostles in the time of his unregeneracy; yea, Peter must be he that after his horrible fall was thought fittest, when recovered again, to comfort and strengthen his brethren. See Luke xxii. 31, 32.

Some must be pillars in God's house; and if they be pillars of cedar, they must stand while they are stout and sturdy sticks in the forest, before they are cut down and planted or placed there.

No man, when he buildeth his house, makes the principal parts thereof of weak or feeble timber—for how could such bear up the rest?—but of great and able wood. Christ Jesus also goeth this way to work; he makes of the biggest sinners bearers and supporters to the rest. This, then, may serve for another reason why Jesus Christ gives out in commandment that mercy should, in the first place, be offered to the biggest sinners, because such, when converted, are usually the best helps in the Church against temptations, and fittest for the support of the feeble-minded there.

Sixthly, Another reason why Jesus Christ would have mercy offered in the first place to the biggest sinners is, because they, when converted, are apt to love him most.

This agrees both with Scripture and reason. Scripture says so: "To whom much is forgiven, the same loveth much. To whom little is forgiven, the same loveth little." Luke vii. 47. Reason says so; for as it would be the unreasonablest thing in the world to render hatred for love and contempt for forgiveness, so it would be as ridiculous to think that the reception of a little kindness should lay the same obligations upon the heart to love as the reception of a great deal. I would not disparage the love of Christ; I know the least drachm of it, when it reaches to forgiveness, is great above all the world; but comparatively, there are greater extensions of the love of Christ to one than to another. He that has most sin, if forgiven, is partaker of the greatest love, of the greatest forgiveness.

I know also that there are some that from this very doctrine say, "Let us do evil, that good may come," and that turn the grace of our God into lasciviousness. But I speak not of these; these will neither be ruled by grace nor reason. Grace would teach them, if they knew it, to deny ungodly courses; and so would reason too if it could truly sense the love of God. 2 Tim. ii. 11, 12; Rom. xi. 1.

Doth it look like what hath any coherence with reason or mercy for a man to abuse his friend? Because Christ died for men shall I therefore spit in his face? The bread and water that was given by Elisha to his enemies that came into the land of Israel to take him had so much influence upon their minds, though heathens, that they returned to their homes without hurting him, yea, it kept them from coming again in a hostile manner into the coasts of Israel. 2 Kings vi. 19, 20, 21, 22, 23.

But, to forbear to illustrate till anon, one reason why Christ Jesus shows mercy to sinners is, that he might obtain their love, that he may remove their base affections from base objects to himself.† Now, if he loves to be loved a little, he loves to be loved much, but there is not any that are capable of loving much save those that have much forgiven

* The Lord shows his grace nowhere so much as in the predestination of his children, and in what he hath predestined them unto; all his attributes shine conspicuously herein, but the glory of his grace with superior lustre above the rest.

† All objects are base when compared with Christ, who is the fulness of Him who filleth all in all. The love of anything, how excellent soever, above him, is the idolatry of the heart. They that know him most will love him best, and not turn aside to lying vanities.

them. Hence it said of Paul that he laboured more than them all—to wit, with a labour of love—because he had been by sin more vile against Christ than they all. 1 Cor. xv. He it was that persecuted the Church of God and wasted it. Gal. i. 13. He, of them all, was the only raving bedlam against the saints: "And being exceeding mad," says he, "against them, I persecuted them, even to strange cities." Acts xxvi. 11.

This raving bedlam, that once was so, is he that now says, I laboured more than them all, more for Christ than them all.

But, Paul, what moved thee thus to do? The love of Christ, says he. It was not I, but the grace of God that was with me. As who should say, O grace! It was such grace to save me! It was such marvellous grace for God to look down from heaven upon me, and that secured me from the wrath to come, that I am captivated with the sense of the riches of it. Hence I act, hence I labour; for how can I otherwise do, since God not only separated me from my sins and companions, but separated all the powers of my soul and body to his service? I am therefore prompted on by this exceeding love to labour as I have done; yet not I, but the grace of God with me.

Oh, I shall never forget his love, nor the circumstances under which I was when his love laid hold upon me. I was going to Damascus with letters from the high priest to make havoc of God's people there, as I had made havoc of them in other places. These bloody letters were not imposed upon me. I went to the high priest and desired them of him, (Acts ix. 1, 2,) and yet he saved me! I was one of the men, of the chief men, that had a hand in the blood of his martyr Stephen; yet he had mercy on me! When I was at Damascus I stunk so horribly like a blood-sucker that I became a terror to all thereabout. Yea, Ananias, good man, made intercession to my Lord against me; yet he would have mercy upon me! Yea, joined mercy to mercy, until he had made me a monument of grace. He made a saint of me, and persuaded me that my transgressions were forgiven me.

When I began to preach, those that heard me were amazed, and said, "Is not this he that destroyed them that called on this name in Jerusalem, and came hither for that intent, that he might bring them bound to the high priest?" Hell doth know that I was a sinner; heaven doth know that I was a sinner; the world also knows that I was a sinner, a sinner of the greatest size; but I obtained mercy.* Acts ix. 20, 21.

Shall not this lay obligation upon me? Is not love of the greatest force to oblige? Is it not strong as death, cruel as the grave, and hotter than the coals of juniper? Hath it not a most vehement flame? can the waters quench it? can the floods drown it? I am under the force of it, and this is my continual cry, What shall I render to the Lord for all the benefits which he has bestowed upon me?

Ay, Paul, this is something; thou speakest like a man, like a man affected and carried away with the love and grace of God. Now this sense, and this affection, and this labour give to Christ the love that he looks for. But he might have converted twenty little sinners, and yet not found, for grace bestowed, so much love in them all.

I wonder how far a man might go among the converted sinners of the smaller size before one could find one that so much as look any thing this-wayward. Where is he that is thus under pangs of love for the grace bestowed upon him by Jesus Christ? Excepting only some few, you may walk to the world's end and find none. But, as I said, some there are, and so there have been in every age of the Church, great sinners, that have had much forgiven them, and they love much upon this account.

Jesus Christ therefore knows what he doth when he lays hold on the hearts of sinners of the biggest size. He knows that such an one will love more than many that have not sinned half their sins.

I will tell you a story that I have read of Martha and Mary: the name of the book I have forgot—I mean of the book in which I found the relation—but the thing was thus:

Martha, saith my author, was a very holy woman, much like Lazarus her brother, but Mary was a loose and wanton creature. Martha did seldom miss good sermons and lectures when she could come at them in Jerusalem, but Mary would frequent the houses of sports and the company of the vilest of men for lust. And though Martha had often desired that her sister would go with her to hear

* The quickening Spirit of God convinces us of sin; and the belief of God's pardoning and accepting grace in Christ is a necessary means to bring us to an ingenuous confession of it. If you would freely confess your sins, believe first that "God is faithful and just to forgive your sins," through Christ. 1 John i. 9.

her preachers, yea, had often entreated her with tears to do it, yet she could never prevail; for still Mary would make her excuse, or reject her with disdain for her zeal and preciseness in religion.*

After Martha had waited long, tried many ways to bring her sister to good, and all proved ineffectual, at last she comes upon her thus: Sister, quoth she, I pray thee go with me to the temple to-day to hear one preach a sermon. What kind of preacher is he? said she. Martha replied, It is one Jesus of Nazareth; he is the handsomest man you ever saw with your eyes. Oh! he shines in beauty and is a most excellent preacher.

Now, what does Mary, after a little pause, but go up into her chamber, and with her pins and her clouts decks up herself as fine as her fingers could make her. This done, away she goes—not with her sister Martha, but as much unobserved as she could—to the sermon, or rather to see the preacher.

The hour and preacher being come, and she having observed whereabout the preacher would stand, goes and sits herself so in the temple that she might be sure to have the full view of this excellent person. So he comes in and she looks, and the first glimpse of his person pleaseth her. Well, Jesus addresseth himself to his sermon, and she looks earnestly on him.

Now at that time, saith my author, Jesus preached about the lost sheep, the lost groat, and the prodigal child. And when he came to show what care the shepherd took for one lost sheep, and how the woman swept to find her piece which was lost, and what joy there was at their finding, she began to be taken by the ears, and forgot what she came about, musing what the preacher would make of it. But when he came to the application, and showed that by the lost sheep was meant a great sinner, by the shepherd's care was meant God's love for great sinners, and that by the joy of the neighbours was showed what joy there was among the angels in heaven over one great sinner that repenteth, she began to be taken by the heart. And as he spake these last words she thought he pitched his innocent eyes just upon her, and looked as if he spake what was now said to her; wherefore her heart began to tremble, being shaken with affection and fear; then her eyes ran down with tears apace; wherefore she was forced to hide her face with her handkerchief, and so sat sobbing and crying all the rest of the sermon.

Sermon being done, up she gets and away she goes, and withal inquired where this Jesus the preacher dined that day? and one told her at the house of Simon the Pharisee. So away goes she, first to her chamber, and there strips herself of her wanton attire; then falls upon her knees to ask God forgiveness of all her wicked life. This done, in a modest dress, she goes to Simon's house, where she finds Jesus sat at dinner. So she gets behind him and weeps, and drops her tears upon his feet like rain and washes them, and wipes them with the hair of her head. She also kissed his feet with her lips, and anointed them with ointment. When Simon the Pharisee perceived what the woman did, and being ignorant of what it was to be forgiven much, (for he never was forgiven more than fifty pence,) he began to think within himself that he had been mistaken about Jesus Christ, because he suffered such a sinner as this woman was to touch him.† Surely, quoth he, this man, if he were a prophet, would not let this woman come near him, for she is a town-sinner, (so ignorant are all self-righteous men of the way of Christ with sinners.) But lest Mary should be discouraged with some clownish carriage of this Pharisee, and so desert her good beginnings and her new steps which she now had began to take towards eternal life, Jesus began thus with Simon. "Simon," saith he, "I have somewhat to say unto thee. And he saith, Master, say on. There was, saith Jesus, a certain creditor had two debtors; the one owed him five hundred pence, and the other fifty. And when they had nothing to pay, he frankly forgave them both. Tell me, therefore, which of them will love him most? Simon answered and said, I suppose he to whom he forgave most. And he said unto him, Thou hast rightly judged. And he turned to the woman and said unto Simon, Seest thou this woman? I entered into thy house, thou gavest me no water for my feet;

* You may as well kill a carnal man as confine him to prayer and preaching: he knows not what it is to take real pleasure in spiritual and heavenly work: then how could he love heaven itself? He could not delight in heaven any more than a sow in a palace, or a profane debauchee in a company that are praying to and praising God spiritually.

† There is not a stream, not a drop of grace, to be had but from Jesus Christ; he, as God-man, has it all in himself: he communicates a fulness of light and life, sense and understanding, love and joy, yea, every spiritual blessing, to his members, who must depend on him at all times.

but she has washed my feet with tears, and wiped them with the hairs of her head. Thou gavest me no kiss; but this woman, since the time I came in, hath not ceased to kiss my feet. My head with oil thou didst not anoint, but this woman hath anointed my feet with ointment. Wherefore I say unto thee, Her sins, which are many, are forgiven, for she loved much; but to whom little is forgiven, the same loveth little. And he said unto her, Thy sins are forgiven." Luke vii. 36, 50.

Thus you have the story. If I come short in any circumstance, I beg pardon of those that can correct me. It is three or four and twenty years since I saw the book; yet I have, as far as my memory will admit, given you the relation of the matter. However, Luke, as you see, doth here present you with the substance of the whole.

Alas! Christ Jesus has but little thanks for the saving of little sinners. "To whom little is forgiven, the same loveth little." He gets no water for his feet by his saving of such sinners. There are abundance of dry-eyed Christians in the world, and abundance of dry-eyed duties too—duties that never were wetted with the tears of contrition and repentance, nor ever sweetened with the great sinner's box of ointment. And the reason is, such sinners have not great sins to be saved from; or, if they have, they look upon them in the diminishing glass of the holy law of God. But I rather believe that the professors of our days want a due sense of what they are; for verily, for the generality of them, both before and since conversion, they have been sinners of a lusty size. But if their eyes be holden, if convictions are not shown, if their knowledge of their sins is but like to the eyesight in twilight, the heart cannot be affected with that grace that has laid hold on the man; and so Christ Jesus sows much and has little coming in.*

Wherefore his way is ofttimes to step out of the way, to Jericho, to Samaria, to the country of the Gadarenes, to the coasts of Tyre and Sidon, and also to Mount Calvary, that he may lay hold of such kind of sinners as will love him to his liking. Luke xix. 1–11; John iv. 3–11; Mark v. 1–21; Matt. xv. 21–29; Luke xxiii. 33–44.

But this much for the sixth reason why Christ Jesus would have mercy offered in the first place to the biggest sinners; to wit, because such sinners, when converted, are apt to love him most. The Jerusalem sinners were they that outstripped, when they were converted, in some things, all the churches of the Gentiles. "They were of one heart and of one soul, neither said any of them that aught of the things that they possessed was their own; neither was there any among them that lacked, for as many as were possessors of lands or houses, sold them and brought the price of the things that were sold, and laid them down at the apostles' feet," &c. Acts iv. 32–35. Now, show me such another pattern if you can. But why did these do thus? Oh, they were Jerusalem sinners. These were the men that but a little before had killed the Prince of life; and to those who did that, notwithstanding, he sent the first offer of grace and mercy. And the sense of this took them up betwixt the earth and the heaven, and carried them on in such ways and methods as could never be trodden by any since. They talk of the church at Rome, and set her, in her primitive state, as a pattern and mother of churches; when the truth is, they were the Jerusalem sinners, when converts, that outdid all the churches that ever was.

Seventhly, Christ Jesus would have mercy offered in the first place to the biggest sinners, because grace, when it is received by such, finds matter to kindle upon more freely than it finds in other sinners. Great sinners are like the dry wood or like great candles, which burn best and shine with biggest light. I lay not this down, as I did those reasons before, to show that when great sinners are converted they will be encouragement to others, though that is true, but to show that Christ has a delight to see grace, the grace we receive to shine.† We love to see things that bear a good gloss; yea, we choose to buy such kind of matter to work upon as will, if wrought up to what we intend, cast that lustre that we desire. Candles that burn not bright we like not; wood that is green will rather smother, and sputter, and smoke, and crack, and flounce than cast a brave light and a pleasant heat; wherefore

* "Herein is my Father glorified, says the blessed Jesus, if ye bear much fruit." Christians live below their privileges; they should be always pressing forward to obtain more faith, hope, love, joy, godly fear, patience—to be shining lights and glorify their God and Saviour in all things.

† The children of light should reflect the rays of God's goodness to others, and, that they may do so, should pray for a constant supply of the Spirit, that in all their dealings it may appear that they have been with Jesus, and that his most amiable life and example is ever before their eyes.

great folks care not much, not so much for such kind of things, as for them that will better answer their ends.

Hence Christ desires the biggest sinners; in him there is matter to work by—to wit, a great deal of sin; for as by the tallow of the candle the fire takes occasion to burn the brighter, so by the sin of the soul grace takes occasion to shine the clearer. Little candles shine but little, for there wanteth matter for the fire to work upon; but in the great sinner here is more matter for grace to work by. Faith shines, when it worketh towards Christ, through the sides of many and great transgressors, and so does love, for that much is forgiven. And what matter can be found in the soul for humility to work by so well as by a sight that I have been and am an abominable sinner? And the same is to be said of patience, meekness, gentleness, self-denial, or any other grace. Grace takes occasion by the vileness of the man to shine the more, even as by the ruggedness of a very strong distemper of disease the virtue of the medicine is best made manifest. "Where sin abounds, grace much more abounds." Rom. v. 20. A black string makes the neck look whiter; great sins make grace burn clear. Some say, When grace and a good nature meet together they do make shining Christians; but I say, When grace and a great sinner meet, and grace shall subdue that great sinner to itself, and shall operate after its kind in the soul of that great sinner, then we have a shining Christian: witness all of those of whom mention was made before.

Abraham was among the idolaters when in the land of Assyria, and served idols with his kindred on the other side of the flood. Josh. xxiv. 2; Gen. xi. 31. But who, when called, was there in the world in whom grace shone so bright as in him?

The Thessalonians were idolaters before the word of God came to them; but when they had received it they became examples to all that did believe in Macedonia and Achaia. 1 Thess. i. 6–10.

God the Father, and Jesus Christ his Son, are for having things seen, for having the word of life held forth. They light not a candle that it might be put under a bushel or under a bed, but on a candlestick, that all that come in may see the light. Matt. v. 15; Mark iv. 21.

And I say, as I said before, in whom is it like so to shine as in the souls of great sinners?

When the Jewish Pharisees dallied with the Gospel, Christ threatened to take it from them and to give it to the barbarous heathens and idolaters. Why so? For they, saith he, will bring forth the fruits thereof in their season: "Therefore, I say unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof." Matt. xxi. 41, 42.

I have often marvelled at our youth, and said in my heart, What should be the reason that they should be so generally at this day debauched as they are? For they are now profane to amazement; and sometimes I have thought one thing and sometimes another; that is, why God should suffer it so to be. At last I have thought of this: How if God, whose ways are past finding out, should suffer it so to be now that he might make of some of them the more glorious saints hereafter. I know sin is of the devil, but it cannot work in the world without permission; and if it happens to be as I have thought, it will not be the first time that God the Lord hath caught Satan in his own design.* For my part, I believe that the time is at hand that we shall see better saints in the world than have been seen in it this many a day. And this vileness that at present does so much swallow up our youth is one cause of my thinking so; for out of them, for from among them, when God sets to his hand as of old, you shall see what penitent ones, what trembling ones, and what admirers of grace will be found to profess the Gospel to the glory of God by Christ.

Alas! we are a company of worn-out Christians, our moon is in the wane; we are much more black than white, more dark than light; we shine but a little; grace in the most of us is decayed. But I say, when they of these debauched ones that are to be saved shall be brought in, when these that look more like devils than men shall be converted to Christ, (and I believe several of them will,) then will Christ be exalted, grace adored, the word prized, Zion's paths better trodden, and men in the pursuit of their own salvation to the amazement of them that are left behind.

Just before Christ came into the flesh the world was degenerated as it is now; the generality of men in Jerusalem were become either

* The devil, who is the god of this world, knows how necessary it is for our salvation to discern all the glory and excellency of Christ; and therefore where the Gospel is preached he labours to eclipse the glory of Christ in the ministry, and to blind the minds of the people, lest the light of the glorious Gospel of Christ should shine unto them. 2 Cor. iv. 4.

high and famous for hypocrisy or filthy base in their lives. The devil also was broke loose in a hideous manner, and had taken possession of many; yea, I believe that there was never generation before nor since that could produce so many possessed with devils, deformed, lame, blind, and infected with monstrous diseases, as that generation could. But what was the reason thereof? I mean the reason from God. Why one (and we may sum up more in that answer that Christ gave to his disciples concerning him that was born blind) was, that the works of God might be made manifest in them, and that the Son of God might be glorified thereby. John ix. 2, 3; xi. 4.

Now if these devils and diseases, as they possessed men then, were to make way and work for an approaching Christ in person and for the declaring of his power, why may we not think that now, even now also, he is ready to come by his Spirit in the Gospel to heal many of the debaucheries of our age? I cannot believe that grace will take them all, for there are but few that are saved; but yet it will take some, even some of the worst of men, and make blessed ones of them.* But oh how these ringleaders in vice will then shine in virtue! They will be the very pillars in churches, they will be as an ensign in the land; "The Lord their God shall save them in that day as the flock of his people, for they shall be as the stones of a crown, lift up as an ensign upon the land." Zech. ix. 16. But who are these? Even idolatrous Ephraim and backsliding Judah. Ver. 13.

I know there is ground to fear that the iniquity of this generation will be pursued with heavy judgments; but that will not hinder what we have supposed: God took him a glorious Church out of bloody Jerusalem, yea, out of the chief of the sinners there, and left the rest to be taken and spoiled, and sold thirty for a penny in the nations where they were captives. The Gospel working gloriously in a place, to the seizing upon many of the ringleading sinners thereof, promises no security to the rest, but rather threateneth them with the heaviest and smartest judgments, as in the instance now given we have a full demonstration; but in defending the Lord will defend his people, and in saving he will save his inheritance.

Nor does this speak any great comfort to a decayed and backsliding sort of Christians; for the next time God rides post with his Gospel he will leave such Christians behind him. But I say, Christ is resolved to set up his light in the world; yea, he is delighted to see his graces shine; and therefore he commands that his Gospel should to that end be offered, in the first place, to the biggest sinners, for by great sins it shineth most; therefore he saith, "Begin at Jerusalem."

Eighthly and lastly. Christ Jesus will have mercy to be offered in the first place to the biggest sinners, for that by that means the impenitent that are left behind will be at the judgment the more left without excuse.

God's word has two edges; it can cut backstroke and fore-stroke; if it doth thee no good, it will do thee hurt; it is the savour of life unto life to those that receive it, but of death unto death to them that refuse it. 2 Cor. ii. 15, 16. But this is not all; the tender of grace to the biggest sinners in the first place will not only leave the rest, or those that refuse it, in a deplorable condition, but will also stop their mouths and cut off all pretence to excuse at that day. "If I had not come and spoken to them," saith Christ, "they had not had sin; but now they have no cloak for their sin," for their sin of persevering in impenitence. John xv. 22.

But what did he speak to them? Why, even that which I have told you; to wit, that he has in special a delight in saving the biggest sinners. He spake this in the way of his doctrine, he spake this in the way of his practice, even to the pouring out of his last breath before them. Luke xxiii. 34.

Now, since this is so, what can the condemned at the judgment say for themselves why sentence of death should not be passed upon them? I say, what excuse can they make for themselves when they shall be asked why they did not in the day of salvation come to Christ to be saved? Will they have ground to say to the Lord, Thou wast only for saving of little sinners, and therefore because they were great ones they durst not come unto him? or that, Thou hadst not compassion for the biggest sinners, therefore I died in despair?† Will these be excuses for them as the case now standeth with them? Is there not everywhere

* Divine grace is almighty in its operation: it convinces the sinner of the total blindness of his understanding God-ward, the rebellion of his will and enmity of his heart against God, his abominable life, guilt and condemnation by God's righteous law; and then brings him to the foot of the cross for pardon, peace, and salvation by Christ.

† An evil and guilty conscience, whereby we judge

in God's book a flat contradiction to this in multitudes of promises, of invitations, of examples and the like? Alas, alas! there will then be there millions of souls to confute this plea; ready, I say, to stand up, and say, O deceived world, heaven swarms with such as were, when they were in the world, to the full as bad as you.

Now, this will kill all plea or excuse why they should perish in their sins; yea, the text says they shall see them here. "There shall be weeping when you shall see Abraham, and Isaac, and Jacob, and all the prophets in the kingdom of heaven, and you yourselves thrust out. And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God." Luke xiii. 28, 29. Out of which company it is easy to pick such as sometimes were as bad people as any who now breathe on the face of the earth. What think you of the first man, by whose sins there are millions now in hell? And so I may say, What think you of ten thousand more besides?

But if the world will not stifle and gag them up—I speak now for amplification-sake—the view of those who are saved shall.

There comes an incestuous person to the bar and pleads that the bigness of his sins was a bar to his receiving the promise. But will not his mouth be stopped as to that when Lot and the incestuous Corinthian shall be set before him? Gen. xix. 33–37; 1 Cor. v. 1, 2.

There comes a thief and says, Lord, my sin of theft, I thought, was such as could not be pardoned by thee. But when he shall see the thief that was saved on the cross stand by, as clothed with beauteous glory, what further can he be able to object? Yea, the Lord will produce ten thousand of his saints at his coming, who shall after this manner execute judgment upon all, "and so convince all that are ungodly among them of all their hard speeches which ungodly sinners have spoken against him." Jude 15. And these are hard speeches against him, to say that he was not able or willing to save men because of the greatness of their sins, or to say that they were discouraged by his word from repentance because of the heinousness of their offences.*

These things, I say, shall then be confuted. He comes with ten thousand of his saints to confute them, and to stop their mouths from making objections against their own eternal damnation.

Here is Adam, the destroyer of the world; here is Lot, that lay with both his daughters; here is Abraham, that was sometimes an idolater, and Jacob, that was a supplanter, and Reuben, that lay with his father's concubine, and Judah, that lay with his daughter-in-law, and Levi and Simeon, that wickedly slew the Shechemites, and Aaron, that made an idol to be worshipped and that proclaimed a religious feast unto it. Here is also Rahab the harlot, and Bathsheba that bare a bastard to David. Here is Solomon, that great backslider, and Manasseh, that man of blood and a witch. Time would fail to tell you of the woman of Canaan's daughter, of Mary Magdalen, of Matthew the publican, and of Gideon and Samson, and many thousands more.

Alas, alas! I say, what will those sinners do that have, through their unbelief, eclipsed the glorious largeness of the mercy of God, and given way to despair of salvation because of the bigness of their sins?

For all these, though now glorious saints in light, were sometimes sinners of the biggest size, who had sins that were of a notorious hue; but now, I say, they are in their shining and heavenly robes before the throne of God and of the Lamb, blessing for ever and ever that Son of God for their salvation who died for them upon the tree; admiring that ever it should come into their hearts once to think of coming to God by Christ; but, above all, blessing God for granting of them light to see those encouragements in his testament without which, without doubt, they had been daunted and sunk down under guilt of sin and despair, as their fellow-sinners have done.

But now they also are all witnesses for God and for his grace against an unbelieving world; for, as I said, they shall come to convince the world of their speeches, their hard

that God is our enemy, and that his justice is against us to our everlasting condemnation by reason of our heinous sins, tends strongly to maintain and increase in us the dominion of sin, causes the soul to hate God, and produces atheistical thoughts to escape wrath; all which are the dreadful effects of unbelief, which dishonours God, and would make him a liar.

* It is no affront to Christ, or slighting and contemning the holiness and justice of God, to come to Christ while we are polluted sinners: but it is rather an affronting and contemning the saving grace, merit and fulness of Christ if we endeavour to make ourselves righteous and holy before we receive Christ himself, and all righteousness and holiness in him by faith.

and unbelieving words, that they have spoken concerning the mercy of God and the merits of the passion of his blessed Son Jesus Christ.

But will it not, think you, strangely put to silence all such thoughts, and words, and reasonings of the ungodly before the bar of God? Doubtless it will; yea, and will send them away from his presence also with the greatest guilt that possibly can fasten upon the consciences of men.*

For what will sting like this?—I have, through mine own foolish, narrow, unworthy, undervaluing thoughts of the love and ability of Christ to save me, brought myself to everlasting ruin. It is true, I was a horrible sinner; not one in a hundred did live so vile a life as I; but this should not have kept me from closing with Jesus Christ: I see now that there are abundance in glory that once were as bad as I have been; but they were saved by faith, and I am damned by unbelief.

Wretch that I am! why did not I give glory to the redeeming blood of Jesus? Why did I not humbly cast my soul at his blessed footstool for mercy? Why did I judge of his ability to save me by the voice of my shallow reason and the voice of a guilty conscience? Why betook not I myself to the holy word of God? Why did I not read and pray that I might understand, since now I perceive that God said then, "He giveth liberally to them that pray, and upbraideth not?" James i. 5.

It is rational to think that by such cogitations as these the unbelieving world will be torn in pieces before the judgment of Christ, especially those that have lived where they did or might have heard the Gospel of the grace of God. Oh that saying, "It shall be more tolerable for Sodom at the judgment than for them," will be better understood. See Luke x. 8-12.

This reason, therefore, standeth fast; namely, that Christ, by offering mercy in the first place to the biggest sinners, now will stop all mouths of the impenitent at the day of judgment, and cut off all excuse that shall be attempted to be made (from the thoughts of the greatness of their sins) why they came not to him.

I have often thought of the day of judgment, and how God will deal with sinners at that day; and I believe it will be managed with that sweetness, with that equitableness, with that excellent righteousness, as to every sin, and circumstance, and aggravation thereof, that men that are damned, before the judgment is over, shall receive such conviction of the righteous judgment of God upon them, and of their deserts of hell-fire, that they shall in themselves conclude that there is all the reason in the world that they should be shut out of heaven and go to hell-fire; "These shall go away into everlasting fire." Matt. xxv. 46.

Only this will tear them, that they have missed of mercy and glory and obtained everlasting damnation through their unbelief. But it will tear but themselves, but their own souls; they will gnash upon themselves; for in that mercy was offered to the chief of them in the first place, and yet they were damned for rejecting it, they were damned for forsaking what they had a sort of propriety in, for forsaking their own mercy.

And thus much for the reasons. I will conclude with a word of application.

The Application.

First. Would Jesus Christ have mercy offered in the first place to the biggest sinners? Then this shows us how to make a right judgment of the heart of Christ to men. Indeed, we have advantage to guess at the goodness of his heart by many things, as by his taking our nature upon him, his dying for us, his sending his word and ministers to us, and all that we might be saved. But this of beginning to offer mercy to Jerusalem is that which heightens all the rest; for this doth not only confirm to us that love was the cause of his dying for us, but it shows us yet more the depth of that love.† He might have died for us, and yet have extended the benefit of his death to a few, as one might call them, of the best-conditioned sinners—to those who, though they were weak and could not but sin, yet made not a trade of sinning—to those that sinned not lavishingly. There are in the world, as one may call them, the moderate sinners; the sinners that mix righteousness

* Oh remember that till we are enabled to believe in Christ we continue under the power of sin and Satan, and under the wrath of God, and there is nothing but the breath in our nostrils between hell and us! Linger not therefore in this spiritual Sodom, but ask faith of God, who giveth liberally.

† The word of God abundantly declares and discovers that the Lord is desirous poor sinners should be made sensible that he has first loved them, and washed them from their sins by the blood of Christ, that they may offer up the sacrifices of praise and all good works to God, even the Father, by Jesus Christ.

with their pollutions; the sinners that, though they be sinners, do what on their part lies (some that are blind would think so) that they might be saved. I say, it had been love, great love, if he had died for none but such, and sent his love to such; but that he should send out conditions of peace to the biggest sinners, yea, that they should be offered to them first of all, (for so he means when he says, "Begin at Jerusalem,") this is wonderful! this shows his heart to purpose, as also the heart of God his Father, who sent him to do thus.

There is nothing more incident to men that are awake in their souls than to have wrong thoughts of God—thoughts that are narrow, and that pinch and pen up his mercy to scanty and beggarly conclusions and rigid legal condition—supposing that it is rude and entrenching upon his majesty to come ourselves or to invite others until we have scraped and washed and rubbed off as much of our dirt from us as we think is convenient to make us somewhat orderly and handsome in his sight. Such never knew what these words meant, "Begin at Jerusalem." Yea, such in their hearts have compared the Father and his Son to niggardly rich men, whose money comes from them like drops of blood. True, says such, God has mercy, but is loth to part with it; you must please him well if you get any from him; he is not so free as many suppose, nor is he so willing to save as some pretended Gospellers imagine. But I ask such, If the Father and Son be not unspeakably free to show mercy, why was this clause put into our commission to preach the Gospel? Yea, why did he say, "Begin at Jerusalem"? For when men, through the weakness of their wits, have attempted to show other reasons why they should have the first proffer of mercy, yet I can prove by many undeniable reasons that they of Jerusalem (to whom the apostles made the first offer, according as they were commanded) were the biggest sinners that ever breathed upon the face of God's earth, (set the unpardonable sin aside,) upon which my doctrine stands like a rock, that Jesus the Son of God would have mercy, in the first place, offered to the biggest sinners; and if this doth not show the heart of the Father and the Son to be infinitely free in bestowing forgiveness of sins, I confess myself mistaken.

Neither is there (set this aside) another argument like it to show us the willingness of Christ to save sinners; for, as was said before, all the rest of the signs of Christ's mercifulness might have been limited to sinners that are so qualified; but when he says, "Begin at Jerusalem," the line is stretched out to the utmost; no man can imagine beyond it; and it is folly here to pinch and pare, to narrow, and seek to bring it within scanty bounds; for he plainly saith, "Begin at Jerusalem." The biggest sinner is the biggest sinner; the biggest is the Jerusalem sinner.*

It is true, he saith, that "repentance and remission of sins must go together;" but yet remission is sent to the chief, the Jerusalem sinner; nor doth repentance lessen at all the Jerusalem sinner's crimes; it diminisheth none of his sins, nor causes that there should be so much as half a one the fewer: it only puts a stop to the Jerusalem sinner's course, and makes him willing to be saved freely by grace, and for time to come to be governed by that blessed word that has brought the tidings of good things to him.

Besides, no man shows himself willing to be saved that repenteth not of his deeds; for he that goes on still in his trespasses declares that he is resolved to pursue his own damnation further.

Learn, then, to judge of the largeness of God's heart, and of the heart of his Son Jesus Christ, by the word. Judge not thereof by feeling nor by the reports of thy conscience; conscience is oftentimes here befooled and made to go quite beside the word. It was judging without the word that made David say, I am cast off from God's eyes, and shall perish one day by the hand of Saul. Ps. xxi. 22; 1 Sam. xxvii. 1.

The word had told him another thing—namely, that he should be king in his stead. Our text says also that Jesus Christ bids preachers, in their preaching repentance and remission of sins, "Begin first at Jerusalem;" thereby declaring most truly the infinite largeness of the merciful heart of God and his Son to the sinful children of men.

Judge thou, I say, therefore, of the goodness of the heart of God and his Son by this text, and by the other of the same import; so thou shalt not dishonour the grace of God, nor needlessly fright thyself, nor give away thy faith, nor gratify the devil, nor lose the benefit of his word. I speak now to weak believers.

Secondly, Would Jesus Christ have mercy

* The design of God is to show the exceeding riches of his grace in our salvation, (Eph. ii. 7,) which is most glorified by pardoning the greatest sinners and raising monuments of praise to the glory of his grace.

offered in the first place to the biggest sinners, to the Jerusalem sinners? Then by this also you must learn to judge of the sufficiency of the merits of Christ; not that the merits of Christ can be comprehended, for they are beyond the conceptions of the whole world, being called the unsearchable riches of Christ, but yet they may be apprehended to a considerable degree. Now, the way to apprehend them most is to consider what offers, after his resurrection, he makes of his grace to sinners; for to be sure he will not offer beyond the virtue of his merits; because, as grace is the cause of his merits, so his merits are the basis and bounds upon and by which his grace stands good and is let out to sinners.* Doth he then command that his mercy should be offered in the first place to the biggest sinners? It declares that there is sufficiency in his blood to save the biggest sinners. The blood of Jesus Christ cleanseth from all sin. And again, "Be it known unto you, men and brethren, that through this man (this man's merits) is preached to you the forgiveness of sins, and by him all that believe are justified from all things from which they could not be justified by the law of Moses." Acts xiii. 38.

Observe, then, thy rule to make judgment of the sufficiency of the blessed merits of thy Saviour. If he had not been able to have reconciled the biggest sinners to his Father by his blood, he would not have sent to them—have sent to them, in the first place, the doctrine of remission of sins; for remission of sins is through faith in his blood. We are justified freely by the grace of God, through the redemption that is in the blood of Christ. Upon the square, as I may call it, of the worthiness of the blood of Christ, grace acts and offers forgiveness of sin to men. Eph. i. 7; ii. 13, 14; Col. i. 20, 21, 22.

Hence, therefore, we must gather that the blood of Christ is of infinite value, for that he offereth mercy to the biggest of sinners. Nay, further, since he offereth mercy in the first place to the biggest sinners, considering also that this first act of his is that which the world will take notice of and expect it should be continued unto the end, also it is a disparagement to a man that seeks his own glory in what he undertakes to do that for a spurt which he cannot continue and hold out in. This is our Lord's own argument, "He began to build," saith he, "but was not able to finish." Luke xiv. 28, 29, 30.

Shouldst thou hear a man say, I am resolved to be kind to the poor, and should begin giving with handfuls of guineas, you would conclude that either he is wonderful rich, or must straiten his hand, or will soon be at the bottom of his riches. Why this is the case: Christ at his resurrection gave it out that he would be good to the world, and first sends to the biggest sinners with an intent to have mercy on them.

Now, the biggest sinners cannot be saved but by abundance of grace; it is not a little that will save great sinners. Rom. v. 17. And I say again, since the Lord Jesus mounts thus high at the first, and sends to the Jerusalem sinners, that they may come first to partake of his mercy, it follows that either he has unsearchable riches of grace and worth in himself, or else he must straiten his hand, or his grace and merits will be spent before the world is at an end. But let it be believed, as surely as spoken, he is still as full as ever: he is not a jot the poorer for all the forgiveness that he has given away to great sinners. Also he is still as free as at first; for he never yet called back this word,† "Begin at the Jerusalem sinners." And, as I said before, since his grace extended according to the worth of his merits, I conclude that there is the same virtue in his merits to save now as there was at the very beginning.

Oh the riches of the grace of Christ! Oh the riches of the blood of Christ!

Thirdly, Would Jesus Christ have mercy offered in the first place to the biggest sinners? Then here is encouragement for you that think, for wicked hearts and lives, you have not your fellows in the world, yet to come to him.

There is a people that therefore fear lest they should be rejected of Jesus Christ because of the greatness of their sins, when, as you see here, such are sent to, sent to by Jesus Christ, to come to him for mercy, "Begin at Jerusa-

* Christ and all his salvation is bestowed as a free gift upon those that do not work to procure any right or title to him, but only believe on Him that justifieth the ungodly. Conditions and qualifications will ever be a partition-wall betwixt the soul and Christ the complete Saviour.

† Oh what a Saviour is Jesus Christ! He is everlastingly and unchangeably faithful and true—his salvation infinitely and inexhaustibly free and full! He is the faithful and true witness; holy, and cannot lie; righteous, and cannot deceive; wise, and cannot be deceived. O Israel, trust in the Lord Jehovah Jesus! Rev. iii.; Isa. xvi. 4.

lem." Never did one thing answer another more fitly in this world than this text fitteth such kind of sinners. As face answereth face in a glass, so this text answereth the necessities of such sinners. What can a man say more but that he stands in the rank of the biggest sinners? Let him stretch himself whither he can, and think of himself to the utmost, he can but conclude himself to be one of the biggest sinners. And what then? Why the text meets him in the very face, and saith, Christ offereth mercy to the biggest sinners, to the very Jerusalem sinners. What more can be objected? Nay, he doth not only offer to such his mercy, but to them it is commanded to be offered in the first place; "Begin at Jerusalem." Preach repentance and remission of sins among all nations, "Beginning at Jerusalem." Is not here encouragement for those that think, for wicked hearts and lives, they have not their fellows in the world?

Objection. But I have a heart as hard as a rock.

Answer. Well, but this doth but prove thee a bigger sinner.

Objection. But my heart continually frets against the Lord.

Answer. Well, this doth but prove thee a bigger sinner.

Objection. But I have been desperate in sinful courses.

Answer. Well, stand thou with the number of the biggest sinners.

Objection. But my gray head is found in the way of wickedness.

Answer. Well thou art in the rank of the biggest sinners.

Objection. But I have not only a base heart, but I have lived a debauched life.

Answer. Stand thou also among those that are called the biggest sinners. And what then? Why the text swoops you all; you cannot object yourselves beyond the text. It has a particular message to the biggest sinners. I say it swoops you all.

Objection. But I am a reprobate.

Answer. Now thou talkest like a fool and of that thou understandest not: no sin but the sin of final impenitence can prove a man a reprobate; and I am sure thou hast not arrived as yet unto that; therefore thou understandest not what thou sayest, and makest groundless conclusions against thyself. Say thou art a sinner, and I will hold with thee; say thou art a great sinner, and I will say so too; yea, say thou art one of the biggest sinners, and spare not; for the text yet is beyond thee, is yet betwixt hell and thee. "Begin at Jerusalem" has yet a smile upon thee; and thou talkest as if thou wast a reprobate, and that the greatness of thy sins do prove thee so to be, when yet they of Jerusalem were not such; whose sins, I dare say, were such, both for bigness and heinousness, as thou art not capable of committing beyond them, unless now, after thou hast received conviction that the Lord Jesus is the only Saviour of the world, thou shouldst wickedly and despitefully turn thyself from him, and conclude he is not to be trusted to for life, and so crucify him for a cheat afresh. This, I must confess, will bring a man under the black rod and set him in danger of eternal damnation. Heb. vi. 6; x. 29. This is trampling under foot the Son of God and counting his blood an unholy thing. This did they of Jerusalem, but they did it ignorantly in unbelief, and so were yet capable of mercy. But to do this against professed light, and to stand to it, puts a man beyond the text indeed. Acts iii. 14–17; 1 Tim. i. 13.

But I say, what is this to him that would fain be saved by Christ? His sins did, as to greatness, never yet reach to the nature of the sins that the sinners intended by the text had made themselves guilty of. He that would be saved by Christ has an honourable esteem of him, but they of Jerusalem preferred a murderer before him; but as for him, they cried, Away, away with him! it is not fit that he should live. Perhaps thou wilt object that thyself hast a thousand times preferred a stinking lust before him: I answer, be it so: it is but what is common to men to do; nor doth the Lord Jesus make such a foolish life a bar to thee to forbid thy coming to him, or a bond to his grace that it might be kept from thee, but admits of thy repentance, and offereth himself unto thee freely as thou standest among the Jerusalem sinners.

Take therefore encouragement, man. Mercy is, by the text, held forth to the biggest sinners; yea, put thyself into the number of the worst, by reckoning that thou mayest be one of the first, and mayest not be put off till the biggest sinners are served, for the biggest sinners are first invited; consequently, if they come they are like to be the first that shall be served. It was so with Jerusalem: Jerusalem sinners were they that were first invited, and those of them that came first, (and there came three thousand of them the first day they were invited; how many came afterwards none can tell,) they were first served.

Put in thy name, man, among the biggest, lest thou art made to wait till they are served. You have some men that think themselves very cunning because they put up their names in their prayers among them that feign it, saying, God, I thank thee I am not so bad as the worst. But believe it, if they be saved at all they shall be saved in the last place. The first in their own eyes shall be saved last, and the last or worst shall be first. The text insinuates it: "Begin at Jerusalem;" and reason backs it, for they have most need. Behold ye, therefore, how God's ways are above ours; we are for serving the worst last; God is for serving the worst first. The man at the pool that to my thinking was longest in his disease, and most helpless as to his cure, was first healed: yea, he only was healed; for we read that Christ healed him, but we read not then that he healed one more there. John v. 1, 10.

Wherefore, if thou wouldst soonest be served put in thy name among the very worst of sinners. Say, when thou art upon thy knees, Lord, here is a Jerusalem sinner, a sinner of the biggest size; one whose burden is of the greatest bulk and heaviest weight; one that cannot stand long without sinking into hell without thy supporting hand. "Be not thou far from me, O Lord: O my strength, haste thou to help me."

I say, put in thy name with Magdalen, with Manasseh, that thou mayest fare as the Magdalen and the Manasseh sinners do. The man in the Gospel made the desperate condition of his child an argument with Christ to haste his cure. "Sir, come down," saith he, "ere my child die," (John iv. 49,) and Christ regarded his haste, saying, "Go thy way, thy son liveth." Ver. 50. Haste requires haste. David was for speed; deliver me speedily, hear me speedily, answer me speedily. Ps. xxxi. 2; lxix. 17; cii. 3. But why speedily? I am in the net, I am in trouble, my days consume like smoke. Ps. xxxi. 4; lxix. 17; cii. 3. Deep calleth unto deep, necessity calls for help—great necessity for present help.

Wherefore, I say, be ruled by me in this matter; feign not thyself another man if thou hast been a filthy sinner, but go in thy colours to Jesus Christ, and put thyself among the most vile, and let him alone to put thee among the children. Jer. iii. 19. Confess all that thou knowest of thyself; I know thou wilt find it hard work to do thus, especially if thy mind be legal; but do it, lest thou stay and be deferred with the little sinners until the great ones have had their alms. What do you think David intended when he said his wounds stunk and were corrupted, but to hasten God to have mercy upon him and not to defer his cure? "Lord," says he, "I am troubled, I am bowed down greatly, I go mourning all the day long; I am feeble and sore broken by reason of the disquietment of my heart." Ps. xxxviii. 3–7.

David knew what he did by all this; he knew that his making the worst of his case was the way to speedy help, and that a feigning and dissembling the matter with God was the next way to a demur as to his forgiveness.

I have one thing more to offer for thy encouragement who deemest thyself one of the biggest sinners, and that is, thou art as it were called by thy name, in the first place, to come in for mercy. Thou man of Jerusalem, hearken to thy call; men do so in courts of judicature, and presently cry out, Here, sir, and then shoulder and crowd, and say, Pray give way, I am called into the court. Why, this is the case, thou great, thou Jerusalem sinner; be of good cheer, he calleth thee. Mark x. 46–49. Why sittest thou still? Arise. Why standest thou still? Come, man, thy call should give thee authority to come. "Begin at Jerusalem" is thy call and authority to come; wherefore up and shoulder it, man; say, Stand away, devil, Christ calls me; stand away, unbelief, Christ calls me; stand away, all ye my discouraging apprehensions, for my Saviour calls me to him to receive of his mercy. Men will do thus, as I said, in courts below, and why shouldst not thou approach thus to the court above? The Jerusalem sinner is first in thought, first in commission, first in the record of names, and therefore should give attendance with expectation that he is first to receive mercy of God.

Is not this an encouragement to the biggest sinners to make their application to Christ for mercy? "Come unto me, all ye that labour and are heavy laden," doth also confirm this thing; that is, that the biggest sinner, and he that has the biggest burden, is he who is first invited. Christ pointeth over the heads of thousands, as he sits on the throne of grace, directly to such a man, and says, Bring in hither the maimed, the halt, and the blind; let the Jerusalem sinner that stands there behind come to me. Wherefore, since Christ says, Come, to thee, let the angels make a lane, and let all men give place, that the Jerusalem sinner may come to Jesus Christ for mercy.

Fourthly, Would Jesus Christ have mercy

offered in the first place to the biggest sinners? Then come, thou profane wretch, and let me a little enter into an argument with thee. Why wilt thou not come to Jesus Christ, since thou art a Jerusalem sinner? How canst thou find in thy heart to set thyself against grace, against such grace as offereth mercy to thee? What spirit possesseth thee and holds thee back from a sincere closure with thy Saviour? Behold God groaningly complains of thee, saying, "But Israel would none of me. When I called none did answer." Ps. lxxxi. 11; Isa. lxvi. 4.

Shall God enter this complaint against thee? Why dost thou put him off? Why dost thou stop thine ear? Canst thou defend thyself? When thou art called to an account for thy neglects of so great salvation, what canst thou answer? Or dost thou think thou shalt escape the judgment? Heb. ii. 3.

No more such Christs! There will be no more such Christs, sinner! Oh, put not off the day of grace away from thee! If it be once gone, it will never come again, sinner.

But what is it that has got thy heart and that keeps it from thy Saviour? "Who in the heavens can be compared unto the Lord? Who among the sons of the mighty can be likened unto the Lord?" Ps. lxxxix. 6. Hast thou, thinkest thou, found any thing so good as Jesus Christ? Is there any among thy sins, thy companions, and foolish delights that like Christ can help thee in the day of thy distress? Behold, the greatness of thy sins cannot hinder; let not the stubbornness of thy heart hinder thee, sinner.

Objection. But I am ashamed.

Answer. Oh, do not be ashamed to be saved, sinner.

Objection. But my old companions will mock me.

Answer. Oh, do not be mocked out of eternal life, sinner.

Thy stubbornness affects, afflicts the heart of thy Saviour. Carest thou not for this? Of old he beheld the city and wept over it. Canst thou hear this and not be concerned? Luke xix. 41, 42. Shall Christ weep to see thy soul going on to destruction, and wilt thou sport thyself in that way? Yea, shall Christ, that can be eternally happy without thee, be more afflicted at the thonghts of the loss of thy soul than thyself, who art certainly eternally miserable if thou neglectest to come to him?

Those things that keep thee and thy Saviour, on thy part, asunder are but bubbles; the least prick of an affliction will let out, as to thee, what now thou thinkest is worth the venture of heaven to enjoy.

Hast thou not reason? Canst thou not so much as once soberly think of thy dying hour, or of whither thy sinful life will drive thee then? Hast thou no conscience? or, having one, is it rocked so fast asleep by sin, or made so weary with an unsuccessful calling upon thee, that it is laid down and cares for thee no more? Poor man! thy state is to be lamented. Hast no judgment? Art not able to conclude that to be saved is better than to burn in hell, and that eternal life with God's favour is better than a temporal life in God's displeasure? Hast no affection but what is brutish? What! none at all? no affection for the God that made thee? what! none for his loving Son that has showed his love and died for thee? Is not heaven worth thy affection? O poor man, which is strongest, thinkest thon, God or thee? If thou art not able to overcome him, thou art a fool for standing out against him. Matt. v. 25, 26. "It is a fearful thing to fall into the hands of the living God." He will gripe hard, his fist is stronger than a lion's paw; take heed of him; he will be angry if you despise his Son; and will you stand guilty in your trespasses when he offereth you his grace and favour? Ex. xxxiv. 6, 7; Heb. x. 29–31.

Now we come to the text, "Beginning at Jerusalem." This text, though it be now one of the brightest stars that shineth in the Bible, because there is in it as full, if not the fullest offer of grace that can be imagined to the sons of men, yet to them that shall perish from under this word, even this text will be to such one of the hottest coals in hell.

This text, therefore, will save thee or sink thee; there is no shifting of it; if it saves thee, it will set thee high; if it sinks thee, it will set thee low.

But, I say, why so unconcerned? Hast no soul? or dost think thou mayest lose thy soul and save thyself? Is it not pity, had it otherwise been the will of God, that ever thou wast made a man, for that thou settest so little by thy soul?

Sinner, take the invitation; thou art called upon to come to Christ; nor art thou called upon but by order from the Son of God, though thou shouldst happen to come of the biggest sinners, for he has bid us offer mercy, as to all the world in general, so, in the first place, to the sinners of Jerusalem or to the biggest sinners.

Fifthly, Would Jesus Christ have merey offered in the first plaee to the biggest sinners? Then this shows how unreasonable a thing it is for men to despair of merey. For those that presume, I shall say something to them afterward.

I now speak to them that despair.

There are four sorts of despair. There is the despair of devils; there is the despair of souls in hell; there is the despair that is grounded upon men's defieieney; and there is the despair that they are perplexed with that are willing to be saved, but are too strongly borne down with the burden of their sins.

The despair of devils, the damned's despair, and that despair that a man has of attaining of life beeause of his own defieieney, are all reasonable. Why should not devils and damned souls despair? Yea, why should not man despair of getting to heaven by his own abilities? I therefore am eoneerned only with the fourth sort of despair—to wit, with the despair of those that would be saved, but are too strongly borne down with the burden of their sins.

I say, therefore, to thee that art thus, And why despair? Thy despair, if it were reasonable, should flow from thee beeause found in the land that is beyond the grave, or beeause thou eertainly knowest that Christ will not or eannot save thee.

But for the first, thou art yet in the land of the living; and for the second, thou hast ground to believe the quite contrary. Christ is able to save to the uttermost them that eome to God by him; and if he were not willing he would not have eommanded that mercy, in the first plaee, should be offered to the biggest sinners. Besides, he hath said, "And let him that is athirst eome, and whosoever will, let him take the water of life freely;" that is, with all my heart. What ground now is here for despair? If thou sayest, The number and burden of my sins, I answer, Nay, that is rather a ground for faith; because sueh an one, above all others, is invited by Christ to eome unto him, yea, promised rest and forgiveness if they eome. Matt. xi. 28. What ground, then, to despair? Verily, none at all. Thy despair, then, is a thing unreasonable, and without footing in the word.

But I have no experienee of God's love; God hath given me no eomfort or ground of hope, though I have waited upon him for it many a day.

Thou hast experienee of God's love for that he has opened thine eyes to see thy sins, and for that he hath given thee desires to be saved by Jesus Christ. For by thy sense of sin thou art made to see thy poverty of spirit, and that has laid thee under a sure ground to hope that heaven shall be thine hereafter.

Also thy desires to be saved by Christ have put thee under another promise, so there is two to hold thee up in them, though thy present burden be never so heavy. Matt. v. 3, 6. As for what thou sayest as to God's silenee to thee, perhaps he has spoken to thee onee or twiee already, but thou hast not pereeived it. Job xxxiii. 14, 15.

However, thou hast Christ crueifiêd set forth before thine eyes in the Bible, and an invitation to come unto him, though thou be a Jerusalem sinner, though thou be the biggest sinner; and so no ground to despair. What if God will be silent to thee: is that ground of despair? Not at all, so long as there is a promise in the Bible that God will in nowise east away the eoming sinner, and so long as he invites the Jerusalem sinner to eome unto him. John vi. 37.

Build not therefore despair upon these things; they are no sufficient foundation for it, sueh plenty of promises being in the Bible, and sueh a discovery of his mercy to great sinners of old; especially sinee we have withal a elause in the eommission given to ministers to preaeh that they should begin with the Jerusalem sinners in their offering of mercy to the world.

Besides, God says, "They that wait upon the Lord shall renew their strength, they shall mount up with wings like eagles;" but perhaps it may be long first. "I waited long," saith David, "and did seek the Lord;" and at length his ery was heard: wherefore he bids his soul wait on God, and says for it is good so to do before thy saints. Ps. xl. 1; lxii. 5; lii. 9.

And what if thou waitest upon God all thy days? Is it below thee? And what if God will eross his book and blot out the handwriting that is against thee, and not let thee know it as yet? Is it fit to say unto God, Thou art hard-hearted? Despair not; thou hast no ground to despair so long as thou livest in this world. It is a sin to begin to despair before one sets his foot over the threshold of hell-gates. For them that are there, let them despair and spare not, but as for thee, thou hast no ground for to do it. What! despair of bread in a land that is

full of corn? despair of mercy when our God is full of mercy? despair of mercy when God goes about by his ministers beseeching of sinners to be reconciled unto him? 2 Cor. v. 18–20.

Thou scrupulous fool! where canst thou find that God was ever false to his promise, or that he ever deceived the soul that ventured itself upon him? He often calls upon sinners to trust him, though they walk in darkness and have no light. Isa. l. 10.

They have his promise and oath for their salvation that flee for refuge to the hope set before them. Heb. vi. 17, 18.

Despair! when we have a God of mercy and a redeeming Christ alive! For shame, forbear! Let them despair that dwell where there is no God, and that are confined to those chambers of death which can be reached by no redemption.

A living man despair when he is chid for murmuring and complaining! Lam. iii. 39. Oh, so long as we are where promises swarm, where mercy is proclaimed, where grace reigns, and where Jerusalem sinners are privileged with the first offer of mercy, it is a base thing to despair.

Despair undervalues the promise, undervalues the invitation, undervalues the proffer of grace. Despair undervalues the ability of God the Father and the redeeming blood of Christ his Son. O unreasonable despair!

Despair makes man God's judge; it is a controller of the promise, a contradicter of Christ in his large offers of mercy, and one that undertakes to make unbelief the great manager of our reason and judgment in determining about what God can and will do for sinners.

Despair! It is the devil's fellow, the devil's master, yea, the chains with which he is captivated and held under darkness for ever; and to give way thereto in a land, in a state and time that flows with milk and honey is an uncomely thing.

I would say to my soul, O my soul! this is not the place of despair; this is not the time to despair in. As long as mine eyes can find a promise in the Bible, as long as there is the least mention of grace, as long as there is a moment left me of breath or life in this world, so long will I wait or look for mercy, so long will I fight against unbelief and despair.

This is the way to honour God and Christ; this is the way to set the crown on the promise; this is the way to welcome the invitation and inviter; and this is the way to thrust thyself under the shelter and protection of the word of grace. Never despair so long as our text is alive, for that doth sound it out that mercy by Christ is offered, in the first place, to the biggest sinner.

Despair is an unprofitable thing; it will make a man weary of waiting upon God, (2 Kings vi. 33;) it will make a man forsake God, and seek his heaven in the good things of this world. Gen. iv. 13–18. It will make a man his own tormentor, and flounce and fling like a wild beast in a net. Isa. li. 20.

Despair! It drives a man to the study of his own ruin, and brings him at last to be his own executioner. 2 Sam. xvii. 23; Matt. xxvii. 3, 4, 5.

Besides, I am persuaded also that despair is the cause that there are so many that would fain be atheists in the world; for because they have entertained a conceit that God will never be merciful to them, therefore they labour to persuade themselves that there is no God at all, as if their misbelief would kill God or cause him to cease to be. A poor shift for an immortal soul, for a soul who liketh not to retain God in its knowledge! If this be the best that despair can do, let it go, man, and betake thyself to faith, to prayer, to wait for God, and to hope in despite of ten thousand doubts. And for thy encouragement take yet (as an addition to what has already been said) these following Scriptures: "The Lord takes pleasure in them that fear him, in them that hope in his mercy." Ps. cxlvii. 11.

Whence note, they fear not God that hope not in his mercy; also God is angry with them that hope not in his mercy, for he only taketh pleasure in them that hope. He that believeth or hath received his testimony "hath set to his seal that God is true," (John iii. 33,) but he that receiveth it not hath made him a liar, and that is a very unworthy thing. 1 John v. 10, 11. "Let the wicked forsake his ways, and the unrighteous man his thoughts; and let him return to the Lord, and he will have mercy on him; and to our God, for he will abundantly multiply pardon." Isa. lv. 7. Perhaps thou art weary of thy ways, but art not weary of thy thoughts, of thy unbelieving and despairing thoughts. Now, God also would have thee cast away these thoughts, as such which he deserveth not at thy hands, for he will have mercy upon thee, and he will abundantly pardon.

"O fools! and slow of heart to believe all

that the prophets have spoken!" Luke xxiv. 25. Mark you here, slowness to believe is a pieee of folly. Ay, but sayest thou, I do believe some, and I believe what ean make against me. Ay, but, sinner, Christ Jesus here ealls thee fool for not believing all. Believe all, and despair if thou eanst. He that believes all believes that text that saith Christ would have merey preaehed first to the Jerusalem sinners. He that believeth all believeth all the promises and consolations of the word; and the promises and eonsolations of the word weigh heavier than do all the eurses and threatenings of the law, and merey rejoieeth against judgment. Wherefore believe all, and merey will to thy conseience weigh judgment down, and so minister eomfort to thy soul. The Lord take the yoke from off thy jaws sinee he has set meat before thee, (Hos. xi. 4,) and help thee to remember that he is pleased in the first place to offer merey to the biggest sinners.

Sixthly. Sinee Jesus Christ would have merey offered in the first plaee to the biggest sinners, let souls see that they lay right hold thereof, lest they, notwithstanding, indeed come short thereof. Faith only knows how to deal with merey; wherefore put not in the plaee thereof presumption. I have observed that as there are herbs and flowers in our gardens, so there are eounterfeits in the field, only they are distinguished from the other by the name of wild ones. Why, there is faith and wild faith; and wild faith is this presumption. I call it wild faith, beeause God never plaeed it in his garden, his Church; it is only to be found in the field, the world. I also eall it wild faith beeause it only grows up and is nourished where other wild notions abound. Wherefore take heed of this, and all may be well, for this presumptuousness is a very heinous thing in the eyes of God. "This soul," saith he, "that shall do aught presumptuously, (whether born in the land or a stranger,) the same reproaeheth the Lord; and that soul shall be eut off from among his people." Num. xv. 30.

The thoughts of this made David tremble and pray, "That God would hold him baek from presumptuous sins, and not suffer them to have dominion over him." Ps. xix. 13.

Now this presumption, then, puts itself in the place of faith when it tampereth with the promise for life while the soul is a stranger to repentanee. Wherefore you have in the text, to prevent doing thus, both repentance and remission of sins to be offered to Jerusalem; not remission without repentanee, for all that repent not shall perish, let them presume on graee and the promise while they will. Luke xiii. 1, 2, 3.

Presumption, then, is that whieh severeth faith and repentance, eoneluding the soul shall be saved by graee, though the man was never made sorry for his sins nor the love of the heart turned therefrom. This is to be self-willed, as Peter has it; and this is a despising the word of God, for that has put repentanee and faith together. Mark i. 15. "And because he has despised the word of the Lord and hath broken the commandment, that soul shall utterly be eut off; his iniquities shall be upon him." Num. xv. 31.

Let sueh therefore look to it who yet are and abide in their sins; for such, if they hope they are to be saved, presume upon the graee of God. Wherefore presumption and not hearkening to God's word are put together. Deut. xvii. 12.

Again: Then men presume when they are resolved to abide in their sins, and yet expeet to be saved by God's graee through Christ. This is as much as to say, God liketh of sin as well as I do, and careth not how men live if so be they lean upon his Son. Of this sort are they that build up Zion with blood and Jerusalem with iniquity, "that judge for reward, and teaeh for hire, and divine for money, and lean upon the Lord." Mic. ii. 10, 11. This is doing things with an high hand against the Lord our God, and a taking him, as it were, at the eateh! This is, as we say among men, to seek to put a triek upon God, as if he had not sufficiently fortified his proposals of graee by his holy word against all sueh kind of fools as these. But look to it.

Sueh will be found at the day of God not among that great company of Jerusalem sinners that shall be saved by graee, but among those that have been the great abusers of the graee of God in the world. Those that say, Let us sin that graee may abound, and let us do evil that good may eome, their damnation is just. And if so, they are a great way off of that salvation that is by Jesus Christ presented to the Jerusalem sinners.

I have therefore these things to propound to that Jerusalem sinner that would know if he may be so bold to venture himself upon this graee:

1. Dost thou see thy sins?
2. Art thou weary of them?

3. Wouldst thou with all thy heart be saved by Jesus Christ? I dare say no less, I dare say no more. But if it be truly thus with thee, how great soever thy sins have been, how bad soever thou feelest thy heart, how far soever thou art from thinking that God has mercy for thee, thou art the man, the Jerusalem sinner, that the word of God has conquered, and to whom it offereth free remission of sins by the redemption that is in Jesus Christ.

When the jailer cried out, "Sirs, what must I do to be saved?" the answer was, "Believe on the Lord Jesus Christ, and thou shalt be saved." He that sees his sins aright is brought to his wits' end by them, and he that is so is willing to part from them and to be saved by the grace of God.

If this be thy case, fear not, give no way to despair; thou presumest not if thou believest to life everlasting in Jesus Christ: yea, Christ is prepared for such as thou art.

Therefore take good courage and believe. The design of Satan is to tell the presumptuous that their presuming on mercy is good, but to persuade the believer that his believing is impudent, bold dealing with God. I never heard a presumptuous man in my life say that he was afraid that he presumed; but I have heard many an honest, humble soul say that they have been afraid that their faith has been presumption. Why should Satan molest those whose ways he knows will bring them to him? And who can think that he should be quiet when men take the right course to escape his hellish snares? This therefore is the reason why the truly humble is opposed, while the presumptuous goes on by wind and tide. The truly humble Satan hates, but he laughs to see the foolery of the other.

Does thy hand and heart tremble? Upon thee the promise smiles. "To this man will I look," says God, "even to him that is poor and of a contrite spirit, and trembles at my word." Isa. lxvi. 2.

What, therefore, I have said of presumption concerns not the humble in spirit at all. I therefore am for gathering up the stones and for taking the stumbling-blocks out of the way of God's people, and forewarning of them that they lay the stumbling-block of their iniquity before their faces, and that for presuming upon God's mercy; and let them look to themselves. Ezek. xiv. 6, 7, 8.

Also our text stands firm as ever it did, and our observation is still of force, that Jesus Christ would have mercy offered in the first place to the biggest sinners. So, then, let none despair, let none presume. Let none despair that are sorry for their sins, and would be saved by Jesus Christ; let none presume that abide in the liking of their sins, though they seem to know the exceeding grace of Christ; for though the door stands wide open for the reception of the penitent, yet it is fast enough barred and bolted against the presumptuous sinner. Be not deceived, God is not mocked; whatsoever a man sows, that he shall reap. It cannot be that God should be wheedled out of his mercy, or prevailed upon by lips of dissimulation; he knows them that trust in him and that sincerely come to him by Christ for mercy. Nah. i. 7.

It is, then, not the abundance of sins committed, but the not coming heartily to God by Christ for mercy, that shuts men out of doors. And though their not coming heartily may be said to be but a sin, yet it is such a sin as causeth that all thy other sins abide upon them unforgiven.

God complains of this: "They have not cried unto me with their heart: they turned, but not to the Most High. They turned feignedly."

Thus doing his soul hates; but the penitent, humble, broken-hearted sinner, be his transgressions red as scarlet, red like crimson, in number as the sand, though his transgressions cry to heaven against him for vengeance, and seem there to cry louder than do his prayers or tears or groans for mercy, yet he is safe. "To this man God will look."

Seventhly. Would Jesus Christ have mercy offered in the first place to the biggest sinners? Then here is ground for those that as to practice have not been such to come to him for mercy.

Although there is no sin little of itself, because it is a contradiction of the nature and majesty of God, yet we must admit of divers numbers and also of aggravations. Two sins are not so many as three; nor are three that are done in ignorance so big as one that is done against light, against knowledge and conscience. Also there is the child in sin, and a man in sin that has his hairs gray and his skin wrinkled for very age. And we must put a difference betwixt these sinners also. For can it be that a child of seven or ten or sixteen years old should be such a sinner, a sinner so vile in the eye of the law, as he who has walked according to the course of this world forty, fifty, sixty, or

seventy years? Now, the youth, this stripling, though he is a sinner, is but a little sinner when compared with such.

Now, I say, if there be room for the first sort, for those of the biggest size, certainly there is room for the lesser size. If there be a door wide enough for a giant to go in at, there is certainly room for a dwarf. If Christ Jesus has grace enough to save great sinners, he has surely grace enough to save little ones. If he can forgive five hundred pence, for certain he can forgive fifty.

But you said before that the little sinners must stand by until the great ones have received their grace, and that's discouraging.

I answer, There are two sorts of little sinners—such as are so, such as feign themselves so. They are those that feign themselves so that I intend there, and not those that are indeed comparatively so. Such as feign themselves so may wait long enough before they obtain forgiveness.

But again, a sinner may be comparatively a little sinner and sensibly a great one. There are then two sorts of greatness in sin—greatness by reason of number, greatness by reason of thoroughness of conviction of the horrible nature of sin. In this last sense he that has but one sin, if such a one could be found, may in his own eyes find himself the biggest sinner in the world. Let this man or this child, therefore, put himself among the great sinners, and plead with God as great sinners do, and expect to be saved with the great sinners, and as soon and as heartily as they.

Yea, a little sinner, that comparatively is truly so, if he shall graciously give way to conviction, and shall in God's light diligently weigh the horrible nature of his own sins, may yet sooner obtain forgiveness for them at the hands of the heavenly Father than he that has ten times his sins, and so cause to cry ten times harder to God for mercy.

For the grievousness of the cry is a great thing with God; for if he will hear the widow if she cries at all, how much more if she cries most grievously? Ex. xxii. 22, 23.

It is not the number, but the true sense of the abominable nature of sin, that makes the cry for pardon lamentable. He, as I said, that has many sins may not cry so loud in the ears of God as he that has far fewer; he in our present sense that is in his own eyes the biggest sinner is he that soonest findeth mercy.

The offer, then, is to the biggest sinner, to the biggest sinner first; and the mercy is first obtained by him that first confesseth himself to be such an one.

There are men that strive at the throne of grace for mercy by pleading the greatness of their necessity. Now, their plea, as to the prevalency of it, lieth not in the counting up of the number, but in the sense of the greatness of their sins and in the vehemency of their cry for pardon. And it is observable that though the birthright was Reuben's, and for his foolishness given to the sons of Joseph, yet Judah prevailed above his brethren, and of him came the Messiah. 1 Chron. v. 1, 2.

There is a heavenly subtilty to be managed in this matter. "Thy brother came with subtilty and hath taken away thy blessing." The blessing belonged to Esau, but Jacob by his diligence made it his own. Gen. xxvii. 35. The offer is to the biggest sinner, to the biggest sinner first; but if he forbears to cry, the sinner that is a sinner less by far than he, both as to the number and the nature of his transgressions, may get the blessing first if he shall have grace to bestir himself well; for the loudest cry is heard farthest, and the most lamentable pierces soonest.

I therefore urge this head, not because I would have little sinners go and tell God that they are little sinners, thereby to think to obtain mercy; for verily so they are never like to have it. For such words declare that such an one hath no true sense at all of the nature of his sins.

Sin, as I said, in the nature of it is horrible, though it be but one single sin as to act, yea, though it be but a sinful thought, and so worthily calls for the damnation of the soul.

The comparison, then, of little and great sinners is to go for good sense among men. But to plead the fewness of thy sins or the comparative harmlessness of their quality before God, argueth no sound knowledge of the nature of thy sin, and so no true sense of the nature or need of mercy.

Little sinner, when therefore thou goest to God, though thou knowest in thy conscience that thou, as to acts, art no thief, no murderer, no whore, no liar, no false swearer, or the like, and in reason must needs understand that thus thou art not so profanely vile as others, yet when thou goest to God for mercy know no man's sins but thine own, make mention of no man's sins but thine own. Also labour not to lessen thine own, but magnify and greaten them by all just circumstances, and be as if there was never a sinner in the world but thy-

self. Also cry out as if thou wast the only undone man; and that is the way to obtain God's mercy.

It is one of the comeliest sights in the world to see a little sinner commenting upon the greatness of his sins, multiplying and multiplying them to himself, till he makes them in his own eyes bigger and higher than he seeth any other man's sins to be in the world; and as base a thing it is to see a man do otherwise, and as basely will come on it.

As therefore I said to the great sinner before, Let him take heed lest he presume, I say now to the little sinner, Let him take heed that he do not dissemble; for there is as great an aptness in the little sinner to dissemble as there is in the great one. "He that hideth his sins shall not prosper," be he a sinner little or great.

Eighthly, Would Jesus Christ have mercy offered in the first place to the biggest sinners? Then this shows the true cause why Satan makes such a head as he doth against him.

The Father and the Holy Spirit are well spoken of by all deluders and deceived persons. Christ only is the rock of offence. "Behold, I lay in Zion a stumbling-stone and a rock of offence." Not that Satan careth for the Father or the Spirit more than he careth for the Son, but he can let men alone with their notions of the Father and the Spirit; for he knows they shall never enjoy the Father or the Spirit if indeed they receive not the merits of the Son. "He that hath the Son hath life; he that hath not the Son of God hath not life," however they may boast themselves of the Father and the Spirit. Again, Whosoever transgresseth and abideth not in the doctrine of Christ hath not God: he that abideth in the doctrine of Christ hath both the Father and the Son.

Christ, and Christ only, is he that can make us capable to enjoy God with life and joy to all eternity. Hence he calls himself "the way to the Father, and the true and living way." For we cannot come to the Father but by him. Satan knows this, therefore he hates him. Deluded persons are ignorant of this, and therefore they are so led up and down by Satan by the nose as they are.

There are many things by which Satan has taken occasion to greaten his rage against Jesus Christ.

As, first, his love to man, and then the many expressions of that love. He hath taken man's nature upon him; he hath in that nature fulfilled the law to bring in righteousness for man, and hath spilt his blood for the reconciling of man to God; he hath broken the neck of death, put away sin, destroyed the works of the devil, and got into his own hands the keys of death; and all these are heinous things to Satan. He cannot abide Christ for this. Besides, he hath eternal life in himself, and that to bestow upon us; and we in all likelihood are to possess the very places from which Satan by transgression fell, if not places more glorious. Wherefore he must needs be angry. And is it not a vexatious thing to him that we should be admitted to the throne of grace by Christ, while he stands bound over in chains of darkness to answer for his rebellions against God and his Son at the terrible day of judgment? Yea, we poor dust and ashes must become his judges, and triumph over him for ever; and all this along of Jesus Christ, for he is the meritorious cause of all this.

Now, though Satan seeks to be revenged for this, yet he knows it is in vain to attack the person of Christ: he has overcome him; therefore he tampers with a company of silly men that he may vilify him by them. And they, bold fools as they are, will not spare to spit in his face. They will rail at his person, and deny the very being of it: they will rail at his blood, and deny the merit and worth of it. They will deny the very end why he accomplished the law, and by jigs, and tricks, and quirks, which he helpeth them to, they set up fond names and images in his place, and give the glory of a Saviour to them. Thus Satan worketh under the name of Christ, and his ministers under the name of the ministers of righteousness.

And by his wiles and stratagems he undoes a world of men; but there is a seed, and they shall serve him, and it shall be counted to the Lord for a generation. These shall see their sins and that Christ is the way to happiness. These shall venture themselves both body and soul upon his worthiness.

All this Satan knows, and therefore his rage is kindled the more. Wherefore, according to his ability and allowance, he assaulteth, tempteth, abuseth, and stirs up what he can to be hurtful to these poor people, that he may, while his time shall last, make it as hard and difficult for them to go to eternal glory as he can. Oftentimes he abuses them with wrong apprehensions of God and with wrong apprehensions of Christ. He also casts them into

the mire, to the reproach of religion, the shame of their brethren, the derision of the world, and dishonour of God. He holds our hands while the world buffets us; he puts bear-skins upon us, and then sets the dogs at us. He bedaubeth us with his own foam, and then tempts us to believe that that bedaubing comes from ourselves.

Oh the rage and the roaring of this lion, and the hatred that he manifests against the Lord Jesus, and against them that are purchased with his blood! But yet in the midst of all this the Lord Jesus sends forth his herald to proclaim in the nations his love to the world, and to invite them to come in to him for life; yea, his invitation is so large that it offereth his mercy, in the first place, to the biggest sinners of every age, which augments the devil's rage the more.

Wherefore, as I said before, fret he, fume he, the "Lord Jesus will divide the spoil with this great one: yea, he shall divide the spoil with the strong, because he hath poured out his soul unto death, and was numbered with the transgressors, and bare the sin of many, and made intercession for the transgressors."

Ninthly, Would Jesus Christ have mercy offered in the first place to the biggest sinners? Let the tempted harp upon this string for their help and consolation. The tempted, wherever he dwells, always thinks himself the biggest sinner, one most unworthy of eternal life.

This is Satan's master argument: Thou art a horrible sinner, a hypocrite, one that has a profane heart, and one that is an utter stranger to a work of grace. I say, this is his maul, his club, his masterpiece; he doth with this as some do by their most enchanting songs, sing them everywhere. I believe there are but few saints in the world that have not had this temptation sounding in their ears. But, were they but aware, Satan by all this does but drive them to the gate out at which they should go, and so escape his roaring.

Saith he, Thou art a great sinner, a horrible sinner, a profane-hearted wretch, one that cannot be matched for a vile one in the country.

And all this while Christ says to his ministers, Offer mercy in the first place to the biggest sinners. So that this temptation drives thee directly into the arms of Jesus Christ.

Was therefore the tempted but aware he might say, Ay, Satan, so I am, I am a sinner of the biggest size, and therefore I have most need of Jesus Christ; yea, because I am such a wretch, therefore Jesus Christ calls me; yea, he calls me first; the first proffer of the Gospel is to be made to the Jerusalem sinner; I am he: wherefore stand back, Satan, make a lane; my right is first to come to Jesus Christ.

This now will be like for like. This would foil the devil; this would make him say, I must not deal with this man thus, for then I put a sword into his hand to cut off my head.

And this is the meaning of Peter when he saith, "Resist him steadfast in the faith," and of Paul when he saith, "Take the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked."

Wherefore is it said, "Begin at Jerusalem," if the Jerusalem sinner is not to have the benefit of it? And if I am to have the benefit of it, let me call it to mind when Satan haunts me with the continual remembrance of my sins, of my Jerusalem sins. Satan and my conscience say I am the biggest sinner; Christ offereth mercy in the first place to the biggest sinners. Nor is the manner of the offer other but such as suiteth with my mind. I am sorry for my sin; yea, sorry at my heart that ever sinful thought did enter or find the least entertainment in my wicked mind; and might I obtain my wish I would never more that my heart should be a place for aught but the grace and Spirit and faith of the Lord Jesus.

I speak not this to lessen my wickedness; I would not for all the world but be placed by mine own conscience in the very front of the biggest sinners, that I might be one of the first that are beckoned by the gracious hand of Jesus the Saviour to come to him for mercy.

Well, sinner, thou now speakest like a Christian, but say thus in a strong spirit in the hour of temptation, and then thou wilt, to thy commendation and comfort, quit thyself well.

This improving of Christ in dark hours is the life though the hardest part of our Christianity. We should neither stop at darkness nor at the raging of our lusts, but go on in a way of venturing and casting the whole of our affair for the next world at the foot of Jesus Christ. This is the way to make the darkness light, and also to allay the raging of our corruption.

The first time the passover was eaten was in the night; and when Israel took courage to go forward, though the sea stood in their way like a devouring gulf, and the hosts of the Egyptians followed them at their heels, yet the sea gave place, and their enemies were as still as a stone till they were gone over.

There is nothing like faith to help at a pinch; faith dissolves doubts as the sun drives away the mists. And that you may not be put out, know your time, as I said, of believing is always. There are times when some graces may be out of use, but there is no time wherein faith can be said to be so; wherefore faith must be always in exercise.

Faith is the eye, is the mouth, is the hand, and one of these is of use all day long. Faith is to see, to receive, to work, or to eat; and a Christian should be seeing, or receiving, or working, or feeding all day long. Let it rain, let it blow, let it thunder, let it lighten, a Christian must still believe. "At what time I am afraid," said the good man, "I will trust in thee."

Nor can we have a better encouragement to do this than is by the text set before us, even an open heart for a Jerusalem sinner. And if for a Jerusalem sinner to come, then for such an one when come. If such a one to be saved, then for such an one that is saved. If for such an one to be pardoned his great transgressions, then for such an one who is pardoned these—to come daily to Jesus Christ, too, to be cleansed and set free from his common infirmities and from the iniquities of his holy things.

Therefore let the poor sinner that would be saved labour for skill to make the best improvement of the grace of Christ to help him against the temptations of the devil and his sins.

Tenthly, Would Jesus Christ have mercy offered in the first place to the biggest sinners? Let those men consider this that have or may in a day of trial have spoken or done what their profession or conscience told them they should not, and that have the guilt and burden thereof upon their consciences.

Whether a thing be wrong or right, guilt may pursue him that doth contrary to his conscience. But suppose a man should deny his God or his Christ, or relinquish a good profession and be under the real guilt thereof, shall he therefore conclude he is gone for ever? Let him come again with Peter's tears, and no doubt but he shall obtain Peter's forgiveness, for the text includes the biggest sinners.

And it is observable that before this clause was put into this commission Peter was pardoned his horrible revolt from his master. He that revolteth in the day of trial, if he is not shot quite dead upon the place, but is sensible of his wound and calls out for a surgeon, shall find his Lord at hand to pour wine and oil into his wounds, that he may again be healed, and to encourage him to think that there may be mercy for him. Besides what we find recorded of Peter, you read in the Acts some were through the violence of their trials compelled to blaspheme, and yet are called sinners.

Hence you have a promise or two that speaks concerning such kind of men, to encourage us to think that at least some of them shall come off back to the Lord their God. "Shall they fall," saith he, "and not arise? Shall they turn away, and not return?" "And in that day I will assemble her that halteth, and I will gather her that was driven out, and her that I have afflicted. And I will make her that halteth a remnant, and her that was cast off a strong nation. And the Lord shall reign over them in Mount Zion for ever." What we are to understand by her that halteth is best expressed by the prophet Elijah. Mic. iv. 6, 7.

I will conclude, then, that for them that have halted or may halt the Lord has mercy in the bank, and is willing to accept them if they return to him again.

Perhaps they may never be after that of any great esteem in the house of God, but if the Lord will admit them to favour and forgiveness, oh exceeding and undeserved mercy!

Thou, then, that mayst be the man, remember this, that there is mercy also for thee, and who will do thee good.

But perhaps thou wilt say, He doth not save all revolters, and therefore perhaps not me.

Answer. Art thou returning to God? If thou art returning, thou art the man; "Return, ye backsliding children, and I will heal your backslidings."

Some, as I said, that revolt are shot dead upon the place; and for them, who can help them? But for them that cry out of their wounds, it is a sign they are yet alive, and if they use the means in time doubtless they may be healed.

Christ Jesus has bags of mercy that were never yet broken up or unsealed. Hence it is said he has goodness laid up, things reserved in heaven for his. And if he breaks up one of these bags, who can tell what he can do?

Hence his love is said to be such as passeth knowledge, and that his riches are unsearch-

able. He has nobody knows what, for nobody knows who; he has by him in store for such as seem, in the view of all men, to be gone beyond recovery. For this the text is plain. What man or angel could have thought that the Jerusalem sinners had been yet on this side of an impossibility of enjoying life and mercy? Hadst thou seen their actions, and what horrible things they did to the Son of God, yea, how stoutly they backed what they did with resolves and endeavours to persevere, when they had killed his person, against his name and doctrine, and that there was not found among them all that while, as we read of, the least remorse or regret for these their doings, couldst thou have imagined that mercy would ever have took hold of them, at least so soon?—nay, that they should, of all the world, be counted those only meet to have it offered to them in the very first place? For so my text commands, saying, "Preach repentance and remission of sins among all nations, beginning at Jerusalem."

I tell you the thing is a wonder, and must for ever stand for a wonder among the sons of men. It stands also for an everlasting invitation and allurement to the biggest sinners to come to Christ for mercy.

Now since, in the opinion of all men, the revolter is such an one, if he has, as I said before, any life in him, let him take encouragement to come again, that he may live by Christ.

Eleventhly, Would Jesus Christ have mercy offered in the first place to the biggest sinners? Then let God's ministers tell them so. There is an incidence in us, I know not how it doth come about, when we are converted, to contemn them that are left behind. Poor fools as we are, we forget that we ourselves were so!

But would it not become us better, since we have tasted that the Lord is gracious, to carry it towards them so that we may give them convincing ground to believe that we have found that mercy which also sets open the door for them to come and partake with us?

Ministers, I say, should do thus, both by their doctrine and in all other respects.

Austerity doth not become us, neither in doctrine nor in conversation. We ourselves live by grace; let us give as we receive, and labour to persuade our fellow-sinners, which God has left behind us, to follow after, that they may partake with us of grace. We are saved by grace; let us live like them that are gracious; let all our things (to the world) be done in charity towards them—pity them, pray for them, be familiar with them for their good. Let us lay aside our foolish, worldly, carnal grandeur; let us not walk the streets and have such behaviours as signify we are scarce for touching of the poor ones that are left behind—no, not with a pair of tongs. It becomes us not thus to do.

Remember your Lord; he was familiar with publicans and sinners to a proverb. "Behold a gluttonous man and a wine-bibber, a friend of publicans and sinners." The first part, concerning his gluttonous eating and drinking, to be sure, was an horrible slander, but for the other, nothing was ever spoke truer of him by the world. Now why should we lay hands cross on this text—that is, choose good victuals and love the sweet wine better than the salvation of the poor publican? Why not familiar with sinners, provided we hate their spots and blemishes, and seek that they may be healed of them?

Why not fellowly with our carnal neighbours, if we do take occasion to do so, that we may drop and be yet distilling some good doctrine upon their souls? Why not go to the poor man's house and give him a penny and a Scripture to think upon? Why not send for the poor to fetch away, at least, the fragments of thy table, that the bowels of thy fellow-sinner may be refreshed as well as thine?

Ministers should be exemplary, but I am an inferior man, and must take heed of too much meddling. But, might I, I would meddle with them, with their wives, and with their children too. I mean not this of all, but of them that deserve it, though I may not name them.

But I say, let ministers follow the steps of their blessed Lord, who by word and deed showed his love to the salvation of the world in such a carriage as declared him to prefer their salvation before his own private concern. For we are commanded to follow His steps "who did no sin, neither was guile found in his mouth."

And as I have said concerning ministers, so I say to all the brethren, Carry it so that all the world may see that indeed you are the sons of love.

Love your Saviour; yea, show one to another that you love him, not only by a seeming love of affection, but with the love of duty. Practical love is best. Many love Christ with nothing but the lick of the tongue. Alas!

Christ Jesus the Lord must not be put off thus. "He that hath my commandments and keepeth them," saith he, "he it is that loveth me."

Practical love, which stands in self-denial, in charity to my neighbour, and a patient enduring of affliction for his name, this is counted love.

Right love to Christ is that which carries in it a provoking argument to others of the brethren. Heb. x. 24.

Should a man ask me how he should know that he loveth the children of God, the best answer I could give him would be in the words of the apostle John. "By this," saith he, "we know we love the children of God, when we love God and keep his commandments." 1 John v. 2.

Love to God and Christ is then shown when we are tender of his name; and then we show ourselves tender of his name when we are afraid to break any the least of his commandments. And when we are here, then do we show our love to our brother also.

Now, we have obligation sufficient thus to do, for that our Lord loved us and gave himself for us, to deliver us from death, that we might live through him.

The world, when they hear the doctrine that I have asserted and handled in this little book —to wit, that Jesus Christ would have merey offered in the first place to the biggest sinners —will be apt, because themselves are unbelievers, to think that this is a doctrine that leads to looseness and that gives liberty to the flesh; but if you that believe love your brethren and your neighbours truly and as you should, you will put to silence the ignorance of such foolish men, and stop their mouths from speaking evil of you.

And I say, let the love of Christ constrain us to this. Who deserveth our heart, our mouth, our life, our goods so much as Jesus Christ, who has bought us to himself by his blood to this very end, that we should be a peculiar people, zealous of good works?

There is nothing more seemly in this world than to see a Christian walk as becomes the Gospel, nor anything more unbecoming a reasonable creature than to hear a man say, I believe in Christ, and yet see in his life debauchery and profaneness. Might I, such men should be counted the basest of men; such men should be counted by all unworthy of the name of a Christian, and should be shunned by every good man as such who are the very plague of profession.

For so it is written we should carry it towards them. Whoso have a form of godliness and deny the power thereof, from such we must turn away.

It has ofttimes come into my mind to ask, By what means is it that the Gospel profession should be so taunted with loose and carnal Gospellers? and I could never arrive to better satisfaction in the matter than this: Such men are made professors by the devil, and so by him put among the rest of the godly. A certain man had a fruitless fig tree planted in his vineyard, but by whom was it planted there? even by him that sowed the tares, his own children, among the wheat, (Luke xiii. 6; Matt. xiii. 37–40,) and that was the devil. But why doth the devil do thus? Not of love to them, but to make of them offences and stumbling-blocks to others; for he knows that a loose professor in the Church does more mischief to religion than ten can do to it that are in the world.

Was it not, think you, the devil that stirred up the damsel that you read of in Acts xvi. to cry out, "These are the servants of the most high God, that show unto us the way of salvation?" Yes it was, as is evident, for Paul was grieved to hear it. But why did the devil stir up her to cry so but because that was the way to blemish the Gospel, and to make the world think that it came from the same hand as did her soothsaying and witchery? Ver. 16, 17, 18. "Holiness, O Lord, becomes thy house for ever."

Let therefore whoever they be that profess the name of Christ take heed that they scandal not that profession which they make of him, since he has so graciously offered us, as we are sinners of the biggest size, in the first place, his grace to save us.

Having thus far spoken of the riches of the grace of Christ, and of the freeness of his heart to embrace the Jerusalem sinners, it may not be amiss to give you, yet as a caution, an intimation of one thing—namely, that this grace and freeness of his heart are limited to time and day, the which whoso overstandeth shall perish notwithstanding.

For as a king who of grace sendeth out to his rebellious people an offer of pardon if they accept thereof by such a day, yet beheadeth or hangeth those that come not in for merey until the day or time be past, so Christ Jesus has set the sinner a day, a day of salvation, an acceptable time, but he who standeth out or goeth on in rebellion beyond that

time is like to come off with the loss of his soul.

Since, therefore, things are thus, it may be convenient here to touch a little upon these particulars:

1. That this day or time thus limited, when it is considered with reference to this or that man, is ofttimes undiscerned by the person concerned therein, and always is kept secret as to the shutting up thereof.

And this, in the wisdom of God, is thus: to the end no man, when called upon, should put off turning to God to another time. Now and to-day is that, and only that, which is revealed in holy writ.

And this shows us the desperate hazards which those men run who, when invitation or conviction attends them, put off turning to God to be saved till another, and, as they think, a more fit season and time. For many by so doing, defer this to do till the day of God's patience and long-suffering is ended; and then for their prayers and cries after mercy they receive nothing but mocks, and are laughed at by the God of heaven.

2. Another thing to be considered is this—namely, that the day of God's grace with some men begins sooner, and also sooner ends. than it doth with others. Those at the first hour of the day had their call sooner than they who were called upon to turn to God at the sixth hour of the day; yea, and they who were hired at the third hour had their call sooner than they who were called at the eleventh.

1st. The day of God's patience began with Ishmael, and also ended, before he was twenty years old. At thirteen years of age he was circumcised; the next year after Isaac was born, and then Ishmael was fourteen years old. Now that day that Isaac was weaned, that day was Ishmael rejected; and suppose that Isaac was three years old before he was weaned, that was but the seventeenth year of Ishmael; wherefore the day of God's grace was ended with him betimes.

2dly. Cain's days ended with him betimes; for after God had rejected him he lived to beget many children, and build a city, and to do many other things. But, alas! all that while he was a fugitive and a vagabond; nor carried he anything with him, after the day of his rejection was come, but this doleful language in his conscience: "From God's face shall I be hid."

3dly. Esau through his extravagancies would needs go to sell his birthright, not fearing (as other confident fools) but that yet the blessing would still be his; after which he lived many years, but all of them under the wrath of God, as was, when time came, made to appear to his destruction; for "when he would have inherited the blessing he was rejected, for he found no place of repentance, though he sought it carefully with tears."

Many instances might be given as to such tokens of the displeasure of God against such as fool away, as the wise man has it, the prize which is put into their hand. Prov. xvii. 16.

Let these things therefore be a further caution to those that sit under the glorious sound of the Gospel, and hear of the riches of the grace of God in Christ to poor sinners.

To slight grace, to despise mercy, and to stop the ear when God speaks, when he speaks such great things, so much to our profit, is a great provocation.

He offereth, he calls, he woos, he invites, he prays, he beseeches us, in this day of his grace, to be reconciled to him; yea, and has provided us the means of reconciliation himself. Now this despising must needs be provoking, and it is a fearful thing to fall into the hands of the living God.

But some man may say unto me, Fain I would be saved, fain I would be saved by Christ, but I fear his day of grace is past, and that I shall perish, notwithstanding the exceeding riches of the grace of God.

Answer. To this doubt I would answer several things.

First, With respect to the day—that is, whether it be ended with a man or no.

1. Art thou jogged, and shaken, and molested at the hearing of the word? Is thy conscience awakened and convinced, then, that thou art at present in a perishing state, and that thou hast need to cry to God for mercy? This is a hopeful sign that his day of grace is not past with thee; for usually they that are past grace are also in their conscience past feeling, being "seared with an hot iron."

Consequently those past grace must be such as are denied the awakening fruits of the word preached. "The dead that hear," says Christ, "shall live," at least while Christ has not quite done with them; the day of God's patience is not at an end with them.

2. Is there in thy more retired condition arguings, strugglings, and strivings with thy spirit to persuade thee of the vanity of what vain things thou lovest, and to win thee in thy soul to a choice of Christ Jesus and his heav-

enly things? Take heed and rebel not, for the day of God's grace and patience will not be past with thee till he saith, "His Spirit shall strive no more with thee:" for then the woe comes, when "he shall depart from them," and when he says to the means of grace, "Let them alone."

3. Art thou visited in the night-seasons with dreams about thy state and that thou art in danger of being lost? Hast thou heart-shaken apprehensions when deep sleep is upon thee of hell, death, and judgment to come? These are signs that God has not wholly left thee or cast thee behind his back for ever. "For God speaks once, yea twice, yet man perceiveth it not. In a dream, in a vision of the night, when deep sleep falleth upon men, in slumberings upon the bed; then he openeth the ears of men and sealeth their instruction, that he may withdraw man from his purpose," (his sinful purpose,) "and hide pride from man."

All this while God has not left the sinner, nor is come to the end of his patience towards him, but stands at least with the door of grace ajar in his hand, as being loth as yet to bolt it against him.

4. Art thou followed with affliction, and dost thou hear God's angry voice in thy afflictions? Doth he send with thy affliction an interpreter to show thee thy vileness, and why or wherefore the hand of God is upon thee and upon what thou hast—to wit, that it is for thy sinning against him, and that thou mightest be turned to him? If so, thy summer is not quite ended, thy harvest is not quite over and gone. Take heed, stand out no longer, lest he cause darkness, and lest thy feet stumble upon the dark mountains, and lest, while you look for light, he turn it into the shadow of death and make it gross darkness.

5. Art thou cross, disappointed, and waylaid, and overthrown in all thy foolish ways and doings? This is a sign God has not quite left thee, but that he still waits upon thee to turn thee. Consider, I say, has he made a hedge and a wall to stop thee? Has he crossed thee in all thou puttest thy hand unto? Take it as a call to turn to him, for by his thus doing he shows he has a mind to give thee a better portion. For usually, when God gives up men and resolves to let them alone in the broad way, he gives them rope, and lets them have their desires in all hurtful things.

Therefore take heed to this also, that thou strive not against this hand of God, but betake thyself to a serious inquiry into the causes of this hand of God upon thee, and incline to think it is because the Lord would have thee look to that which is better than what thou wouldst satisfy thyself withal. When God had a mind to make the prodigal go home to his father, he sent a famine upon him and denied him a bellyful of the husks which the swine did eat. And observe it, now he was in his strait he betook him to consideration of the good that there was in his father's house; yea, he resolved to go home to his father, and his father dealt well with him; he received him with music and dancing because he had received him safe and sound.

6. Hast thou any enticing touches of the word of God upon thy mind? Doth, as it were, some holy word of God give a glance upon thee, cast a smile upon thee, let fall, though it be but one drop, of his favour upon thy spirit; yea, though it stays but one moment with thee? Oh, then the day of grace is not past, the gate of heaven is not shut, nor God's heart and bowels withdrawn from thee as yet. Take heed therefore, and beware that thou make much of the heavenly gift, and of that good word of God of the which he has made thee taste. Beware, I say, and take heed; there may be a falling away for all this; but, I say, as yet God has not left thee, as yet he has not cast thee off.

Secondly, With respect to thy desires, what are they? Wouldst thou be saved? Wouldst thou be saved with a thorough salvation? Wouldst thou be saved from guilt and filth too? Wouldst thou be the servant of thy Saviour? Art thou indeed weary of the service of thy old master the devil, sin, and the world? And has these desires put thy soul to the flight? Hast thou through desires betaken thyself to thy heels? Dost fly to him that is a Saviour from the wrath to come for life? If these be thy desires, and if they be unfeigned, fear not. Thou art one of those runaways which God has commanded our Lord to receive, and not to send thee back to the devil thy master again, but to give thee a place in his house, even the place which liketh thee best. "Thou shalt not deliver to his master," says he, "the servant which is escaped from his master unto thee. He shall dwell with thee, even among you in that place which he shall choose, in one of thy gates where it liketh him best; thou shalt not oppress him."

This is a command to the Church, consequently to the Head of the Church; for all commands from God come to her through her

Head: whence I conclude that as Israel of old was to receive the runaway servant who escaped from a heathen master to them, and should not dare to send him back to his master again, so Christ's Church now, and consequently Christ himself, may not, will not, refuse that soul that has made his escape from sin, Satan, the world, and hell unto him, but will certainly let him dwell in his house among his saints, in that place which he shall choose, even where it liketh him best. For he says in another place, "And him that cometh to me I will in nowise cast out." "In nowise;" let his crimes be what they will, either for nature, multitude, or the attendance of aggravating circumstances.

Wherefore if thy desires be firm, sound and unfeigned to become the saved of Christ and his servant, fear not; he will not, he will in nowise, put thee away, or turn thee over to thy old master again.

Thirdly, As to thy fears, whatever they are, let that be supposed which is supposed before, and they are groundless, and so of no weight.

Objection. But I am afraid I am not elect or chosen to salvation, though you called me a fool a little before for so fearing.

Answer. Though election is in order before calling as to God, yet the knowledge of calling must go before the belief of my election as to myself. Wherefore souls that doubt of the truth of their effectual calling do but plunge themselves into a deeper labyrinth of confusion that concern themselves with their election; I mean, while they labour to know it before they prove their calling. "Make your calling and (so your) election sure."

Wherefore, at present lay the thoughts of thy election by, and ask thyself these questions: Do I see my lost condition? Do I see salvation is nowhere but in Christ? Would I share in this salvation by faith in him? And would I, as was said afore, be thoroughly saved —to wit, from the filth as from the guilt? Do I love Christ, his Father, his saints, his words, and his ways? This is the way to prove we are elect. Wherefore, sinner, when Satan or thine own heart seeks to puzzle thee with election, say thou, I cannot 'tend to talk of this point now, but stay till I know that I am called of God to the fellowship of his Son, and then I will show you that I am elect, and that my name is written in the book of life.

If poor distressed souls will observe this order they might save themselves the trouble of an unprofitable labour under these unreasonable and soul-sinking doubts.

Let us therefore, upon the sight of our wretchedness, fly and venturously leap into the arms of Christ, which are now open to receive us unto his bosom, as they were when nailed to the cross. This is coming to Christ for life aright: this is right running away from thy master to him, as was said before. And for this we have a multitude of Scriptures to support, encourage, and comfort us in our so doing.

But now let him that doth thus be sure to look for it, for Satan will be with him to-morrow, to see if he can get him again to his old service; and if he cannot do that, then will he enter into dispute with him—to wit, about whether he be elect to life, and called indeed to partake of this Christ to whom he fled for succour, or whether he comes to him of his own presumptuous mind. Therefore we are bid so to come, so to arm ourselves with that armour which God has provided, that we may resist, quench, stand against, and withstand all the fiery darts of the devil.

If therefore thou findest Satan in this order to march against thee, remember then thou hadst this item about it, and betake thyself to faith and good courage and be sober, and hope to the end.

Objection. But how if I should have sinned the sin unpardonable, or that called the sin against the Holy Ghost?

Answer. If thou hast, thou art lost for ever; but yet before it is concluded by thee that thou hast so sinned, know that they that would be saved by Jesus Christ through faith in his blood cannot be counted for such.

1. Because of the promise, for that must not be frustrate; and that says, "And him that cometh to Christ he will in nowise cast out." And again "Whoso will, let him take of the water of life freely."

But I say, How can these Scriptures be fulfilled if he that would indeed be saved, as before, has sinned the sin unpardonable? The Scriptures must not be made void nor their truth be cast to the ground. Here is a promise and here is a sinner—a promise that says he shall not be cast out that comes; and the sinner comes, wherefore he must be received: consequently, he that comes to Christ for life has not, cannot have, sinned that sin for which there is no forgiveness.

And this might suffice for an answer to any coming soul that fears, though he comes, that he has sinned the sin against the Holy Ghost.

2. But again, he that has sinned the sin

against the Holy Ghost cannot come, has no heart to come, can by no means be made willing to come, to Jesus Christ for life, for that he has received such an opinion of him and of his things as deters and holds him back.

1st. He counteth this blessed person, this Son of God, a magician, a conjurer, a witch, or one that did, when he was in the world, what he did by the power and spirit of the devil. Now he that has this opinion of this Jesus cannot be willing to cast himself at his feet for life, or to come to him as the only way to God and to salvation. And hence it is said again that such an one puts him to open shame and treadeth him under foot; that is, by contemning, reproaching, vilifying, and despising of him, as if he were the vilest one or the greatest cheat in the world; and has therefore, as to his esteem of him, called him accursed, crucified him to himself, or counted him one hanged as one of the worst of malefactors.

2dly. His blood, which is the meritorious cause of man's redemption, even the blood of the everlasting covenant, he counteth an unholy thing, or that which has no more virtue in it to save a soul from sin than has the blood of a dog. For when the apostle says he counts it an unholy thing, he means he makes it of less value than that of a sheep or a cow, which were clean according to the law; and therefore must mean that his blood was of no more worth to him in his account than was the blood of a dog, an ass, or a swine, which always was, as to sacrifice, rejected by the God of heaven as unholy or unclean.

Now, he who has no better esteem of Jesus Christ and of his death and blood will not be persuaded to come to him for life or to trust in him for salvation.

3dly. But further, all this must be done against manifest tokens to prove the contrary, or after the shining of Gospel light upon the soul, or some considerable profession of him as the Messias, or that he was the Saviour of the world.

1st. It must be done against manifest tokens to prove the contrary; and thus the reprobate Jews committed it when they saw the works of God which put forth themselves in him, and called them the works of the devil and Beelzebub.

2dly. It must be done against some shining light of the Gospel upon them. And thus it was with Judas, and with those who, after they were enlightened and had tasted and had felt something of the powers of the world to come, fell away from the faith of him and put him to open shame and disgrace.

3dly. It must also be done after and in opposition to one's own open profession of him. "For if after they have escaped the pollution of the world through the knowledge of our Lord and Saviour Jesus Christ, they are again entangled therein and overcome, the latter end is worse with them than the beginning; for it had been better for them not to have known the way of righteousness than after they have known it to turn from the holy commandment (which is the word of faith) delivered unto them."

4thly. All this must be done openly, before witnesses, in the face, sight, and view of the world, by word and act. This is the sin that is unpardonable; and he that hath thus done can never, it is impossible he ever should, be renewed again to repentance; and that for a double reason, for such an one doth say he will not, and of him God says he shall not, have the benefit of salvation by him.

Objection. But if this be the sin unpardonable, why is it called the sin against the Holy Ghost, and not rather the sin against the Son of God?

Answer. It is called "the sin against the Holy Ghost" because such count the works which he did, which were done by the Spirit of God, the works of the spirit of the devil. Also because all such as so reject Christ Jesus the Lord, they do it in despite of that testimony which the Holy Ghost has given of him in the holy Scriptures; for the Scriptures are the breathings of the Holy Ghost, as in all other things, so in that testimony they bear of the person, of the works, sufferings, resurrection, and ascension of Jesus Christ.

Sinner, this is the sin against the Holy Ghost. What sayest thou? Hast thou committed it? Nay, I know thou hast not if thou wouldst be saved by Christ; yea, it is impossible thou shouldst have done it if indeed thou wouldst be saved by him.

No man can desire to be saved by Him whom he yet judgeth to be an impostor, a magician, a witch. No man can hope for redemption by that blood which he yet counteth an unholy thing. Nor will God ever suffer such an one to repent who has, after light and profession of him, thus horribly and devil-like contemned and trampled upon him.

True, words, and wars, and blasphemies against this Son of man are pardonable, but then they must be done ignorantly and in un-

belief. Also all blasphemous thoughts are likewise such as may be passed by, if the soul afflicted with them indeed is sorry for them.

All but this, sinner, all but this! If God had said he will forgive one sin, it had been undeserved grace; but when he says he will pardon all but one, this is grace to the height, nor is that one unpardonable otherwise but because the Saviour that should save them is rejected and put away.

We read of Jacob's ladder; Christ is Jacob's ladder that reacheth up to heaven, and he that refuses to go by this ladder thither will scarce by other means get up so high. There is none other name given under heaven among men whereby we must be saved. There is none other sacrifice for sin than his; he also, and he only, is the Mediator that reconcileth men to God. And, sinner, if thou wouldst be saved by him, his benefits are thine; yea, though thou art a great and Jerusalem transgressor.

THE HOLY WAR,

MADE BY

SHADDAI UPON DIABOLUS,

FOR THE

REGAINING THE METROPOLIS OF THE WORLD;

OR THE

LOSING AND TAKING AGAIN OF THE TOWN OF MANSOUL.

I have used similitudes.—Hosea xii. 10.

THE AUTHOR'S PREFACE.

Some say the Pilgrim's Progress is not mine,
Insinuating as if I would shine
In name and fame by the worth of another,
Like some made rich by robbing of their brother;
Or, that so fond I am of being sire,
I'll father bastards; or, if need require,
I'll tell a lie in print to get applause.
I scorn it: John such dirt-heap never was
Since God converted him. Let this suffice
To show why I my Pilgrim patronize.

It came from mine own heart, so to my head,
And thence into my fingers trickled;
Then to my pen, from whence immediately
On paper I did dribble it daintily.

Manner and matter too was all mine own,
Nor was it unto any mortal known
Till I had done it. Nor did any then,
By books, by wits, by tongues, or hand, or pen,
Add five words to it, or write half a line
Thereof: the whole and every whit is mine.

Also for this thine eye is now upon,
The matter in this manner came from none
But the same heart and head, fingers and pen
As did the other. Witness all good men:
For none in all the world, without a lie,
Can say that this is mine, excepting I.

I write not this of any ostentation,
Nor 'cause I seek of men their commendation;
I do it to keep them from such surmise,
As tempt them will my name to scandalize.

TO THE READER.

'Tis strange to me that they that love to tell
Things done of old, yea, and that do excel
Their equals in historiology,
Speak not of Mansoul's wars, but let them lie
Dead like old fables, or such worthless things
That to the reader no advantage brings;
When men, let them make what they will their own,
Till they know this are to themselves unknown.

Of stories I well know there's divers sorts;
Some foreign, some domestic; and reports
Are thereof made as fancy leads the writers,
(By books a man may guess at the inditers.)

Some will again of that which never was,
Nor will be, feign (and that without a cause)
Such matter, raise such mountains, tell such things
Of men, of laws, of countries and of kings,
And in their story seem to be so sage,
And with such gravity clothe every page,
That though their frontispiece says all is vain,
Yet to their way disciples they obtain.

But, readers, I have somewhat else to do
Than with vain stories thus to trouble you;
What here I say some men do know so well
They can with tears and joy the story tell.
The town of Mansoul is well known to many,
Nor are her troubles doubted of by any
That are acquainted with those histories
That Mansoul and her wars anatomize.

Then lend thine ear to what I do relate
Touching the town of Mansoul and her state;
How she was lost, took captive, made a slave,
And how against him set that should her save.
Yea, how by hostile ways she did oppose
Her Lord, and with his enemy did close.
For they are true; him that will them deny
Must needs the best of records vilify.
For my part, I myself was in the town,
Both when 'twas set up and when pulling down;
I saw Diabolus in his possession,
And Mansoul also under his oppression.
Yea, I was there when she owned him for lord,
And to him did submit with one accord.

When Mansoul trampled upon things divine,
And wallowed in filth as doth a swine,
When she betook herself unto her arms,
Fought her Emmanuel, despis'd his charms,
Then I was there, and did rejoice to see
Diabolus and Mansoul so agree.

Let no man then count me a fable-maker,
Nor make my name or credit a partaker
Of their derision: what is here in view
Of mine own knowledge I dare say is true.

I saw the Prince's armed men come down
By troops, by thousands, to besiege the town.
I saw the captains, heard the trumpets sound,
And how his forces covered all the ground.
Yea, how they set themselves in battle-'ray
I shall remember to my dying day.

I saw the colours waving in the wind,
And they within to mischief how combin'd
To ruin Mansoul, and to make away
Her *primum mobile* without delay.

I saw the mounts cast up against the town,
And how the slings were placed to beat it down;
I heard the stones fly whizzing by mine ears,
(What's longer kept in mind than got in fears?)
I heard them fall, and saw what work they made,
And how old Mars did cover with his shade
The face of Mansoul; and I heard her cry,
Woe worth the day! in dying I shall die.

I saw the battering-rams, and how they play'd
To beat ope Ear-gate, and I was afraid,
Not only Ear-gate, but the very town,
Would by those battering-rams be beaten down.

I saw the fights, and heard the captains' shout,
And in each battle saw who faced about;
I saw who wounded were, and who were slain,
And who when dead would come to life again.

I heard the cries of those that wounded were,
(While others fought like men bereft of fear;)
And while the cry, Kill, kill! was in mine ears
The gutters ran not so with blood as tears.

Indeed the captains did not always fight,
But then they would molest us day and night:
Their cry, Up, fall on, let us take the town!
Kept us from sleeping or from lying down.

I was there when the gates were broken ope,
And saw how Mansoul then was stript of hope.

I saw the captains march into the town,
How there they fought and did their foes cut down.

I heard the Prince bid Boanerges go
Up to the castle and there seize his foe;
And saw him and his fellows bring him down,
In chains of great contempt, quite through the town.

I saw Emmanuel when he possess'd
His town of Mansoul, and how greatly bless'd
A town this gallant town of Mansoul was
When she receiv'd his pardon, lov'd his laws.

When the Diabolonians were caught,
When tried, and when to execution brought,
Then I was there; yea, I was standing by
When Mansoul did the rebels crucify.

I also saw Mansoul clad all in white,
And heard her Prince call her his heart's delight;
I saw him put upon her chains of gold,
And rings and bracelets, goodly to behold.

What shall I say? I heard the people's cries,
And saw the Prince wipe tears from Mansoul's eyes;
I heard the groans and saw the joy of many.
Tell you of all I neither will nor can I;
But by what here I say you well may see
That Mansoul's matchless wars no fables be.

Mansoul the desire of both princes was—
One keep his gain would, t'other gain his loss:
Diabolus would cry, The town is mine;
Emmanuel would plead a right divine
Unto his Mansoul; then to blows they go,
And Mansoul cries, These wars will me undo.

Mansoul! her wars seemed endless in her eyes;
She's lost by one, becomes another's prize,
And he again that lost her last would swear,
Have her I will, or her in pieces tear.

Mansoul! it was the very seat of war,
Wherefore her troubles greater were by far
Than only where the noise of war is heard,
Or where the shaking of a sword is fear'd,
Or only where small skirmishes are fought,
Or where the fancy fighteth with a thought.

She saw the swords of fighting-men made red,
And heard the cries of those with them wounded:
Must not their frights then be much more by far
Than theirs who to such doings strangers are,
Or theirs that hear the beating of a drum,
But not made fly for fear from house or home?

Mansoul not only heard the trumpets sound,
But saw her gallants gasping on the ground;
Wherefore we must not think that she could rest
With them whose greatest earnest is but jest;
Or where the blust'ring threat'ning of great wars
Do end in parleys or in wordy jars.

Mansoul! her mighty wars they did portend
Her weal or woe, and that world without end;

Wherefore she must be more concern'd than they
Whose fears begin and end the selfsame day,
Or where none other harm doth come to him
That is engag'd but loss of life or limb,
As all must needs confess that now do dwell
In Universe, and can this story tell.
Count me not then with them that to amaze
The people set them on the stars to gaze,
Insinuating with much confidence
That each of them is now the residence
Of some brave creatures; yea, a world they will
Have in each star, though it be past their skill
To make it manifest to any man
That reason hath or tell his fingers can.

24

But I have too long held thee in the porch,
And kept thee from the sunshine with a torch.
Well, now, go forward, step within the door,
And there behold five hundred times much more
Of all sorts of such inward rarities
As please the mind will, and will feed the eyes;
With those which, if a Christian, thou wilt see
Not small, but things of greatest moment be.
Nor do thou go to work without my key,
(In mysteries men soon do lose their way;)
And also turn it right, if thou wouldst know
My riddle, and wouldst with my heifer plough.
It lies there in the window: fare thee well;
My next may be to ring thy passing bell.

JOHN BUNYAN.

THE HOLY WAR.

In my travels, as I walked through many regions and countries, it was my chance to happen into that famous continent of Universe. A very large and spacious country it is. It lieth between the two poles, and just amidst the four points of the heavens. It is a place well watered and richly adorned with hills and valleys, bravely situate; and for the most part (at least where I was) very fruitful, also well peopled and a very sweet air.

The people are not all of one complexion, nor yet of one language, mode, or way of religion; but differ as much, it is said, as do the planets themselves. Some are right, and some are wrong, even as it happeneth to be in lesser regions.

In this country, as I said, it was my lot to travel, and there travel I did, and that so long, even till I learned much of their mother tongue, together with the customs and manners of them among whom I was. And to speak the truth, I was much delighted to see and hear many things which I saw and heard among them; yea, I had, to be sure, even lived and died among them (so was I taken with them and their doings) had not my Master sent for me home to his house, there to do business for him and to oversee business done.

Now there is in this gallant country of Universe a fair and delicate town, a corporation, called Mansoul—a town for its buildings so curious, for its situation so commodious, for its privileges so advantageous—I mean with reference to its original—that I may say of it, as was said before of the continent in which it is placed, there is not its equal under the whole heaven.

As to the situation of this town, it lieth just between the two worlds, and the first founder and builder of it, so far as by the best and most authentic records I can gather, was one Shaddai, and he built it for his own delight. He made it the mirror and glory of all that he made, even the top-piece beyond anything else that he did in that country: yea, so goodly a town was Mansoul when it was first built that it is said by some the gods, at the setting up thereof, came down to see it and sang for joy. And as he made it goodly to behold, so also mighty to have dominion over all the country round about. Yea, all were commanded to acknowledge Mansoul for their metropolitan; all were enjoined to do homage to it; ay, the town itself had positive commission and power from her King to demand service of all, and also to subdue any that anywise denied to do it.

There was reared up in the midst of this town a most famous and stately palace; for strength it might be called a castle; for pleasantness, a paradise; for largeness, a place so copious as to contain all the world. This place the King Shaddai intended for himself alone, and not another with him; partly because of his own delights, and partly because he would not that the terror of strangers should be upon the town. This place Shaddai made also a garrison of, but committed the keeping of it only to the men of the town.

The wall of the town was well built; yea, so fast and firm was it knit and compact together that had it not been for the townsmen themselves, they could not have been shaken or broken for ever.

For here lay the excellent wisdom of him that built Mansoul, that the walls could never be broken down nor hurt by the most mighty adverse potentates unless the townsmen gave consent thereto.

This famous town of Mansoul had five gates in at which to come, out at which to go; and these were made likewise answerable to the walls—to wit, impregnable, and such as could never be opened or forced but by the will and leave of those within. The names of the gates were these: Ear-gate, Eye-gate, Mouth-gate, Nose-gate, and Feet-gate.

Other things there were that belonged to the town of Mansoul, which if you adjoin to these will yet give further demonstration to

all of the glory and strength of the place. It had always a sufficiency of provisions within its walls; it had the best, most wholesome and excellent law that then was extant in the world. There was not a rascal, rogue, or traitorous person then within its walls; they were all true men, and fast joined together, and this, you know, is a great matter. And to all these it had always (so long as it had the goodness to keep true to Shaddai the King) his countenance, his protection, and it was his delight, &c.

Well, upon a time there was one Diabolus, a mighty giant, made an assault upon this famous town of Mansoul to take it and make it his own habitation. This giant was king of the dark regions, and a most raving prince he was. We will, if you please, first discourse of the original of this Diabolus, and then of his taking of this famous town of Mansoul.

This Diabolus is indeed a grand and mighty prince, and yet both poor and beggarly. As to his original, he was at first one of the servants of King Shaddai, made, and taken, and put by him into most high and mighty place; yea, was put into such principalities as belonged to the best of his territories and dominions. This Diabolus was made son of the morning, and a brave place he had of it; it brought him much glory and gave him much brightness, an income that might have contented his Luciferian heart, had it not been insatiable and enlarged as hell itself.

Well, he seeing himself thus exalted to greatness and honour, and raging in his mind for higher state and degree, what doth he but begin to think with himself how he might be set up as Lord over all, and have the sole power under Shaddai. (Now that did the King reserve for his Son, yea, and had already bestowed it upon him.) Wherefore, he first consults with himself what had best to be done, and then breaks his mind to some other of his companions, to the which they also agreed. So in fine they came to this issue, that they should make an attempt upon the King's Son to destroy him, that the inheritance might be theirs. Well, to be short, the treason, as I said, was concluded, the time appointed, the word given, the rebels rendezvoused, and the assault attempted. Now the King and his Son, being all and always eye, could not but discern all passages in his dominions; and he having always love for his Son as for himself, could not, at what he saw, but be greatly provoked and offended; wherefore what does he but takes them in the very nick, and the first trip that they made toward their design convicts them of their treason, horrid rebellion, and conspiracy that they had devised and now attempted to put into practice, and casts them all together out of all place of trust, benefit, honour, and preferment. This done, he banishes them the court, turns them down into the horrible pits, as fast bound in chains, never more to expect the least favour from his hands, but to abide the judgment that he had appointed, and that for ever and ever.

Now, they being thus cast out of all place of trust, profit, and honour, and also knowing that they had lost their prince's favour for ever, being banished his courts and cast down to the horrible pits, you may be sure they would now add to their former pride what malice and rage against Shaddai, and against his Son, they could. Wherefore, roving and ranging in much fury from place to place, (if perhaps they might find something that was the King's, to revenge, by spoiling of that, themselves on him,) at last they happened into this spacious country of Universe, and steer their course towards the town of Mansoul; and considering that that town was one of the chief works and delights of King Shaddai, what do they but, after counsel taken, make an assault upon that: I say, they knew that Mansoul belonged unto Shaddai, for they were there when he built it and beautified it for himself. So when they had found the place they shouted horribly for joy, and roared on it as a lion upon the prey, saying, Now we have found the prize and how to be revenged on King Shaddai for what he hath done to us. So they sat down and called a council of war, and considered with themselves what ways and methods they had best to engage in for the winning to themselves this famous town of Mansoul; and these four things were then propounded to be considered of:

1. Whether they had best, all of them, to show themselves in this design to the town of Mansoul?

2. Whether they had best to go and sit down against Mansoul in their now ragged and beggarly guise?

3. Whether they had best show to Mansoul their intentions and what design they came about, or whether to assault it with words and ways of deceit?

4. Whether they had not best, to some of their companions, give out private orders to take the advantage, if they see one or more of the principal townsmen, to shoot them, if thereby they should judge their cause and design will the better be promoted?

It was answered to the first of these proposals in the negative—to wit, that it would not be best that all should show themselves before the town, because the appearance of many of them might alarm and fright the town; whereas a few, or but one of them, was not likely to do it. And to enforce this advice to take place, it was added further that if Mansoul was frightened or did take the alarm, it is impossible, said Diabolus, (for he spake now,) that we should take the town, for that none can enter into it without its own consent. Let therefore but few or but one assault Mansoul, and in mine opinion, said Diabolus, let me be he. Wherefore to this they all agreed; and

Then to the second proposal they came—namely, Whether they had best to go and sit down before Mansoul in their now ragged and beggarly guise? To which it was answered also in the negative, By no means; and that because, though the town of Mansoul had been made to know, and to have to do before now, with things that are invisible, they did never as yet see any of their fellow-creatures in so sad and rascally a condition as they. And this was the advice of that fierce Alecto. Then said Apollyon, The advice is pertinent; for even one of us, appearing to them as we are now, must needs both beget and multiply such thoughts in them as will both put them into a consternation of spirit, and necessitate them to put themselves upon their guard; and if so, said he, then, as my Lord Alecto said but now, it is in vain for us to think of taking the town. Then said that mighty giant Beelzebub, The advice that already is given is safe, for though the men of Mansoul have seen such things as we once were, yet hitherto they did never behold such things as we now are; and it is best, in mine opinion, to come upon them in such a guise as is common to and most familiar among them. To this when they had consented, the next thing to be considered was, in what shape, hue, or guise Diabolus had best to show himself when he went about to make Mansoul his own. Then one said one thing, and another the contrary; at last, Lucifer answered that in his opinion it was best that his lordship should assume the body of some of those creatures that they of the town had dominion over; for, quoth he, these are not only familiar to them, but being under them they will never imagine that an attempt should by them be made upon the town; and to blind all, let him assume the body of one of those beasts that Mansoul deems to be wiser than any of the rest. This advice was applauded of all; so it was determined that the giant Diabolus should assume the dragon, for that he was in those days as familiar with the town of Mansoul as now is the bird with the boy. For nothing that was in its primitive state was at all amazing to them.

Then they proceeded to the third thing, which was, Whether they had best to show their intentions or the design of his coming to Mansoul or no? This also was answered in the negative, because of the weight that was in the former reasons—to wit, for that Mansoul were a strong people, a strong people in a strong town, whose wall and gates were impregnable, (to say nothing of their castle,) nor can they by any means be won but by their own consent. Besides, said Legion, (for he gave answer to this,) a discovery of our intentions may make them send to their King for aid, and if that be done I know quickly what time of day it will be with us. Therefore let us assault them in all pretended fairness, covering of our intentions with all manner of lies, flatteries, delusive words, feigning of things that never will be, and promising of that to them that they shall never find. This is the way to win Mansoul, and to make them of themselves to open their gates to us; yea, and to desire us too to come in to them. And the reason why I think that this project will do is, because the people of Mansoul now are every one simple and innocent, and all honest and true; nor do they as yet know what it is to be assaulted with fraud, guile and hypocrisy. They are strangers to lying and dissembling lips; wherefore we cannot, if thus we be disguised, by them at all be discerned; our lies shall go for true sayings, and our dissimulations for upright dealings. What we promise them they will in that believe us, especially if in all our lies and feigned words we pretend great love to them, and that our design is only their advantage and honour. Now there was not one bit of reply against this; this went as current down as doth the water down a steep descent.

Wherefore they go to consider of the last proposal, which was, Whether they had not best to give out orders to some of their com-

pany to shoot some one or more of the principal of the townsmen, if they judge that their cause may be promoted thereby? This was carried in the affirmative, and the man that was designed by this stratagem to be destroyed was one Mr. Resistance, otherwise called Captain Resistance. And a great man in Mansoul this Captain Resistance was, and a man that the giant Diabolus and his band more feared than they feared the whole town of Mansoul besides. Now who should be the actor to do the murder? That was the next: and they appointed one Tisiphone, a fury of the lake, to do it.

They thus having ended their council of war, rose up and assayed to do as they had determined: they marched towards Mansoul, but all in a manner invisible, save one, only one; nor did he approach the town in his own likeness, but under the shape and in the body of a dragon. So they drew up and set down before Ear-gate, for that was the place of hearing for all without the town, as Eye-gate was the place of perspection. So, as I said, he came up with his train to the gate, and laid his ambuscado for Captain Resistance within bowshot of the town. This done, the giant ascended up close to the gate and called to the town of Mansoul for audience. Nor took he any with him but one Ill-pause, who was his orator in all difficult matters. Now, as I said, he being come up to the gate, (as the manner of those times was,) sounded his trumpet for audience. At which the chief of the town of Mansoul, such as my Lord Innocent, my Lord Will-be-will, my lord mayor, Mr. Recorder, and Captain Resistance, came down to the wall to see who was there and what was the matter. And my Lord Will-be-will, when he had looked over and saw who stood at the gate, demanded what he was, wherefore he was come, and why he roused the town of Mansoul with so unusual a sound?

Diabolus then, as if he had been a lamb, began his oration and said: Gentlemen of the famous town of Mansoul, I am, as you may perceive, no far dweller from you, but near, and one that is bound by the King to do you my homage and what service I can; wherefore, that I may be faithful to myself and to you, I have somewhat of concern to impart unto you. Wherefore grant me your audience and hear me patiently. And first, I will assure you, it is not myself, but you; not mine, but your advantage that I seek by what I now do, as will full well be made manifest by that I have opened my mind unto you. For, gentlemen, I am, to tell you the truth, come to show you how you may obtain great and ample deliverance from a bondage that, unawares to yourselves, you are captivated and enslaved under. At this the town of Mansoul began to prick up its ears: And what is it, pray, what is it? thought they. And he said, I have somewhat to say to you concerning your King, concerning his law, and also touching yourselves. Touching your King, I know he is a great and potent, but yet all that he hath said to you is neither true nor yet for your advantage. 1. It is not true, for that wherewith he hath hitherto awed you shall not come to pass nor be fulfilled, though you do the thing that he hath forbidden. But if there was danger, what a slavery it is to live always in fear of the greatest of punishments for doing so small and trivial a thing as eating of a little fruit is! 2. Touching his laws, this I say further, they are both unreasonable, intricate, and intolerable—unreasonable, as was hinted before, for that the punishment is not proportioned to the offence. There is great difference and disproportion betwixt the life and an apple, yet the one must go for the other by the law of your Shaddai. But it is also intricate, in that he saith, first, you may eat of all, and yet after forbids the eating of one. And then, in the last place, it must needs be intolerable, forasmuch as that fruit which you are forbidden to eat of (if you are forbidden any) is that, and that alone, which is able by your eating to minister to you a good as yet unknown by you. This is manifest by the very name of the tree; it is called "the tree of knowledge of good and evil;" and have you that knowledge as yet? No, no, nor can you conceive how good, how pleasant, and how much to be desired to make one wise it is, so long as you stand by your King's commandment. Why should you be holden in ignorance and blindness? Why should you not be enlarged in knowledge and understanding? And now, ah! ye inhabitants of the famous town of Mansoul, to speak more particularly to yourselves, you are not a free people: you are kept both in bondage and slavery, and that by a grievous threat, no reason being annexed but So I will have it, so it shall be. And is it not grievous to think on, that that very thing that you are forbidden to do, might you but do it, would yield you both wisdom and honour? for then your eyes will be opened and you shall be as gods. Now, since this is thus, quoth he, can you be kept by any prince

in more slavery and in greater bondage than you are under this day? You are made underlings and are wrapt up in inconvenienees, as I have well made appear. For what bondage greater than to be kept in blindness? Will not reason tell you that it is better to have eyes than to be without them, and so be at liberty to be better than to be shut up in a dark and stinking cave?

And just now, while Diabolus was speaking these words to Mansoul, Tisiphone shot at Captain Resistanee where he stood on the gate, and mortally wounded him in the head; so that he to the amazement of the townsmen and the encouragement of Diabolus, fell down quite dead over the wall. Now, when Captain Resistanee was dead, (and he was the only man of war in the town,) poor Mansoul was left wholly naked of courage, nor had she now any heart to resist. But this was as the devil would have it. Then he, Mr. Ill-pause, that Diabolus brought with him, who was his orator, addressed himself to speak to the town of Mansoul; the tenor of whose speech here follows:

Gentlemen, quoth he, it is my master's happiness that he hath this day a quiet and teachable auditory, and it is hoped by us that we shall prevail with you not to cast off good advice. My master has a very great love for you, and although, as he very well knows, that he runs the hazard of the anger of King Shaddai, yet love to you will make him do more than that. Nor doth there need that a word more should be spoken to confirm for truth what he hath said; there is not a word but earries in it self-evidence in its bowels: the very name of the tree may put an end to all controversy in this matter. I therefore at this time shall only add this advice to you, under and by the leave of my lord, (and with that he made Diabolus a very low eongee.) Consider his words, look on the tree and the promising fruit thereof; remember also that yet you know but little, and that this is the way to know more; and if your reasons be not eonquered to aecept of such good eounsel, you are not the men that I took you to be.

But when the townsfolk saw that the tree was good for food, and that it was pleasant to the eye, and a tree to be desired to make one wise, they did as old Ill-pause advised; they took and did eat thereof. Now this I should have told you before, that even then, when this Ill-pause was making of his speeeh to the townsmen, my Lord Innoeency, whether by a shot from the eamp of the giant, or from a sinking qualm that suddenly took him, or rather by the stinking breath of that treaeherous villain old Ill-pause, (for so I am most apt to think,) sunk down in the place where he stood, nor could he be brought to life again. Thus these two brave men died. Brave men I call them, for they were the beauty and glory of Mansoul so long as they lived therein; nor did there now remain any more a noble spirit in Mansoul; they all fell down and yielded obedienee to Diabolus, and became his slaves and vassals as you shall hear.

Now, these being dead, what do the rest of the townsfolk but as men that had found a fool's paradise? They presently, as afore was hinted, fell to prove the truth of the giant's words; and first they did as Ill-pause had taught them; they looked, they considered, they were taken with the forbidden fruit, they took thereof, and did eat; and having eaten, they became immediately drunken therewith; so they opened the gate, both Ear-gate and Eye-gate, and let in Diabolus with all his bands, quite forgetting their good Shaddai, his law, and the judgment that he had annexed with solemn threatening to the breach thereof.

Diabolus having now obtained entrance in at the gates of the town, marches up to the middle thereof, to make his eonquest as sure as he could; and finding by this time the affeetions of the people warmly inclining to him, he, as thinking it was best striking while the iron was hot, made this further deceivable speech unto them, saying, Alas! my poor Mansoul! I have done thee indeed this serviee as to promote thee to honour and to greaten thy liberty; but, alas! alas! poor Mansoul! thou wantest now one to defend thee; for assure thyself that when Shaddai shall hear what is done he will come; for sorry will he be that thou hast broken his bonds and cast his cords away from thee. What wilt thou do? Wilt thou, after enlargement, suffer thy privileges to be invaded and taken away? or what wilt thou resolve with thyself? Then they all with one consent said to this bramble, "Do thou reign over us." So he accepted the motion, and beeame king of the town of Mansoul. This being done, the next thing was to give him possession of the castle, and so of the whole strength of the town. Wherefore into the castle he goes, (it was that which Shaddai built in Mansoul for his own delight and pleasure;) this now was become a den and hold for the giant Diabolus.

Now, having got possession of this stately palace or castle, what doth he but make it a garrison for himself, and strengthens and fortifies it with all sorts of provision against the King Shaddai, or those that should endeavour the regaining of it to him and his obedience again.

This done, but not thinking himself yet secure enough, in the next place he bethinks himself of new modelling the town; and so he does, setting up one and putting down another at pleasure. Wherefore my lord mayor, whose name was my Lord Understanding, and Mr. Recorder, whose name was Mr. Conscience, those he puts out of place and power.

As for my lord mayor, though he was an understanding man, and one too that had complied with the rest of the town of Mansoul in admitting the giant into the town, yet Diabolus thought not fit to let him abide in his former lustre and glory, because he was a seeing man. Wherefore he darkened it, not only by taking from him his office and power, but by building of an high and strong tower just behind the sun's reflections and the windows of my lord's palace; by which means his house and all, and the whole of his habitation, was made as dark as darkness itself; and thus, being alienated from the light, he became as one that was born blind. To this his house my lord was confined as to a prison, nor might he upon his parole go farther than within his own bounds. And now, had he an heart to do for Mansoul, what could he do for it, or wherein could he be profitable to her? So, then, so long as Mansoul was under the power and government of Diabolus, (and so long it was under him as it was obedient to him, which was even until by a war it was rescued out of his hand,) so long my lord mayor was rather an impediment in than an advantage to the famous town of Mansoul.

As for Mr. Recorder, before the town was taken he was a man well read in the laws of his King, and also a man of courage and faithfulness to speak truth at every occasion; and he had a tongue as bravely hung as he had an head filled with judgment. Now this man Diabolus could by no means abide, because, though he gave his consent to his coming into the town, yet he could not, by all wiles, trials, and devices that he could use, make him wholly his own. True, he was much degenerated from his former King, and also much pleased with many of the giant's laws and service. But all this would not do, forasmuch as he was not wholly his. He would now and then think upon Shaddai, and have dread of his law upon him, and then he would speak with a voice as great against Diabolus as when a lion roareth; yea, and would also at certain times, when his fits were upon him, (for you must know that sometimes he had terrible fits,) make the whole town of Mansoul shake with his voice. And therefore the new king of Mansoul could not abide him.

Diabolus therefore feared the recorder more than any that was left alive in the town of Mansoul, because, as I said, his words did shake the whole town; they were like the rattling thunder and also like thunderclaps. Since, therefore, the giant could not make him wholly his own, what doth he do but studies all that he could to debauch the old gentleman, and by debauchery to stupefy his mind and more harden his heart in ways of vanity. And as he attempted, so he accomplished his design. He debauched the man, and by little and little so drew him into sin and wickedness that at last he was not only debauched as at first, and so by consequence defiled, but was almost (at last, I say) past all conscience of sin. And this was the farthest Diabolus could go. Wherefore he bethinks him of another project, and that was, to persuade the men of the town that Mr. Recorder was mad, and so not to be regarded. And for this he urged his fits, and said, If he be himself, why doth he not do thus always? But, quoth he, as all mad folks have their fits and in them their raving language, so hath this old and doating gentleman. Thus by one means or another he quickly got Mansoul to slight, neglect, and despise whatever Mr. Recorder could say; for, besides what already you have heard, Diabolus had a way to make the old gentleman when he was merry unsay and deny what he in his fits had affirmed. And indeed this was the next way to make himself ridiculous, and to cause that no man should regard him. Also now he never spake freely for King Shaddai, but always by force and constraint. Besides, he would at one time be hot against that at which at another he would hold his peace, so uneven was he now in his doings. Sometimes he would be as if fast asleep, and again sometimes as dead, even then when the whole town of Mansoul was in her career after vanity and in her dance after the giant's pipe.

Wherefore, sometimes when Mansoul did use to be frighted with the thundering voice of

the recorder that was, and when they did tell Diabolus of it, he would answer, That what the old gentleman said was neither of love to him nor pity to them, but of a foolish fondness that he had to be prating; and so would hush, still, and put all to quiet again. And that he might leave no argument unurged that might tend to make them secure, he said, and said it often, O Mansoul! consider that notwithstanding the old gentleman's rage and the rattle of his high and thundering words, you hear nothing of Shaddai himself; when, liar and deceiver that he was, every outcry of Mr. Recorder against the sin of Mansoul was the voice of God in him to them. But he goes on and says, You see that he values not the loss nor rebellion of the town of Mansoul, nor will he trouble himself with calling of his town to a reckoning for their giving up themselves to me. He knows that though ye were his, now you are lawfully mine; so, leaving us one to another, he now hath shaken his hands of us.

Moreover, O Mansoul! quoth he, consider how I have served you, even to the utmost of my power, and that with the best that I have, could get, or procure for you in all the world. Besides, I dare say that the laws and customs that you now are under, and by which you do homage to me, do yield you more solace and content than did the paradise that at first you possessed. Your liberty also, as yourselves do very well know, has been greatly widened and enlarged by me. Whereas I found you a pent-up people, I have not laid any restraint upon you; you have no law, statute, or judgment of mine to fright you; I call none of you to account for your doings, except the madman—you know who I mean: I have granted you to live, each man, like a prince in his own, even with as little control from me as I myself have from you.

And thus would Diabolus hush up and quiet the town of Mansoul when the recorder that was did at times molest them; yea, and with such cursed orations as these would he set the whole town in a rage and fury against the old gentleman; yea, the rascal crew at some times would be for destroying of him. They have often wished (in my hearing) that he had lived a thousand miles off from them; his company, his words, yea the sight of him, and especially when they remembered how in old times he did use to threaten and condemn them, (for all he was now so debauched,) did terrify and afflict them sore.

But all wishes were in vain; for I do not know how, unless by the power of Shaddai and his wisdom, he was preserved in being amongst them. Besides, his house was as strong as a castle, and stood hard to a strong-hold of the town. Moreover, if at any time any of the crew or rabble attempted to make him away, he could pull up the sluices and let in such floods as would drown all round about him.

But to leave Mr. Recorder, and to come to my Lord Will-be-will, another of the gentry of the famous town of Mansoul. This Will-be-will was as high born as any man in Mansoul, and was as much, if not more, a freeholder than many of them were. Besides, if I remember my tale aright, he had some privilege peculiar to himself in the famous town of Mansoul. Now, together with these, he was a man of great strength, resolution, and courage, nor in his occasion could any turn him away. But I say, whether he was proud of his estate, privileges, strength, or what, (but sure it was through pride of something,) he scorns now to be a slave in Mansoul, and therefore resolves to bear office under Diabolus, that he might (such an one as he was) be a petty ruler and governor in Mansoul. And (headstrong man that he was) thus he began betimes; for this man, when Diabolus did make his oration at Ear-gate, was one of the first that was for consenting to his words and for accepting of his counsel as wholesome, and that was for the opening of the gate and for letting him into the town. Wherefore Diabolus had a kindness for him, and therefore he designed for him a place; and perceiving the valour and stoutness of the man, he coveted to have him for one of the great ones, to act and do in matters of the highest concern.

So he sent for him, and talked with him of that secret matter that lay in his breast. But there needed not much persuasion in the case, for as at first he was willing that Diabolus should be let into the town, so now he was as willing to serve him there. When the tyrant, therefore, perceived the willingness of my lord to serve him, and that his mind stood bending that way, he forthwith made him the captain of the castle, governor of the wall, and keeper of the gates of Mansoul. Yea, there was a clause in his commission that nothing without him should be done in all the town of Mansoul. So that now, next to Diabolus himself, who but my Lord Will-be-will in all the town of Mansoul? Nor could anything now be done but at his will and pleasure throughout the

town of Mansoul. He had also one Mr. Mind for his clerk, a man to speak on every way like his master; for he and his lord were in principle one, and in practice not far asunder. And now was Mansoul brought under to purpose, and made to fulfil the lusts of the will and of the mind.

But it will not be out of my thoughts what a desperate one this Will-be-will was when power was put into his hand. First, he flatly denied that he owed any suit or service to his former prince and liege lord. This done, in the next place he took an oath and swore fidelity to his great master Diabolus; and then, being seated and settled in his places, offices, advancements and preferments, oh you cannot think, unless you had seen it, the strange work that this workman made in the town of Mansoul.

First, he maligned Mr. Recorder to death; he would neither endure to see him nor to hear the words of his mouth; he would shut his eyes when he saw him and stop his ears when he heard him speak; also he could not endure that so much as a fragment of the law of Shaddai should be anywhere seen in the town. For example, his clerk, Mr. Mind, had some old rent and torn parchments of the law of good Shaddai in his house, but when Will-be-will saw them he cast them behind his back. True, Mr. Recorder had some of the laws in his study, but my lord could by no means come at them. He also thought and said that the windows of my old lord mayor's house were always too light for the profit of the town of Mansoul. The light of a candle he could not endure. Now nothing at all pleased Will-be-will but what pleased Diabolus his lord.

There was none like him to trumpet about the streets the brave nature, the wise conduct, and great glory of the king Diabolus. He would range and rove throughout the streets of Mansoul to cry up his illustrious lord, and would make himself even as an abject among the base and rascal crew to cry up his valiant prince. And I say, when and wheresoever he found these vassals, he would even make himself as one of them. In all ill courses he would act without bidding and do mischief without commandment.

The Lord Will-be-will had also a deputy under him, and his name was Mr. Affection; one that was also greatly debauched in his principles, and answerable thereto in his life; he was wholly given to the flesh, and therefore they called him Vile-affection. Now there was he and one Carnal-lust, the daughter of Mr. Mind, (like to like, quoth the devil to the collier,) that fell in love and made a match, and were married; and as I take it they had several children, as Impudent, Black-mouth, and Hate-reproof; these three were black boys; and besides these they had three daughters, as Scorn-truth, Slight-God, and the name of the youngest was Town; and also begot and yielded Bad-revenge; these were all married, and the brats were too many to be here inserted. But to pass by this.

When the giant had thus engarrisoned himself in the town of Mansoul, and had put down and set up whom he thought good, he betakes himself to defacing. Now there was in the market-place in Mansoul, and also upon the gates of the castle, an image of the blessed King Shaddai; this image was so exactly engraven (and it was engraved in gold) that it did the most resemble Shaddai himself of any thing that then was extant in the world. This he basely commanded to be defaced, and it was as basely done by the hand of Mr. No-truth. Now you must know that as Diabolus had commanded, and that by the hand of Mr. No-truth, the image of Shaddai was defaced, he likewise gave order that the same Mr. No-truth should set up in its stead the horrid and formidable image of Diabolus, to the great contempt of the former King, and the debasing of his town of Mansoul.

Moreover, Diabolus made havoc of all remains of the laws and statutes of Shaddai that could be found in the town of Mansoul; to wit, such as contained either doctrines or morals, with all civil and natural documents. Also relative duties he sought to extinguish. To be short, there was nothing of the remains of good in Mansoul which he and Will-be-will sought not to destroy, for their design was to turn Mansoul into a brute, and to make it like to the sensual sow by the hand of Mr. No-truth.

When he had destroyed what law and good order he could, then further to effect his design—namely, to alienate Mansoul from Shaddai her King—he commands and they set up his own vain edicts, statutes, and commandments in all places of resort or concourse in Mansoul; to wit, such as gave liberty to the lusts of the flesh, the lusts of the eye, and the pride of life, which are not of Shaddai, but of the world. He encouraged, countenanced, and prompted lasciviousness and all ungodliness there. Yea, much more did Diabolus to encourage wickedness in the town of Man-

soul; he promised them peace, content, joy and bliss in doing his commands, and that they should never be called to an account for their not doing the contrary. And let this serve to give a taste to them that love to hear tell of what is done beyond their knowledge, afar off in other countries.

Now, Mansoul being wholly at his beck, and brought wholly to his bow, nothing was heard or seen therein but that which tended to set him up.

But now, he having disabled the lord mayor and Mr. Recorder from bearing of office in Mansoul, and seeing that the town before he came to it was the most ancient of corporations in the world, and fearing if he did not maintain greatness, they at any time should object that he had done them an injury—therefore, I say, (that they might see that he did not intend to lessen their grandeur, or to take from them any of their advantageous things,) he did choose for them a lord mayor and a recorder himself, and such as contented them at the heart, and such also as pleased him wondrous well.

The name of the mayor that was of Diabolus's making was the Lord Lustings, a man that had neither eyes nor ears; all that he did, whether as a man or an officer, he did it naturally, as doth the beast. And that which made him yet the more ignoble, though not to Mansoul, yet to them that beheld and were grieved for its ruin, was, that he never could favour good, but evil.

The recorder was one whose name was Forget-good, and a very sorry fellow he was. He could remember nothing but mischief, and to do it with delight. He was naturally prone to do things that were hurtful, even hurtful to the town of Mansoul and to all the dwellers there. These two, therefore, by their power and practice, examples and smiles upon evil, did much more mischief, and settled the common people in hurtful ways; for who doth not perceive but when those that sit aloft are vile and corrupt themselves, they corrupt the whole region and country where they are?

Besides these, Diabolus made several burgesses and aldermen in Mansoul, such as out of whom the town, when it needed, might choose them officers, governors, and magistrates; and these are the names of the chief of them: Mr. Incredulity, Mr. Haughty, Mr. Swearing, Mr. Whoring, Mr. Hard-heart, Mr. Pitiless, Mr. Fury, Mr. No-truth, Mr. Stand-to-lies, Mr. False-peace, Mr. Drunkenness, Mr. Cheating, Mr. Atheism—thirteen in all. Mr. Incredulity was the eldest, and Mr. Atheism the youngest of the company.

There was also an election of common councilmen and others, as bailiffs, serjeants, constables, and others; but all of them, like to those aforenamed, being either fathers, brothers, cousins, or nephews to them whose names, for brevity's sake, I omit to mention.

When the giant had thus far proceeded in his work, in the next place he betook him to build some strongholds in the town. And he built three that seemed to be impregnable. The first he called the hold of Defiance, because it was made to command the whole town and to keep it from the knowledge of its ancient King. The second he called Midnight-hold, because it was built on purpose to keep Mansoul from the true knowledge of itself. The third was called Sweet-sin-hold, because by that he fortified Mansoul against all desires of good. The first of these holds stood close by Eye-gate, that as much as might be light might be darkened there. The second was built hard by the old castle, to the end that it might be made more blind if possible. And the third stood in the market-place.

He that Diabolus made governor over the first of these was one Spite-God, a most blasphemous wretch. He came with the whole rabble of them that came against Mansoul at first, and was himself one of themselves. He that was made the governor of Midnight-hold was one Love-no-light; he was also of them that came first against the town. And he that was made the governor of the hold called Sweet-sin-hold was one whose name was Love-flesh; he was also a very lewd fellow, but not of that country where the others are bound. This fellow could find more sweetness when he stood sucking of a lust than he did in all the paradise of God.

And now Diabolus thought himself safe; he had taken Mansoul; he had engarrisoned himself therein; he had put down the old officers and had set up new ones; he had defaced the image of Shaddai and set up his own; he had spoiled the old law-books and promoted his own vain lies; he had made him new magistrates and set up new aldermen; he had built him new holds and had manned them for himself. And all this he did to make himself secure, in case the good Shaddai or his Son should come and make an incursion upon him.

Now you may well think that long before

this time word, by some or other, could not but be carried to the good King Shaddai how his Mansoul in the continent of Universe was lost; and that the runagate giant Diabolus, once one of his Majesty's servants, had, in rebellion against the King, made sure thereof for himself; yea, tidings were carried and brought to the King thereof, and that to a very circumstance.

As, first, how Diabolus came upon Mansoul (they being a simple people and innocent) with craft, subtlety, lies, and guile. *Item*, That he had treacherously slain the right noble and valiant captain, their Captain Resistance, as he stood upon the gate with the rest of the townsmen. *Item*, How my brave Lord Innocent fell down dead (with grief, some say, or with being poisoned with the stinking breath of one Ill-pause, as say others) at the hearing of his just Lord and rightful Prince Shaddai so abused by the mouth of so filthy a Diabolian as that varlet Ill-pause was. The messenger further told that after this Ill-pause had made a short oration to the townsmen in behalf of Diabolus his master; the simple town, believing that what was said was true, with one consent did open Ear-gate, the chief gate of the corporation, and did let him, with his crew, into a possession of the famous town of Mansoul. He further showed how Diabolus had served the lord mayor and Mr. Recorder—to wit, that he had put them from all place of power and trust. *Item*, He showed also that my Lord Will-be-will was turned a very rebel and runagate, and that so was one Mr. Mind, his clerk, and that they two did range and revel it all the town over and teach the wicked ones their way. He said, moreover, that this Will-be-will was put into great trust, and particularly that Diabolus had put into Will-be-will's hand all the strong places in Mansoul; and that Mr. Affection was made my Lord Will-be-will's deputy in his most rebellious affairs. Yea, said the messenger, this monster, Lord Will-be-will, has openly disavowed his King Shaddai, and hath horribly given his faith and plighted his troth to Diabolus.

Also, said the messenger, besides all this, the new king, or rather rebellious tyrant, over the once famous but now perishing town of Mansoul, has set up a lord mayor and a recorder of his own. For mayor he has set up one Mr. Lustings, and for recorder, Mr. Forget-good, two of the vilest of all the town of Mansoul. This faithful messenger also proceeded and told what sort of new burgesses Diabolus had made; also that he had built several strong forts, towers, and strongholds in Mansoul. He told too (the which I had almost forgot) how Diabolus had put the town of Mansoul into arms, the better to capacitate them on his behalf to make resistance against Shaddai their King, should he come to reduce them to their former obedience.

Now this tidings-teller did not deliver his relation of things in private, but in open court, the King and his Son, high lords, chief captains, and nobles being all there present to hear. But by that they had heard the whole of the story, it would have amazed one to have seen, had he been there to behold it, what sorrow and grief and compunction of spirit there was among all sorts, to think that famous Mansoul was now taken; only the King and his Son foresaw all this long before, yea, and sufficiently provided for the relief of Mansoul, though they told not everybody thereof: yet, because they also would have a share in condoling of the misery of Mansoul, therefore they also did, and that at the rate of the highest degree, bewail the losing of Mansoul. The King said plainly that it grieved him at the heart; and you may be sure that his Son was not a whit behind him. Thus gave they conviction to all about them that they had love and compassion for the famous town of Mansoul.

Well, when the King and his Son had retired into the privy-chamber, there they again consulted about what they had designed before; to wit, that as Mansoul should in time be suffered to be lost, so as certainly it should be recovered again—recovered, I say, in such a way as that both the King and his Son should get themselves the fame and glory thereby. Wherefore after this consultation, the Son of Shaddai, (a sweet and comely person, and one that had always great affection for those that were in affliction, but one that had mortal enmity in his heart against Diabolus, because he was designed for it, and because he sought his crown and dignity;)—this Son of Shaddai, I say, having stricken hands with his father, and promised that he would be his servant to recover his Mansoul again, stood by his resolution, nor would he repent of the same. The purport of which agreement was this; to wit, that at a certain time prefixed by both the King's Son should take a journey into the country of Universe; and there, in a way of justice and equity, by

making of amends for the follies of Mansoul, he should lay a foundation of her perfect deliverance from Diabolus and from his tyranny.

Moreover, Emmanuel resolved to make, at a time convenient, a war upon the giant Diabolus, even while he was possessed of the town of Mansoul; and that he would fairly, by strength of hand, drive him out of his hold, his nest, and take it to himself to be his habitation.

This now being resolved upon, order was given to the lord chief secretary to draw up a fair record of what was determined, and to cause that it should be published in all the corners of the kingdom of Universe. A short breviat of the contents thereof you may, if you please, take here as follows:

"Let all men know who are concerned that the Son of Shaddai, the great King, is engaged by covenant to his Father to bring his Mansoul to him again; yea, and to put Mansoul too, through the power of his matchless love, into a far better and more happy condition than it was in before it was taken by Diabolus."

These papers, therefore, were published in several places, to the no little molestation of the tyrant Diabolus; for now, thought he, I shall be molested, and my habitation will be taken from me.

But when this matter—I mean this purpose of the King and his Son—did at first take air at court, who can tell how the high lords, chief captains, and noble princes that were there were taken with the business? First, they whispered it one to another, and after that it began to ring throughout the King's palace, all wondering at the glorious design that between the King and his Son was on foot for the miserable town of Mansoul. Yea, the courtiers could scarce do anything, either for the King or kingdom, but they would mix with the doing thereof a noise of the love of the King and his Son that they had for the town of Mansoul.

Nor could these lords, high captains, and princes be content to keep this his news at court; yea, before the records thereof were perfected themselves came down and told it in the Universe. At last it came to the ears, as I said, of Diabolus, to his no little discontent. For you must think it would perplex him to hear of such a design against him. Well, but after a few casts in his mind he concluded on these four things:

First, That this good news, this good tidings, if possible, should be kept from the ears of the town of Mansoul; for, said he, if they shall once come to the knowledge that Shaddai, their former King, and Emmanuel his Son, are contriving of good for the town of Mansoul, what can be expected by me but that Mansoul will make a revolt from under my hand and government and return again to him?

Now, to accomplish this his design, he renews his flattery with the Lord Will-be-will, and also gives him strict charge and command that he should keep watch by day and by night at all the gates of the town, especially Eargate and Eye-gate; for I hear of a design, quoth he—a design to make us all traitors, and that Mansoul will be reduced to its first bondage again. I hope they are but flying stories, quoth he; however, let no such news by any means be let into Mansoul, lest the people be dejected thereat. I think, my lord, it can be no welcome news to you: I am sure it is none to me. And I think that at this time it should be all our wisdom and care to nip the head of all such rumours as shall tend to trouble our people; wherefore, I desire, my lord, that you will in this matter do as I say: let there be strong guards daily kept at every gate of the town. Stop also and examine from whence such come that you perceive do from far come hither to trade; nor let them by any means be admitted into Mansoul unless you shall plainly perceive that they are favourers of our excellent government. I command, moreover, said Diabolus, that there be spies continually walking up and down the town of Mansoul, and let them have power to suppress and destroy any that they shall perceive to be plotting against us, or that shall prate of what by Shaddai and Emmanuel is intended.

This therefore was accordingly done: my Lord Will-be-will hearkened to his lord and master, went willingly after the commandment, and with all the diligence he could kept any that would from going out abroad, or that sought to bring these tidings to Mansoul from coming into the town.

Secondly, This done, in the next place Diabolus, that he might make Mansoul as sure as he could, frames and imposes a new oath and horrible covenant upon the townsfolk.

To wit: "That they should never desert him nor his government, nor yet betray him nor seek to alter his laws; but that they should own, confess, stand by, and acknowledge him for their rightful king, in defiance to any that

do or hereafter shall, by any pretence, law, or title whatever, lay claim to the town of Mansoul;" thinking, belike, that Shaddai had not power to absolve them from this covenant with death and agreement with hell. Nor did the silly Mansoul stick or boggle at all this most monstrous engagement, but, as if it had been a sprat in the mouth of a whale, they swallowed it without any chewing. Were they troubled at it? Nay, they rather bragged and boasted of their so brave fidelity to the tyrant, their pretended king, swearing that they would never be changelings, nor forsake their old lord for a new.

Thus did Diabolus tie poor Mansoul fast; but jealousy, that never thinks itself strong enough, put him in the next place upon another exploit, which was yet more, if possible, to debaueh this town of Mansoul. Wherefore he eaused, by the hand of one Mr. Filth, an odious, nasty, laseivious piece of beastliness to be drawn up in writing and to be set upon the eastle-gates; whereby he granted and gave lieense to all his true and trusty sons in Mansoul to do whatsoever their lustful appetites prompted them to, and that no man was to let, hinder, or eontrol them, upon pain of incurring the displeasure of their prinee.

Now this he did for these reasons:

1. That the town of Mansoul might be yet made weaker and weaker, and so more unable, should tidings eome that their redemption was designed, to believe, hope, or eonsent to the truth thereof. For reason says, The bigger the sinner the less grounds of hope of mercy.

2. The second reason was, If perhaps Emmanuel, the Son of Shaddai their King, by seeing the horrible and profane doings of the town of Mansoul, might repent, though entered into a covenant of redeeming them, of pursuing that eovenant of their redemption; for he knew that Shaddai was holy, and that his Son Emmanuel was holy; yea, he knew it by woeful experienee; for, for the iniquity and sin of Diabolus was he east from the highest orbs. Wherefore, what more rational than for him to eonelude that thus for sin it might fare with Mansoul? But fearing also lest this knot should break, he bethinks himself of another, to wit:

3. To endeavour to possess all hearts in the town of Mansoul that Shaddai was raising of an army to come to overthrow and utterly to destroy this town of Mansoul, (and this he did to forestall any tidings that might eome to their ears of their deliverance;) for, thought he, if I first bruit this, the tidings that shall eome after will all be swallowed up of this; for what else will Mansoul say, when they shall hear that they must be delivered, but that the true meaning is, Shaddai intends to destroy them? Wherefore he summons the whole town into the market-plaee, and there with deceitful tongue thus addresses himself unto them:

Gentlemen and my very good friends, you are all, as you know, my legal subjeets and men of the famous town of Mansoul; you know how, from the first day that I have been with you until now, I have behaved myself among you, and what liberty and great privileges you enjoyed under my government—I hope to your honour and mine, and also to your eontent and delight. Now, my famous Mansoul, a noise of trouble there is abroad—of trouble to the town of Mansoul; sorry am I thereof for your sakes. For I have reeeived but now by the post from my Lord Lucifer (and he useth to have good intelligenee) that your old King Shaddai is raising of an army to eome against you, to destroy you root and branch; and this, O Mansoul, is now the eause that at this time I have ealled you together—namely, to advise what in this juncture is best to be done: for my part, I am but one, and ean with ease shift for myself, did I list to seek mine own ease and to leave my Mausoul in all the danger; but my heart is so firmly united to you, and so unwilling am I to leave you, that I am willing to stand and fall with you to the utmost hazard that shall befall me. What say you, O my Mansoul? Will you now desert your old friend, or do you think of standing by me? Then, as one man, with one mouth, they eried out together, Let him die the death that will not.

Then said Diabolus again, It is in vain for us to hope for quarter, for this King knows not how to show it. True, perhaps he, at his first setting down before us, will talk of and pretend to merey, that thereby, with the more ease and less trouble, he may again make himself the master of Mansoul. Whatever, therefore, he shall say, believe not one syllable or tittle of it, for all sueh language is but to overeome us, and to make us, while we wallow in our blood, the trophies of his merciless vietory. My mind is, therefore, that we resolve to the last man to resist him, and not to believe him upon any terms, for in at that door will eome our danger. But shall we be flattered out of our lives? I hope you know more of the rudiments of politics than to suffer yourselves so pitifully to be served.

But suppose l e should, if he gets us to yield, save some of our lives, or the lives of some of them that are underlings in Mansoul, what help will that be to you who are the chief of the town; especially to you whom I have set up, and whose greatness has been procured by you through your faithful sticking to me? And suppose, again, that he should give quarter to every one of you, be sure he will bring you into that bondage under whieh you were eaptivated before, or a worse; and then what good will your lives do you? Shall you with him live in pleasure as you do now? No, no; you must be bound by laws that will pinch you, and be made to do that which at present is hateful to you; I am for you if you are for me; and it is better to die valiantly than to live like pitiful slaves. But I say, the life of a slave will be eounted a life too good for Mansoul, now; blood, blood, nothing but blood, is iu every blast of Shaddai's trumpet against poor Mansoul now. Pray be coneerned. I hear he is coming up, aud stand to your arms, that now, while you have any leisure, I may learu you some feats of war. Armour for you I have, and by me it is; yea, and it is sufficient for Mansoul from top to toe; nor ean you be hurt by what his force can do if you shall keep it well girt and fastened about you: come, therefore, to my castle and weleome, and harness yourselves for the war. There is helmet, breastplate, sword and shield, and what not, that will make you fight like men.

1. My helmet, otherwise ealled an *head-piece*, is hope of doing well at last, what lives soever you live: this is that whieh they had who said that they should have peaee though they walked, in the wickedness of their heart, to add drunkenness to thirst. A pieee of approved armour this is, and whoever has it, and can hold it, so long no arrow, dart, sword or shield can hurt him; this therefore keep on and thou wilt keep off many a blow, my Mansoul.

2. My breastplate is a breastplate of iron; I had it forged in mine own country, and all my soldiers are armed therewith: in plain language, it is an hard heart, an heart as hard as iron, and as much past feeling as a stone, the which if you get and keep neither mercy shall win you nor judgment fright you. This, therefore, is a piece of armour most neeessary for all to put on that hate Shaddai, and that would fight against him under my banner.

3. My sword is a tongue that is set on fire of hell, and that ean bend itself to speak evil of Shaddai, his Son, his ways, and people. Use this: it has been tried a thousand times twice told; whoever hath it, keeps it, and makes that use of it as I would have him, can never be conquered by mine enemy.

4. My shield is unbclief, or calling into question the truth of the word, or all the sayings that speak of the judgment that Shaddai has appointed for wieked men. Use this shield; many attempts he has made upon it, and sometimes, it is true, it has been bruised; but they that have writ of the wars of Emmanuel against my servants have testified that he eould do no mighty work there because of their unbelief. Now, to handle this weapon of mine aright, it is not to believe things because they are true, of what sort or by whomsoever asserted; if he speaks of judgment, care not for it; if he speaks of merey, care not for it; if he promises, if he swears, that he would do to Mansoul, if it turns, no hurt, but good, regard not what is said, question the truth of all; for this is to wield the shield of unbelief aright, and as my servants ought and do; and he that doth otherwise loves me not, nor do I count him but an enemy to me.

5. Another part or piece, said Diabolus, of mine exeellent armour is a dumb and prayerless spirit—a spirit that scorns to ery for merey. Wherefore, be you, my Mansoul, sure that you make use of this. What! cry for quarter! Never do that if you would be mine. I know that you are stout men, and am sure that I have clad you with that which is armour of proof; wherefore to cry to Shaddai for mercy, let that be far from you. Besides all this, I have a maul, firebrands, arrows, and death, all good hand-weapons and such as will do exeeution.

After he had thus furnished his men with armour and arms, he addressed himself to them iu sueh like words as these: Remember, quoth he, that I am your rightful king, and that you have taken an oath and entered into covenant to be true to me and my cause. I say, remember this, and show yourselves stout and valiant men of Mansoul. Remember, also, the kindness whieh I have always showed to you, and that without your petition. I have granted to you external things; wherefore the privileges, grants, immunities, profits, and honours wherewith I endowed you do call for at your hands returns of loyalty, my lion-like men of Mansoul; and when so fit a time to show it as when another shall seek to take my dominion over you into their own hands? One word

more and I have done: can we but stand and overcome this one shock or brunt, I doubt not but in little time all the world will be ours; and when that day comes, my true hearts, I will make you kings, princes, and captains; and what brave days shall we have then!

Diabolus having thus armed and forearmed his servants and vassals in Mansoul against their good and lawful King Shaddai, in the next place he doubleth his guards at the gates of the town, and he takes himself to the castle which was his stronghold; his vassals also, to show their wills and supposed (but ignoble) gallantry, exercise themselves in their arms every day, and teach one another feats of war: they also defied their enemies and sang up the praises of their tyrant; they threatened also what men they would be if ever things should rise so high as a war between Shaddai and their king.

Now all this time the good King, the King Shaddai, was preparing to send an army to recover the town of Mansoul again from under the tyranny of their pretended king Diabolus; but he thought good at the first not to send them by the hand and conduct of brave Emmanuel his Son, but under the hand of some of his servants, to see first by them the temper of Mansoul, and whether by them they would be won to the obedience of their King. The army consisted of above forty thousand, all true men; for they came from the King's own court, and were those of his own choosing.

They came to Mansoul under the conduct of four stout generals, each man being a captain of ten thousand men, and these were their names and their signs: the name of the first was Boanerges; the name of the second was Captain Conviction; the name of the third was Captain Judgment; and the name of the fourth was Captain Execution. These were the captains that Shaddai sent to regain Mansoul.

These four captains, as was said, the King thought fit, in the first place, to send to Mansoul to make an attempt upon it; for indeed, generally in all his wars, he did use to send these four captains in the van; for they were very stout and rough-hewn men, men that were fit to break the ice and to make their way by dint of sword; and their men were like themselves.

To each of these captains the King gave a banner that it might be displayed, because of the goodness of his cause and because of the right that he had to Mansoul.

First, to Captain Boanerges, for he was the chief: to him, I say, was given ten thousand men. His ensign was Mr. Thunder; he bare the black colours, and his escutcheon was three burning thunderbolts.

The second captain was Captain Conviction: to him was also given ten thousand men. His ensign's name was Mr. Sorrow; he did bear the pale colours, and his escutcheon was the book of the law wide open, from whence issued a flame of fire.

The third captain was Captain Judgment: to him was given ten thousand men. His ensign's name was Mr. Terror; he bare the red colours, and his escutcheon was a burning, fiery furnace.

The fourth captain was Captain Execution: to him was given ten thousand men. His ensign was one Mr. Justice; he also bare the red colours, and his escutcheon was a fruitless tree, with an axe lying at the root thereof.

These four captains, as I said, had every one of them under his command ten thousand men, all of good fidelity to the King, and stout at their military actions.

Well, the captains and their forces, their men and under-officers, being had upon a day by Shaddai into the field, and there called all over by their names, were then and there put into such harness as became their degree and that service that now they were going about for their King.

Now when the King had mustered his forces, (for it is he that musters the host to the battle,) he gave unto the captains their several commissions, with charge and commandment, in the audience of all the soldiers, that they should take heed faithfully and courageously to do and execute the same. Their commissions were, for the substance of them, the same in form, though as to name, title, place, and degree of the captains there might be some (but very small) variation. And here let me give you an account of the matter and sum contained in their commission:

A commission from the great Shaddai, King of Mansoul, to his trusty and noble captain, the Captain Boanerges, for his making war upon the town of Mansoul.

"O thou Boanerges, one of my stout and thundering captains over one ten thousand of my valiant and faithful servants, go thou in my name with this thy force to the miserable town of Mansoul; and when thou comest thither offer them first conditions of peace, and command them that, casting off the yoke and tyr-

anny of the wicked Diabolus, they now turn to me their rightful Prince and Lord. Command them also that they cleanse themselves from all that is his in the town of Mansoul; and look to thyself that thou hast good satisfaction touching the truth of their obedience. Thus when thou hast commanded them, if they in truth submit thereto, then do thou to the uttermost of thy power what in thee lies to set for me a garrison in the famous town of Mansoul. Nor do thou hurt the least native that moveth or breatheth therein if they will submit themselves to me, but treat thou such as if they were thy friend or brother, for all such I love, and they shall be dear unto me; and tell them that I will take a time to come unto them and to let them know that I am merciful.

"But if they shall, notwithstanding thy summons and the producing of thy authority, resist, stand out against thee, and rebel, then do I command thee to make use of all thy cunning, power, might, and force to bring them under by strength of hand. Farewell."

Thus you see the sum of their commissions; for, as I said before, for the substance of them, they were the same that the rest of the noble captains had.

Wherefore they having received, each commander, his authority at the hand of their King, the day being appointed, and the place of their rendezvous prefixed, each commander appeared in such gallantry as became his cause and calling. So, after a new entertainment from Shaddai, with flying colours they set forward to march towards the famous town of Mansoul. Captain Boanerges led the van; Captain Conviction and Captain Judgment made up the main body; and Captain Execution brought up the rear. They then, having a great way to go, (for the town of Mansoul was far off from the court of Shaddai,) marched through the regions and countries of many people, not hurting or abusing any, but blessing wherever they came. They also lived upon the King's cost all the way they went.

Having travelled thus for many days, at last they came within sight of Mansoul; the which when they saw the captains could for their hearts do no less than for awhile bewail the condition of the town, for they quickly saw how that it was prostrate at the feet of Diabolus and to his ways and designs.

Well, to be short, the captains came up before the town, marched up to Ear-gate, and sat down there, for that was the place of hearing. So when they had pitched their tents and entrenched themselves, they addressed themselves to make their assault.

Now the townsfolk, at first beholding so gallant a company, so bravely accoutred, and so excellently disciplined, having on their glittering armour and displaying of their flying colours, could not but come out of their houses and gaze. But the cunning fox Diabolus, fearing that the people after this sight should, on a sudden summons, open the gates to the captains, came down with all haste from the castle and made them retire into the body of the town; who, when he had them there, made this lying and deceivable speech unto them.

Gentlemen, quoth he, although you are my trusty and well-beloved friends, yet I cannot but a little chide you for your late uncircumspect action in going out to gaze on that great and mighty force that but yesterday sat down before, and have now entrenched themselves in order to the maintaining of a siege against, the famous town of Mansoul. Do you know who they are, whence they come, and what is their purpose in setting down before the town of Mansoul? They are they of whom I have told you long ago, that they would come to destroy this town, and against whom I have been at the cost to arm you cap-a-pie for your body, besides great fortifications for your mind. Wherefore then did you not rather, even at the first appearance of them, cry out, fire the beacons, and give the whole town an alarm concerning them, that we might all have been in a posture of defence, and been ready to receive them with the highest acts of defiance? Then had you showed yourselves men to my liking, whereas by what you have done you have made me half afraid—I say half afraid—that when they and we shall come to push a pike I shall find you want courage to stand it out any longer. Wherefore have I commanded a watch and that you should double your guards at the gates? Wherefore have I endeavoured to make you as hard as iron and your hearts as a piece of the nether millstone? Was it, think you, that you might show yourselves women, and that you might go out like a company of innocents to gaze on your mortal foes? Fie, fie! put yourselves into a posture of defence, beat up the drum, gather together in warlike manner, that our foes may know that before they shall conquer this corporation there are valiant men in the town of Mansoul.

I will leave off now to chide, and will not

further rebuke you; but I charge you that henceforward you let me see no more such actions. Let not henceforward a man of you, without order first obtained from me, so much as show his head over the wall of the town of Mansoul. You have now heard me: do as I have commanded, and you shall cause me that I dwell securely with you, and that I take care as for myself, so for your safety and honour also. Farewell.

Now were the townsmen strangely altered; they were as men stricken with a panic fear; they ran to and fro through the streets of the town of Mansoul, crying out, Help, help! The men that turn the world upside-down are come hither also. Nor could any of them be quiet after, but still as men bereft of wit they cried out, The destroyers of our peace and people are come. This went down with Diabolus. Ah! quoth he to himself, this I like well; now it is as I would have it; now you show your obedience to your prince; hold you but here, and then let them take the town if they can.

Well, before the King's forces had set before Mansoul three days, Captain Boanerges commanded his trumpeter to go down to Ear-gate, and there, in the name of the great Shaddai, to summon Mansoul to give audience to the message that he in his Master's name was to them commanded to deliver. So the trumpeter, whose name was Take-heed-what-you-hear, went up as he was commanded to Ear-gate, and there sounded his trumpet for a hearing; but there was none that appeared that gave answer or regard, for so had Diabolus commanded. So the trumpeter returned to his captain, and told him what he had done and also how he had sped; whereat the captain was grieved, but bid the trumpeter go to his tent.

Again Captain Boanerges sendeth his trumpeter to Ear-gate, to sound as before for an hearing. But they again kept close, came not out, nor would they give him an answer; so observant were they of the command of Diabolus their king.

Then the captains and other field-officers called a counsel of war, to consider what further was to be done for the gaining of the town of Mansoul; and after some close and thorough debate upon the contents of their commissions, they concluded yet to give to the town, by the hand of the forenamed trumpeter, another summons to hear; but if that should be refused, said they, and that the town shall stand it out still, they then determined, and bid the trumpeter tell them so, that they would endeavour, by what means they could, to compel them by force to the obedience of their King. So Captain Boanerges commanded his trumpeter to go up to Ear-gate again, and in the name of the great King Shaddai to give it a very loud summons to come down without delay to Ear-gate, there to give audience to the King's most noble captains. So the trumpeter went and did as he was commanded. He went up to Ear-gate and sounded his trumpet, and gave a third summons to Mansoul. He said, moreover, that if this they should still refuse to do, the captains of his Prince would with might come down upon them and endeavour to reduce them to their obedience by force.

Then stood up my Lord Will-be-will, who was the governor of the town (this Will-be-will was that apostate of whom mention was made before) and the keeper of the gates of Mansoul. He therefore, with big and ruffling words, demanded of the trumpeter who he was, whence he came, and what was the cause of his making so hideous a noise at the gate and speaking such insufferable words against the town of Mansoul?

The trumpeter answered: "I am servant to the most noble captain, Captain Boanerges, general of the forces of the great King Shaddai, against whom both thyself and the whole town of Mansoul have rebelled and lifted up the heel; and my master, the captain, hath a special message to this town, and to thee as a member thereof; the which, if you of Mansoul will peaceably hear, so; and if not, you must take what follows."

Then said the Lord Will-be-will, "I will carry thy words to my lord, and will know what he will say."

But the trumpeter soon replied, saying, "Our message is not to the giant Diabolus, but to the miserable town of Mansoul. Nor shall we at all regard what answer by him is made, nor yet by any for him. We are sent to this town to recover it from under his cruel tyranny, and to persuade it to submit, as in former times it did, to the most excellent King Shaddai."

Then said the Lord Will-be-will, "I will do your errand to the town."

The trumpeter then replied, "Sir, do not deceive us, lest in so doing you deceive yourselves much more." He added, moreover, "For we are resolved, if in peaceable manner you do not submit yourselves, then to make a war upon you and to bring you under by force. And of the truth of what I now say, this shall be a

sign unto you: you shall see the black flag, with its hot burning thunderbolts, set upon the mount to-morrow, as a token of defiance against your prince and of our resolution to reduce you to your Lord and rightful King."

So the said Lord Will-be-will returned from off the wall and the trumpeter came into the camp. When the trumpeter was come into the camp the captains and officers of the mighty King Shaddai came together to know if he had obtained a hearing, and what was the effect of his errand. So the trumpeter told, saying, "When I had sounded my trumpet and had called aloud to the town for hearing, my Lord Will-be-will, the governor of the town and he that hath charge of the gates, came up when he heard me sound, and looking over the wall he asked me what I was, whence I came, and what was the cause of my making this noise? So I told him my errand and by whose authority I brought it. Then said he, I will tell it to the governor and to Mansoul. And then I returned to my lords."

Then said the brave Boanerges, "Let us for a while lie still within our trenches and see what these rebels will do." Now, when the time drew nigh that audience by Mansoul was to be given to the brave Boanerges and his companions, it was commanded that all the men of war throughout the whole camp of Shaddai should, as one man, stand to their arms and make themselves ready, if the town of Mansoul shall hear, to receive it forthwith to mercy, but if not, to force a subjection. So the day being come, the trumpeters sounded, and that throughout the whole camp, that the men of war might be in readiness for that which then should be the work of the day. But when they that were in the town of Mansoul heard the sound of the trumpets throughout the camp of Shaddai, and thinking no other than that it must be in order to storm the corporation, they at first were put to great consternation of spirit; but after they were a little settled again, they also made what preparation they could for a war if they did storm; else to secure themselves.

Well, when the utmost time was come, Boanerges was resolved to hear their answer; wherefore he sent out his trumpeter again to summon Mansoul to a hearing of the message that they had brought from Shaddai. So he went and sounded, and the townsmen came up, but made Ear-gate as sure as they could. Now, when they were come up to the top of the wall, Captain Boanerges desired to see the lord mayor, but my Lord Incredulity was then lord mayor, for he came in the room of my Lord Lustings. So Incredulity, he came up and showed himself over the wall; but when the Captain Boanerges had set his eyes upon him, he cried out aloud, "This is not he; where is my Lord Understanding, the ancient lord mayor of the town of Mansoul, for to him I would deliver my message?"

Then said the giant, (for Diabolus was also come to the captain,) "Mr. Captain, you have by your boldness given to Mansoul at least four summonses to subject herself to your King; by whose authority I know not, nor will I dispute that now. I ask therefore what is the reason of all this ado, or what would you be at, if you know yourselves?"

Then Captain Boanerges, whose was the black colours and whose escutcheon was the three burning thunderbolts, (taking no notice of the giant or of his speech,) thus addressed himself to the town of Mansoul: "Be it known unto you, O unhappy and rebellious Mansoul, that the most gracious King, the great King Shaddai, my Master, hath sent me unto you with commission (and so he showed to the town his broad seal) to reduce you to his obedience; and he hath commanded me, in case you yield upon my summons, to carry it to you as if you were my friend and brother; but he also hath bid that if, after summons to submit, you stand out and rebel, we should endeavour to take you by force."

Then stood forth Captain Conviction, and said, (his was the pale colours, and for an escutcheon he had the book of the law wide open, &c.,) "Hear, O Mansoul! Thou, O Mansoul, was once famous for innocency, but now thou art degenerated into lies and deceit. Thou hast heard what my brother the Captain Boanerges hath said; and it is your wisdom and will be your happiness to stoop to and accept of conditions of peace and mercy when offered, especially when offered by one against whom thou hast rebelled, and one who is of power to tear thee in pieces; for so is Shaddai our King; nor, when he is angry, can any one stand before him. If you say you have not sinned nor acted rebellion against our King, the whole of your doings since the day that you cast off his service (and there was the beginning of your sin) will sufficiently testify against you. What else means your hearkening to the tyrant and your receiving him for your king? What means else your rejecting of the laws of Shaddai and your obeying of

Diabolus? Yea, what means this your taking up of arms against and the shutting of your gates upon us, the faithful servants of your King? Be ruled, then, and accept of my brother's invitation, and overstand not the time of mercy, but agree with thine adversary quickly. Ah, Mansoul! suffer not thyself to be kept from mercy, and to be run into a thousand miseries by the flattering wiles of Diabolus. Perhaps that piece of deceit may attempt to make you believe that we seek our own profit in this our service; but know it is obedience to our King and love to your happiness that is the cause of this undertaking of ours.

"Again, I say to thee, O Mansoul! consider if it be not amazing grace that Shaddai should so humble himself as he doth. Now, he by us reasons with you in a way of entreaty and sweet persuasions that you would subject yourselves to him. Has he that need of you that we are sure you have of him? No, no, but he is merciful, and will not that Mansoul should die, but turn to him and live."

Then stood forth Captain Judgment, (whose was the red colours, and for an escutcheon he had the burning fiery furnace;) and he said, "O ye, the inhabitants of the town of Mansoul, that have lived so long in rebellion and acts of treason against the King Shaddai, know that we come not to-day to this place, in this manner, with our message of our own minds or to revenge our own quarrel; it is the King my Master that hath sent us to reduce you to your obedience to him, the which if you refuse in a peaceable way to yield, we have commission to compel you thereto. And never think of yourselves, not yet suffer the tyrant Diabolus to persuade you to think, that our King by his power is not able to bring you down and to lay you under his feet; for he is the former of all things, and if he touches the mountains they smoke. Nor will the gate of the King's clemency stand always open; for the day that shall burn like an oven is before him, yea, it hasteth greatly, it slumbereth not.

"O Mansoul! is it little in thine eyes that our King doth offer thee mercy, and that after so many provocations? Yea, he still holdeth out his golden sceptre to thee, and will not yet suffer his gate to be shut against thee. Wilt thou provoke him to do it? If so, consider of what I say: to thee it is opened no more for ever. If thou sayest thou shalt not see him, yet judgment is before him; therefore trust thou in him: yea, because there is wrath, beware lest he take thee away with his stroke; then a great ransom cannot deliver thee. Will he esteem thy riches? No, not gold nor all the forces of strength. He hath prepared his throne for judgment, for he will come with fire and with his chariots, like a whirlwind, to render his anger with fury and his rebukes with flames of fire. Therefore, O Mansoul, take heed lest, after thou hast fulfilled the judgment of the wicked, justice and judgment should take hold of thee." Now, while the Captain Judgment was making of this oration to the town of Mansoul, it was observed by some that Diabolus trembled; but he proceeded in his parable, and said, "O thou woeful town of Mansoul! wilt thou not yet set open thy gate to receive us, the deputies of thy King, and those that would rejoice to see thee live? Can thy heart endure or can thy hands be strong in the day that he shall deal in judgment with thee? I say, canst thou endure to be forced to drink, as one would drink sweet wine, the sea of wrath that our King has prepared for Diabolus and his angels? Consider betimes, consider."

Then stood forth the fourth captain, the noble Captain Execution, and said, "O town of Mansoul!—once famous, but now like the fruitless bough; once the delight of the high ones, but now a den for Diabolus—hearken also to me, and to the words that I shall speak to thee in the name of the great Shaddai. Behold, the axe is laid to the root of the trees; every tree, therefore, that bringeth not forth good fruit, is hewn down and cast into the fire.

"Thou, O town of Mansoul! hast hitherto been this fruitless tree; thou bearest naught but thorns and briers. Thy evil fruit bespeaks thee not to be a good tree: thy grapes are grapes of gall, thy clusters are bitter. Thou hast rebelled against thy King; and lo! we, the power and force of Shaddai, are the axe that is laid to thy roots. What sayest thou, wilt thou turn? I say again, tell me before the first blow is given, wilt thou turn? Oh turn, turn! Our axe must first be laid *to* thy root, before it be laid *at* thy root; it must first be laid to thy root in a way of threatening, before it is laid at thy root by way of execution; and between these two is required thy repentance, and this is all the time that thou hast. What wilt thou do? Wilt thou turn, or shall I smite? If I fetch my blow, Mansoul, down

you go; for I have commission to lay my axe *at*, as well as *to*, thy roots; nor will any thing but yielding to our King prevent doing of execution. What art thou fit for, O Mansoul! if mercy prevent not, but to be hewn down and cast into the fire and burned?

"O Mansoul! patience and forbearance do not act for ever; a year, or two, or three they may, but if thou provoke by a three years' rebellion, (and thou hast already done more than this,) then what follows but cut it down? Nay, after that thou shalt cut it down. And dost thou think that these are but threatenings, or that our King has not power to execute his words? O Mansoul! thou wilt find that, in the words of our King, when they are by sinners made little or light of, there is not only threatening but burning coals of fire.

"Thou hast been a cumber-ground long already, and wilt thou continue so still? Thy sin has brought this army to thy walls, and shall bring it in judgment to do execution into thy town. Thou hast heard what the captains have said, but as yet thou shuttest thy gates. Speak out, Mansoul; wilt thou do so still? or wilt thou accept of conditions of peace?"

These brave speeches of these four noble captains the town of Mansoul refused to hear, yet a sound thereof did beat against Ear-gate, though the force thereof could not break it open. In fine, the town desired a time to prepare their answer to these demands. The captains then told them that if they would throw out to them one Ill-pause that was in the town, that they might reward him according to his works, then they would give them time to consider; but if they would not cast him to them over the wall of Mansoul, then they would give them none; for, said they, we know that so long as Ill-pause draws breath in Mansoul, all good consideration will be confounded and nothing but mischief will come thereon.

Then Diabolus, who was there present, being loth to lose his Ill-pause, because he was his orator, (and yet be sure he had, could the captains have laid their fingers on him,) was resolved at this instant to give them answer by himself; but then, changing his mind, he commanded the then lord mayor, the Lord Incredulity, to do it; saying, "My lord, do you give these runagates an answer, and speak out, that Mansoul may hear and understand you."

So Incredulity, at Diabolus's command, began and said, "Gentlemen, you have here, as we do behold, to the disturbance of our prince and the molestation of the town of Mansoul, camped against it; but from whence you come we will not know, and what you are we will not believe. Indeed, you tell us in your terrible speeches that you have this authority from Shaddai, but by what right he commands you to do it, of that we shall yet be ignorant.

"You have also, by the authority aforesaid, summoned this town to desert her lord, and for protection to yield up herself to the great Shaddai, your King, flatteringly telling her that if she will do it, he will pass by and not charge her with her past offences.

"Further, you have also, to the terror of the town of Mansoul, threatened with great and sore destruction to punish this corporation if she consents not to do as your wills would have her.

"Now, captains, from whencesoever you come, and though your designs be never so right, yet know ye that neither my Lord Diabolus, nor I his servant Incredulity, nor yet our brave Mansoul, doth regard either your persons, message, or the King that you say hath sent you. His power, his greatness, his vengeance we fear not, nor will we yield at all to your summons.

"As for the war that you threaten to make upon us, we must therein defend ourselves as well as we can; and know ye that we are not without wherewithal to bid defiance to you. And, in short, for I will not be tedious, I tell you that we take you to be some vagabond runagate crew that, having shaken off all obedience to your King, have gotten together in tumultuous manner, and are ranging from place to place, to see if, through the flatteries you are skilled to make on the one side, and threats wherewith you think to fright on the other, to make some silly town, city, or country to desert their place and leave it to you; but Mansoul is none of them.

"To conclude, we dread you not, we fear you not, nor will we obey your summons: our gates we will keep shut upon you, our place we will keep you out of; nor will we long thus suffer you to sit down before us. Our people must live in quiet; your appearance doth disturb them; wherefore arise with bag and baggage and begone, or we will let fly from the walls against you."

This oration, made by old Incredulity, was seconded by desperate Will-be-will in words to this effect: "Gentlemen, we have heard your demands and the noise of your threats, and we have heard the sound of your summons; but we fear not your force, we regard not your

threats, but will still abide as you found us. And we command you that in three days' time you cease to appear in these parts, or you shall know what it is once to dare offer to rouse the lion Diabolus when asleep in his town of Mansoul."

The recorder, whose name was Forget-good, he also added as followeth: "Gentlemen, my lords, as you see, have with mild and gentle words answered your rough and angry speeches; they have moreover, in my hearing, given you leave quietly to depart as you came. Wherefore take their kindness and begone; we might have come out with force upon you, and have caused you to feel the dint of our swords; but as we love ease and quiet ourselves, so we love not to hurt or molest others."

Then did the town of Mansoul shout for joy, as if, by Diabolus and his crew, some great advantage had been gotten of the captains. They also rang the bells and made merry, and danced upon the walls.

Diabolus also returned to the castle, and the lord mayor and recorder to their place; but the Lord Will-be-will took special care that the gates should be secured with double guards, double bolts, and double locks and bars. And that Ear-gate especially might the better be looked to—for that was the gate in at which the King's forces sought most to enter—the Lord Will-be-will made one old Mr. Prejudice (an angry and ill-conditioned fellow) captain of the ward at that gate, and put under his power sixty men, called Deaf-men—men advantageous for that service, forasmuch as they mattered no words of the captains nor of their soldiers.

Now, when the captains saw the answer of the great ones, that they could not get an hearing from the old natives of the town, and that Mansoul was resolved to give the King's army battle, they prepared themselves to receive them and to try it out by the power of the arm. And first they made their forces more formidable against Ear-gate. For they knew that unless they could penetrate that no good could be done upon the town. This done, they put the rest of their men in their places. After which they gave out the word, which was, "Ye must be born again." Then they sounded the trumpet; then they in the town made them answer with shout against shout, charge against charge, and so the battle began. Now they in the town had planted upon the tower over Ear-gate two great guns, the one called High-mind, and the other Heady. Under these two guns they trusted much; they were cast in the castle by Diabolus's founder, whose name was Mr. Puff-up, and mischievous pieces they were. But so vigilant and watchful when the captains saw them were they that though sometimes their shot would go by their ears with a whiz, yet they did them no harm. By these two guns the townsfolk made no question but greatly to annoy the camp of Shaddai and well enough to secure the gate, but they had not much cause to boast of what execution they did, as by what follows will be gathered.

The famous Mansoul had also some other small pieces in it, of the which they made use against the camp of Shaddai.

They from the camp also did as stoutly, and with as much of that as may, in truth, be called valour let fly as fast at the town and at Ear-gate; for they saw that unless they could break open Ear-gate it would be but in vain to batter the wall. Now the King's captains had brought with them several slings and two or three battering-rams; with their slings therefore they battered the houses and people of the town, and with their rams they sought to break Ear-gate open.

The camp and the town had several skirmishes and brisk encounters, while the captains with their engines made many brave attempts to break open or beat down the tower that was over Ear-gate, and at the said gate to make their entrance. But Mansoul stood it out so lustily, through the rage of Diabolus, the valour of the Lord Will-be-will, and the conduct of old Incredulity the mayor, and Mr. Forget-good the recorder, that the charge and expense of that summer's wars (on the King's side) seemed to be almost quite lost, and the advantage to return to Mansoul. But when the captains saw how it was they made a fair retreat, and entrenched themselves in their winter quarters. Now, in this war, you must needs think, there was much loss on both sides, of which be pleased to accept of this brief account following.

The King's captains, when they marched from the court to come up against Mansoul to war, as they came crossing over the country, they happened to light upon three young fellows that had a mind to go for soldiers; proper men they were, and men of courage and skill to appearance. Their names were, Mr. Tradition, Mr. Human-wisdom, and Mr. Man's-invention. So they came up to the captains and proffered their services to Shaddai. The captains then told them of their design, and bid

them not to be rash in their offers; but the young men told them they had considered the thing before, and that, hearing they were upon their mareh for sueh a design, eame hither on purpose to meet them, that they might be listed under their excellencies. Then Captain Boanerges, for that they were men of courage, listed them into his eompany, and so away they went to the war.

Now, when the war was begun, in one of the briskest skirmishes, so it was that a company of the Lord Will-be-will's men sallied out of the sally-port or postern of the town, and fell in upon the rear of Captain Boanerges' men, where these three fellows happened to be; so they took them prisoners and away they carried them into the town, where they had not laid long in durance but it began to be noised about the strects of the town what three notable prisoners the Lord Will-be-will's men had taken and brought in prisoners out of the camp of Shaddai. At length tidings thereof was carried to Diabolus to the castle—to wit, what my Lord Will-be-will's men had done, and whom they had taken prisoners.

Then Diabolus ealled for Will-be-will to know the certainty of this matter. So he asked him and he told him; then did the giant send for the prisoners, and, when they were come, demanded of them who they were, whence they eame, and what they did in the camp of Shaddai? and they told him. Then he sent them to ward again. Not many days after he sent for them to him again, and then asked them if they would be willing to serve him against their former captains? They then told him that they did not so much live by religion as by the fates of fortune, and that, since his lordship was willing to entertain them, they should be willing to serve him.

Now while things were thus in hand there was one Captain Anything, a great doer in the town of Mansoul, and to this Captain Anything did Diabolus send these men, with a note under his hand to receive them into his company; the eontents of whieh letter were thus:

"Anything, my darling, the three men that are the bearers of this letter have a desire to serve me in the war, nor know I better to whose conduet to commit them than to thine. Receive them, therefore, in my name, and as need shall require make use of them against Shaddai and his men. Farewell." So they came, and he received them, and he made two of them sergeants, but he made Mr. Man's-invention his ancient-bearer. But thus much for this, and now to return to the camp.

They of the camp did also some execution upon the town; they did beat down the roof of the old lord mayor's house, and so laid him more open than he was before. They had almost with a sling slain my Lord Will-be-will outright, but he made a shift to recover again. But they made a notable slaughter among the aldermen, for with one only shot they cut off six of them—to wit, Mr. Swearing, Mr. Whoring, Mr. Fury, Mr. Stand-to-lies, Mr. Drunkenness, and Mr. Cheating.

They also dismounted the two guns that stood upon the tower over Ear-gate, and laid them flat in the dirt. I told you before that the King's noble captains had drawn off to their winter quarters, and had there entrenched themselves and their carriages, so as, with the best advantage to their King and the greatest annoyance to the enemy, they might give seasonable and warm alarms to the town of Mansoul. And this design of them did so hit that, I may say, they did almost what they would to the molestation of the corporation.

For now could not Mansoul sleep securely as before, nor could they now go to their debaucheries with that quietness as in times past. For they had from the camp of Shaddai sueh frequent, warm, and terrifying alarms, first at one gate, and then at another, and again at all the gates at once, that they were broken as to former peace. Yea, they had their alarms so frequently, and that when the nights were at longest, the weather coldest, and so consequently the season most unseasonable, that that winter was to the town of Mansoul a winter by itself. Sometimes the trumpets would sound, and sometimes the slings would whirl the stones into the town. Sometimes ten thousand of the King's soldiers would be running round the walls of Mansoul at midnight, shouting and lifting up the voice for the battle. Sometimes, again, some of them in the town would be wounded, and their cry and lamentable voice would be heard, to the great molestation of the now languishing town of Mansoul. Yea, so distressed with those that laid siege against them were they that I dare say Diabolus their king had in these days his rest much broken.

In these days, as I was informed, new thoughts—and thoughts that began to run counter one to another—began to possess the minds of the men of the town of Mansoul. Some would say, "There is no living thus."

Others would then reply, "This will be over shortly." Then would a third stand up and answer, "Let us turn to the King Shaddai, and so put an end to these troubles." And a fourth would come in with a fear, saying, "I doubt he will not receive us." The old gentleman, too, the recorder, that was so before Diabolus took Mansoul, he also began to talk aloud; and his words were now to the town of Mansoul as if they were great claps of thunder. No noise now so terrible to Mansoul as was his, with the noise of the soldiers and shoutings of the captains.

Also things began to grow scarce in Mansoul, now the things that her soul lusted after were departing from her. Upon all her pleasant things there was a blast and burning instead of beauty. Wrinkles now and some shows of the shadow of death were upon the inhabitants of Mansoul. And now, oh how glad would Mansoul have been to have enjoyed quietness and satisfaction of mind, though joined with the meanest condition in the world!

The captains also, in the depth of the winter, did send by the mouth of Boanerges' trumpeter a summons to Mansoul to yield up herself to the King, the great King Shaddai. They said it once, and twice, and thrice; not knowing but that at sometimes there might be in Mansoul some willingness to surrender up themselves unto him, might they but have the colour of an invitation to do it under. Yea, so far as I could gather, the town had been surrendered up to them before now had it not been for the opposition of old Incredulity and the fickleness of the thoughts of my Lord Will-be-will. Diabolus also began to rave, wherefore Mansoul as to yielding was not yet all of one mind; therefore they still lay distressed under these perplexing fears.

I told you but now that they of the King's army had this winter sent three times to Mansoul to submit herself.

The first time the trumpeter went he went with words of peace, telling them that the captains, the noble captains of Shaddai, did pity and bewail the misery of the now perishing town of Mansoul, and were troubled to see them so much at a stand in the way of their own deliverance. He said, moreover, that the captains bid him tell them that if now poor Mansoul would humble herself and turn, her former rebellions and most notorious treasons should by their merciful King be forgiven them, yea, and forgotten too. And having bid them beware that they stood not in their own way, that they opposed not themselves, nor made themselves their own losers, he returned again into the camp.

The second time the trumpeter went he did treat them a little roughly. For after sounding the trumpet, he told them that their continuing in their rebellion did but chafe and heat the spirit of the captains, and that they were resolved to make a conquest of Mansoul or to lay their bones before the town-walls.

He went again the third time, and dealt with them yet more roughly, telling them that now, since they had been so horribly profane, he did not certainly know whether the captains were inclined to mercy or judgment; only, said he, they commanded me to give you a summons to open the gates unto them. So he returned and went into the camp.

These three summons, and especially the two last, did so distress the town that they presently called a consultation, the result of which was this: that my Lord Will-be-will should go up to Ear-gate, and there with sound of trumpet call to the captains of the camp for a parley. Well, the Lord Will-be-will sounded upon the wall, so the captains came up in their harness, with their ten thousands at their feet. The townsmen then told the captains that they had heard and considered their summons, and would come to an agreement with them, and with their King Shaddai, upon such certain terms, articles, and propositions as, with and by the order of their prince, they to them were appointed to propound—to wit, they would agree upon these grounds to be one people with them:

"1. If that those of their own company, as the new lord mayor and their Mr. Forget-good, with their brave Lord Will-be-will, might under Shaddai be still the governors of the town, castle, and gates of Mansoul.

"2. Provided that no man that now serveth under their great giant Diabolus be by Shaddai cast out of house, harbour, or the freedom that he hath hitherto enjoyed in the famous town of Mansoul.

"3. That it shall be granted them that they of the town of Mansoul shall enjoy certain of their rights and privileges—to wit, such as have formerly been granted them, and that they have long lived in the enjoyment of, under the reign of their king Diabolus, that now is and long has been their only lord and great defender.

"4. That no new law, officer, or executioner of law or office shall have any power over

them without their own choice and consent."

These be our propositions or conditions of peace, and upon these terms, said they, we will submit to your king.

But when the captains had heard this weak and feeble offer of the town of Mansoul, and their high and bold demands, they made to them again by their noble captain, the Captain Boanerges, this speech following:

"O ye inhabitants of the town of Mansoul! when I heard your trumpet sounded for a parley with us I can truly say I was glad; but when you said you were willing to submit yourselves to your King and Lord, then I was yet more glad; but when, by your silly provisoes and foolish cavils, you lay the stumbling-block of your iniquity before your own faces, then was my gladness turned into sorrows, and my hopeful beginnings of your return into languishing, fainting fears.

"I count that old Ill-pause, the ancient enemy of Mansoul, did draw up those proposals that now you present us with as terms of an agreement, but they deserve not to be admitted to sound in the ear of any man that pretends to have service for Shaddai. We do therefore jointly, and that with the highest disdain, refuse and reject such things as the greatest of iniquities.

"But, O Mansoul, if you will give yourselves into our hands, or rather into the hands of our King, and will trust him to make such terms with and for you as shall seem good in his eyes, (and I dare say they shall be such as you shall find to be most profitable to you,) then we will receive you and be at peace with you; but if you like not to trust yourselves in the arms of Shaddai our King, then things are but where they were before, and we know also what we have to do."

Then cried out old Incredulity, the lord mayor, and said, "And who, being out of the hands of their enemies, as you see we are now, will be so foolish as to put the staff out of their own hands into the hands of they know not who? I, for my part, will never yield to so unlimited a proposition. Do we know the manner and temper of their King? It is said by some that he will be angry with his subjects if but the breadth of an hair they chance to step out of the way. And of others that he requireth of them much more than they can perform. Wherefore it seems, O Mansoul, to be thy wisdom to take good heed what thou dost in this matter; for if you once yield you give up yourselves to another, and so you are no more your own! Wherefore, to give up yourselves to an unlimited power is the greatest folly in the world, for now you indeed may repent, but can never justly complain. But do you indeed know, when you are his, which of you he will kill and which of you he will save alive, or whether he will not cut off every one of us, and send out of his own country another new people and cause them to inhabit this town?"

This speech of the lord mayor undid all, and threw flat to the ground their hopes of an accord; wherefore the captains returned to their trenches, to their tents, and to their men as they were, and the mayor to the castle and to his king.

Now Diabolus had waited for his return, for he had heard that they had been at their points. So when he was come into the chamber of state, Diabolus saluted him with, "Welcome, my lord; how went matters betwixt you to-day?" So the Lord Incredulity (with a low congee) told him the whole matter, saying, "Thus and thus said the captains of Shaddai, and thus said I." The which when it was told to Diabolus, he was very glad to hear it, and said, "My lord mayor, my faithful Incredulity, I have proved thy fidelity above ten times already, but never yet found thee false. I do promise thee, if we rub over this brunt, to prefer thee to a place of honour, a place far better than to be lord mayor of Mansoul. I will make thee my universal deputy, and thou shalt, next to me, have all nations under thy hand; yea, and thou shalt lay hands upon them that they may not resist thee; nor shall any of our vassals walk more at liberty, but those that shall be content to walk in thy fetters."

Now came the lord mayor out from Diabolus as if he had obtained a favour indeed; wherefore to his habitation he goes in great state, and thinks to feed himself well enough with hopes until the time came that his greatness should be enlarged.

But now, though the lord mayor and Diabolus did thus well agree, yet this repulse to the brave captains put Mansoul into a mutiny. For while old Incredulity went into the castle to congratulate his lord with what had passed, the old lord mayor that was so before Diabolus came to the town—to wit, my Lord Understanding and the old recorder, Mr. Conscience—getting intelligence of what had passed at Ear-gate, (for you must know that

they might not be suffered to be at that debate, lest they should then have mutinied for the captains;) but I say they got intelligence what had passed there, and were much concerned therewith; wherefore they, getting some of the town together, began to possess them with the reasonableness of the noble captains' demands, and with the bad consequences that would follow upon the speech of old Incredulity, the lord mayor—to wit, how little reverence he showed therein, either to the captains or to their King, also how he implicitly charged them with unfaithfulness and treachery; for what less, quoth they, could be made of his words when he said he would not yield to their propositions, and added, moreover, a supposition that he would destroy us when before he had sent us word that he would show us mercy? The multitude, being now possessed with the conviction of the evil that old Incredulity had done, began to run together by companies in all places and in every corner of the streets of Mansoul; and first they began to mutter, then to talk openly, and after that they run to and fro, and cried as they run, "O the brave captains of Shaddai! would we were under the government of the captains and of Shaddai their King." When the lord mayor had intelligence that Mansoul was in an uproar, down he comes to appease the people, and thought to have quashed their heat with the bigness and the show of his countenance. But when they saw him, they came running upon him, and had doubtless done him a mischief had he not betaken himself to home. However, they strongly assaulted the house where he was, to have pulled it down about his ears, but the place was too strong; so they failed of that. So he, taking some courage, addressed himself out a window to the people in this manner:

"Gentlemen, what is the reason that there is here such an uproar to-day?"

Then answered my Lord Understanding: "It is even because that thou and thy master have carried it not rightly and as you should to the captains of Shaddai; for in three things you are faulty: First, in that you would not let Mr. Conscience and myself be at the hearing of your discourse. Secondly, in that you propounded such terms of peace to the captains that by no means could be granted unless they had intended that their Shaddai should have been only a titular prince, and that Mansoul should still have had power, by law, to have lived in all lewdness and vanity before him, and so, by consequence, Diabolus should still here be king in power, and the other only king in name. Thirdly, for that thou didst thyself, after the captains had showed us upon what conditions they would have received us to mercy, even undo all again with thy unsavoury, and unseasonable, and ungodly speech."

When old Incredulity had heard this speech, he cried out, "Treason! treason! To your arms, to your arms, O ye trusty friends of Diabolus in Mansoul!"

Understanding. "Sir, you may put upon my words what meaning you please, but I am sure that the captains of such an high Lord as theirs is deserved a better treatment at your hands."

Then said old Incredulity, "This is but little better. But, sir, quoth he, what I spake, I spake for my prince, for his government, and the quieting of the people, whom by your unlawful actions you have this day set to mutiny against us."

Then replied the old recorder, whose name was Mr. Conscience, and said, "Sir, you ought not thus to retort upon what my Lord Understanding hath said. It is evident enough that he hath spoken the truth, and that you are an enemy to Mansoul; be convinced then of the evil of your saucy and malapert language, and of the grief that you have put the captains to; yea, and of the damages that you have done to Mansoul thereby. Had you accepted of the conditions, the sound of the trumpet and the alarm of war had now ceased about the town of Mansoul; but that dreadful sound abides, and your want of wisdom in your speech has been the cause of it."

Then said old Incredulity, "Sir, if I live I will do your errand to Diabolus, and then you shall have an answer to your words. Meanwhile we will seek the good of the town, and not ask counsel of you."

Understanding. "Sir, your prince and you are both foreigners to Mansoul, and not the natives thereof. And who can tell but that when you have brought us into greater straits (when you also shall see that yourselves can be safe by no other means than by flight) you may leave us and shift for yourselves, or set us on fire and go away in the smoke or by the light of the burning, and so leave us in our ruins."

Incredulity. "Sir, you forget that you are under a governor, and that you ought to de-

mean yourself like a subject; and know ye when my lord the king shall hear of this day's work he will give you but little thanks for your labour."

Now, while these gentlemen were thus in their chiding words, down comes from the walls and gates of the town the Lord Will-be-will, Mr. Prejudice, old Ill-pause, and several of the new-made aldermen and burgesses, and they asked the reason of the hubbub and tumult. And with that every man began to tell his own tale, so that nothing could be heard distinctly. Then was a silence commanded, and the old fox Incredulity began to speak. "My lord," quoth he, "here are a couple of peevish gentlemen that have, as a fruit of their dispositions, and, as I fear, through the advice of one Mr. Discontent, tumultuously gathered this company against me this day, and also attempted to run the town into acts of rebellion against our prince."

Then stood up all the Diabolonians that were present and affirmed these things to be true.

Now, when they that took part with my Lord Understanding and with Mr. Conscience perceived that they were like to come to the worst, for that force and power were on the other side, they came in for their help and relief, so a great company was on both sides. Then they on Incredulity's side would have had the two old gentlemen presently away to prison, but they on the other side said they should not. Then they began to cry up parties again; the Diabolonians cried up old Incredulity, Forget-good, the new aldermen, and their great one Diabolus; and the other party, they as fast cried up Shaddai, the captains, his laws, their mercifulness, and applauded their conditions and ways. Thus the bickerment went a while; at last they passed from words to blows, and now there were knocks on both sides. The good old gentleman Mr. Conscience was knocked down twice by one of the Diabolonians, whose name was Mr. Benumbing. And my Lord Understanding had like to have been slain with an harquebus, but that he that had shot wanted to take his aim right. Nor did the other side wholly escape, for there was one Mr. Rash-head, a Diabolonian, that had his brains beaten out by Mr. Mind, the Lord Will-be-will's servant; and it made me laugh to see how old Mr. Prejudice was kicked and tumbled about in the dirt. For though a while since he was made captain of a company of the Diabolonians, to the hurt and damage of the town, yet now they had got him under their feet, and I will assure you he had, by some of the Lord Understanding's party, his crown soundly cracked to boot. Mr. Anything also, he became a brisk man in the broil, but both sides were against him because he was true to none. Yet he had, for his malapertness, one of his legs broken, and he that did it wished it had been his neck. Much harm more was done on both sides; but this must not be forgotten: it was now a wonder to see my Lord Will-be-will so indifferent as he was; he did not seem to take one side more than another, only it was perceived that he smiled to see how old Prejudice was tumbled up and down in the dirt. Also when Captain Anything came halting up before him, he seemed to take but little notice of him.

Now when the uproar was over, Diabolus sends for my Lord Understanding and Mr. Conscience, and claps them both up in prison, as the ringleaders and managers of this most heavy riotous rout in Mansoul. Now the town began to be quiet again and the prisoners were used hardly; yea, he thought to have made them away, but that the present juncture did not serve for that purpose, for that war was in all their gates.

But let us return again to our story. The captains, when they were gone back from the gate and were come into the camp again, called a council of war to consult what was further for them to do. New some said, Let's go up presently and fall upon the town, but the greatest part thought rather better it would be to give them another summons to yield; and the reason why they thought this to be best was, because that, so far as could be perceived, the town of Mansoul now was more inclinable than heretofore. And if, said they, while some of them are in a way of inclination we should by ruggedness give them distaste, we may set them further from closing with our summons than we would be willing they should.

Wherefore to this advice they agreed, and called a trumpeter, put words into his mouth, set him his time, and bid him God speed. Well, many hours were not expired before the trumpeter addressed himself to his journey. Wherefore, coming up to the wall of the town, he steereth his course to Ear-gate and there sounded as he was commanded. They then that were within came out to see what was the matter, and the trumpeter made them this speech following:

"O hard-hearted and deplorable town of

Mansoul! how long wilt thou love thy sinful, sinful simplicity, and ye fools delight in your scorning? As yet despise you the offers of peace and deliverance? As yet will ye refuse the golden offers of Shaddai, and trust to the lies and falsehoods of Diabolus? Think you, when Shaddai should have conquered you, that the remembrance of these your carriages towards him will yield you peace and comfort, or that by ruffling language you can make him afraid as a grasshopper? Doth he entreat you for fear of you? Do you think you are stronger than he? Look to the heavens, and behold and consider the stars, how high are they? Can you stop the sun from running its course, and hinder the moon from giving her light? Can you count the number of the stars, or stay the bottles of heaven? Can you call for the waters of the sea, and cause them to cover the face of the ground? Can you behold every one that is proud, and abase him, and bind their faces in secret? Yet these are some of the works of our King, in whose name, this day, we come up unto you, that you may be brought under his authority. In his name, therefore, I summon you again to yield up yourselves to his captains."

At this summons the Mansoulians seemed to be at a stand, and knew not what answer to make. Wherefore Diabolus forthwith appeared, and took upon him to do it himself; and thus he begins, but turns his speech to them of Mansoul.

"Gentlemen," quoth he, "and my faithful subjects, if it is true what this summoner hath said concerning the greatness of their King, by his terror you will always be kept in bondage, and so be made to sneak; yea, how can you now, though he is at a distance, endure to think of such a mighty one? And if not to think of him while at a distance, how can you endure to be in his presence? I, your prince, am familiar with you, and you may play with me as you would with a grasshopper. Consider, therefore, what is for your profit, and remember the immunities that I have granted you.

"Farther, if all be true that this man hath said, how comes it to pass that the subjects of Shaddai are so enslaved in all places where they come? None in the Universe so unhappy as they, none so trampled upon as they.

"Consider, my Mansoul. Would thou wert as loth to leave me as I am loth to leave thee! But consider, I say, the ball is yet at thy foot; liberty you have, if you know how to use it; yea, a king you have too, if you can tell how to love and obey him."

Upon this speech the town of Mansoul did again harden their hearts yet more against the captains of Shaddai. The thoughts of his greatness did quite quash them, and the thoughts of his holiness sunk them in despair. Wherefore, after a short consultation, they (of the Diabolonian party they were) sent back this word by the trumpeter: That for their parts they were resolved to stick to their king, but never to yield to Shaddai. So it was but in vain to give them any further summons, for they had rather die upon the place than yield.

And now things seemed to be gone quite back, and Mansoul to be out of reach or call; yet the captains, who knew what their Lord could do, would not yet be beat out of heart. They therefore sent them another summons, more sharp and severe than the last; but the oftener they were sent unto to be reconciled to Shaddai, the further off they were. As they called them, so they went from them, yea, though they called them to the Most High. So they ceased that way to deal with them any more, and inclined to think of another way. The captains therefore did gather themselves together to have free conference among themselves, to know what was yet to be done to gain the town and to deliver it from the tyranny of Diabolus. And one said after this manner, and another after that. Then stood up the right noble the Captain Conviction, and said, "My brethren, mine opinion is this:

"First, That we continually play our slings into the town and keep it in a continual alarm, molesting of them day and night; by thus doing we shall stop the growth of their rampant spirit. For a lion may be tamed by continual molestations.

"Secondly, This done, I advise that in the next place we with one consent draw up a petition to our Lord Shaddai; by which, after we have showed our King the condition of Mansoul and of affairs here, and have begged his pardon for our no better success, we will earnestly implore his Majesty's help, and that he will please to send us more force and power, and some gallant and well-spoken commander to head them; that so his Majesty may not lose the benefit of these his good beginnings, but may complete his conquest upon the town of Mansoul."

To this speech of the noble Captain Conviction they as one man consented, and agreed that a petition should forthwith be drawn up

and sent by a fit man away to Shaddai with speed. The contents of the petition were thus:

"Most gracious and glorious King, the Lord of the best world and the builder of the town of Mansoul! we have, dread Sovereign, at thy commandment, put our lives in jeopardy, and at thy bidding made a war upon the famous town of Mansoul. When we went up against it, we did, according to our commission, first offer conditions of peace unto it; but they, great King, set light by our counsel and would none of our reproof; they were for shutting of their gates and for keeping us out of the town.

"They also mounted their guns, they sallied out upon us, and have done us what damage they could, but we pursued them with alarm upon alarm, requiting of them with such retribution as was meet, and have done some execution upon the town.

"Diabolus, Incredulity, and Will-be-will are the great doers against us; now we are in our winter quarters, but so as that we do yet with an high hand molest and distress the town.

"Once, as we think, had we had but one substantial friend in the town, such as would but have seconded the sound of our summons as they ought, the people might have yielded themselves; but there were none but enemies there, nor any to speak in behalf of our Lord to the town; wherefore, though we have done as we could, yet Mansoul abides in a state of rebellion against thee.

"Now, King of kings, let it please thee to pardon the unsuccessfulness of thy servants, who have been no more advantageous in so desirable a work as the conquering of Mansoul is; and send, Lord, as we now desire, more forces to Mansoul, that it may be subdued, and a man to head them that the town may both love and fear.

"We do not thus speak because we are willing to relinquish the wars, (for we are for laying of our bones against the place,) but that the town of Mansoul may be won for thy Majesty. We also pray thy Majesty, for expedition in this matter, that after their conquest we may be at liberty to be sent about other thy gracious designs. Amen."

The petition, thus drawn up, was sent away with haste to the King by the hand of that good man, Mr. Love-to-Mansoul.

When this petition was come to the palace of the King, who should it be delivered to but to the King's Son? So he took and read it, and because the contents of it pleased him well, he mended it, and also in some things added to the petition himself. So after he had made such amendments and additions as he thought convenient, with his own hand he carried it in to the King; to whom, when he had with obeisance delivered it, he put on authority, and spake to it himself.

Now the King, at the sight of the petition, was glad, but how much more think you, when it was seconded by his Son! It pleased him also to hear that his servants that had camped at Mansoul were so hearty in their work and so steadfast in their resolves, and that they had already got some ground upon the famous town of Mansoul.

Wherefore the King called to him Emmanuel his Son, who said, Here am I, my Father. Then said the King, Thou knowest, as I do myself, the condition of the town of Mansoul, and what we have purposed, and what thou hast done to redeem it. Come now, therefore, my Son, and prepare thyself for the war, for thou shalt go to my camp at Mansoul. Thou shalt also there prosper and prevail, and conquer the town of Mansoul.

Then said the King's Son, Thy law is within my heart. I delight to do thy will. This is the day that I have longed for, and the work that I have waited for all this while. Grant me, therefore, what force thou shalt in thy wisdom think meet, and I will go, and will deliver from Diabolus and from his power thy perishing town of Mansoul. My heart has been often pained within me for the miserable town of Mansoul; but now it is rejoiced, but now it is glad; and with that he leaped over the mountains for joy, saying,

"I have not, in my heart, thought any thing too dear for Mansoul; the day of vengeance is in my heart for thee, my Mansoul; and glad am I that thou my Father hast made me the Captain of their salvation; and I will now begin to plague all those that have been a plague to my town of Mansoul, and will deliver it from their hand."

When the King's Son had said thus to his Father, it presently flew like lightning round about at court; yea, it there became the only talk what Emmanuel was to go to do for the famous town of Mansoul. But you cannot think how the courtiers too were taken with the design of the Prince. Yea, so affected were they with this work and with the justness of the war that the highest lord and greatest peer of the kingdom did covet to have commissions under Emmanuel to go to

help to recover again to Shaddai the miserable town of Mansoul.

Then it was concluded that some should go and carry tidings to the camp that Emmanuel was to come to recover Mansoul, and that he would bring along with him so mighty and impregnable a force that he could not be resisted. But oh how ready were the high ones at court to run like lackeys to carry these tidings to the camp that was at Mansoul! Now when the captains perceived that the King would send Emmanuel his Son, and that it also delighted the Son to be sent on this errand by the great Shaddai his Father, they also, to show how they were pleased at the thoughts of his coming, gave a shout that made the earth rend at the sound thereof; yea, the mountains did answer again by echo, and Diabolus himself did totter and shake.

For you must know that though the town of Mansoul itself was not much, if at all, concerned with the project, (for, alas for them! they were woefully besotted, for they chiefly regarded their pleasure and their lusts,) yet Diabolus their governor was, for he had his spies continually abroad, who brought him intelligence of all things; and they told him what was doing at court against him, and that Emmanuel would certainly come with a power to invade him. Nor was there any man at court nor peer of the kingdom that Diabolus so feared as this Prince. For if you remember I showed you before that Diabolus had felt the weight of his hand already. So since it was he that was come, this made him the more afraid. Well, you see how I have told you that the King's Son was engaged to come from the court to save Mansoul, and that his Father had made him captain of the forces. The time therefore of his setting forth being now expired, he addressed himself for his march, and taketh with him, for his power, five noble captains and their forces.

The first was that famous captain, the noble Captain Credence; his were the red colours, and Mr. Promise bare them; and for a scutcheon he had the holy lamb and golden shield. And he had ten thousand men at his feet.

The second was that famous captain, the Captain Good-hope; his were blue colours. His standard-bearer was Mr. Expectation, and for a scutcheon he had the three golden anchors. And he had ten thousand men at his feet.

The third captain was that valiant captain, the Captain Charity, whose standard-bearer was Mr. Pitiful. His were the green colours, and for his scutcheon he had three naked orphans embracing the bosom. And he had ten thousand men at his feet.

The fourth was that gallant commander, the Captain Innocent, whose standard-bearer was Mr. Harmless. His were the white colours, and for his scutcheon he had the golden doves.

The fifth was the truly loyal and well-beloved captain, the Captain Patience, whose standard-bearer was Mr. Suffer-long. His were the black colours, and for a scutcheon he had three arrows through the golden heart.

These were Emmanuel's captains, these their standard-bearers, their colours, and their scutcheons, and these the men under their command. So, as was said, the brave Prince took his march to go to the town of Mansoul. Captain Credence led the van, and Captain Patience brought up the rear. So the other three with their men made up the main body, the Prince himself riding in his chariot at the head of them.

But when they set out for their march, oh how the trumpets sounded, their armour glittered, and how the colours waved in the wind! The Prince's armour was all of gold, and it shone like the sun in the firmament. The captains' armour was of proof, and was in appearance like the glittering stars. There were also some from the court that rode reformades, for the love that they had to the King Shaddai and for the happy deliverance of the town of Mansoul.

Emmanuel also, when he had thus set forward to go to recover the town of Mansoul, took with him, at the commandment of his Father, fifty-four battering-rams, and twelve slings to whirl stones withal. Every one of these was made of pure gold, and these they carried with them in the heart and body of their army all along as they went to Mansoul.

So they marched till they came within less than a league of the town, and there they lay till the first four captains came thither to acquaint him with matters. Then they took their journey to go to the town of Mansoul, and unto Mansoul they came. But when the old soldiers that were in the camp saw that they had new forces to join with, they again gave such a shout before the walls of the town of Mansoul that it put Diabolus into another fright. So they sat down before the town, not

now as the other four captains did—to wit, against the gates of Mansoul only—but they environed it round on every side and beset it behind and before, that so now let Mansoul look which way it would, it saw force and power lie in siege against it. Besides, there were mounts cast up against it.

The Mount Gracious was on the one side, and Mount Justice on the other. Farther, there were several small banks and advance grounds, as Plain-truth-hill and No-sin-banks, where many of the slings were placed against the town. Upon Mount Gracious were planted four, and upon Mount Justice were placed as many; and the rest were conveniently placed in several parts round about the town. Five of the best battering-rams—that is, of the biggest of them—were placed upon Mount Hearken, a mount cast up hard by Ear-gate, with intent to break that open.

Now, when the men of the town saw the multitude of the soldiers that were come up against the place, and the rams and slings, and the mounts on which they were planted, together with the glittering of the armour and the waving of their colours, they were forced to shift, and shift, and again to shift their thoughts; but they hardly changed for thoughts more stout, but rather for thoughts more faint. For though before they thought themselves sufficiently guarded, yet now they began to think that no man knew what would be their hap or lot.

When the good Prince Emmanuel had thus beleaguered Mansoul, in the first place he hangs out the white flag, which he caused to be set up among the golden slings that were planted upon Mount Gracious. And this he did for two reasons: 1. To give notice to Mansoul that he could and would yet be gracious if they turned to him. 2. And that he might leave them the more without excuse should he destroy them, they continuing in their rebellion.

So the white flag, with the three golden doves in it, was hanged out for two days together, to give them time and space to consider. But they, as was hinted before, as if they were unconcerned, made no reply to the favourable signal of the Prince.

Then he commanded and they set the red flag upon the mount called Mount Justice. It was the red flag of Captain Judgment, whose scutcheon was the burning fiery furnace. And this also stood waving before them in the wind for several days together. But look! how they carried it under the white flag when that was hanged out, so they did also when the red one was; and yet he took no advantage of them.

Then he commanded again that his servant should hang out the black flag of defiance against them, whose scutcheon was the three burning thunderbolts. But as unconcerned was Mansoul at this as at those that went before. But when the Prince saw that neither mercy nor judgment, nor execution of judgment would or could come near the heart of Mansoul, he was touched with much compunction, and said, Surely this strange carriage of the town of Mansoul doth rather arise from ignorance of the manner and feats of war, than from a secret defiance of us and abhorrence of their own lives; or, if they know the manner of the war of their own, yet not the rites and ceremonies of the war in which we are concerned when I make wars upon mine enemy Diabolus.

Therefore he sent to the town of Mansoul to let them know what he meant by those signs and ceremonies of the flag; and also to know of them which of the things they would choose, whether grace and mercy, or judgment and the execution of judgment. All this while they kept their gates shut with locks, bolts, and bars, as fast as they could. Their guards also were doubled, and their watch made as strong as they could. Diabolus also did pluck up what heart he could to encourage the town to make resistance.

The townsmen also made answer to the Prince's messenger in substance according to that which follows:

"Great sir, as to what by your messenger you have signified to us—whether we will accept of your mercy or fall by your justice?—we are bound by the law and custom of this place, and can give you no positive answer. For it is against the law, government, and the prerogative-royal of our king to make either peace or war without him. But this we will do: we will petition that our prince will come down to the wall, and there give you such treatment as he shall think fit and profitable for us."

When the good Prince Emmanuel heard this answer, and saw the slavery and bondage of the people, and how much content they were to abide in the chains of the tyrant Diabolus, it grieved him at the heart. And indeed when at any time he perceived that any were contented under the slavery of the giant, he would be affected with it.

But to return again to our purpose. After the town had carried this news to Diabolus, and had told him moreover that the Prince that lay in the leaguer without the wall waited upon them for an answer, he refused and huffed as well as he could, but in heart he was afraid.

Then, said he, I will go down to the gates myself and give him such an answer as I think fit. So he went down to Mouth-gate, and here addressed himself to speak to Emmanuel, (but in such language as the town understood not,) the contents whereof were as follow:

"O thou great Emmanuel, Lord of all the world! I know thee that thou art the Son of the great Shaddai. Wherefore art thou come to torment me and to cast me out of my possession? This town of Mansoul, as thou very well knowest, is mine, and that by a twofold right: 1. It is mine by right of conquest; I won it in the open field. And shall the prey be taken from the mighty, or the lawful captive be delivered? 2. This town of Mansoul is mine also by their subjection. They have opened the gates of their town unto me. They have sworn fidelity to me, and have openly chosen me to be their king. They have also given their castle into my hands; yea, they have put the whole strength of Mansoul under me.

"Moreover, this town of Mansoul hath disavowed thee; yea, they have cast thy law, thy name, thy image, and all that is thine behind their back; and have accepted and set up in their room my law, my name, my image, and all that ever is mine. Ask else thy captains, and they will tell thee that Mansoul hath, in answer to all their summons, shown love and loyalty to me, but always disdain, despite, contempt, and scorn to thee and thine. Now thou art the Just One and the holy, (and shouldst do no iniquity;) depart then, I pray thee, therefore, from me, and leave me to my just inheritance peaceably."

This oration was made in the language of Diabolus himself. For although he can, to every man, speak in their own language, (else he could not tempt them all as he does,) yet he has a language proper to himself, and it is the language of the infernal cave or black pit.

Wherefore the town of Mansoul (poor hearts!) understood him not, nor did they see how he crouched and cringed while he stood before Emmanuel their Prince.

Yea, they all this while took him to be one of that power and force that by no means could be resisted. Wherefore, while he was thus entreating that he might have yet his residence there, and that Emmanuel would not take it from him by force, the inhabitants boasted even of his valour, saying, Who is able to make war with him?

Well, when this pretended king had made an end of what he would say, Emmanuel, the golden Prince, stood up and spake; the contents of whose words follow:

"Thou deceiving one," said he, "I have, in my Father's name, in my own name, and on the behalf and for the good of this wretched town of Mansoul, somewhat to say unto thee. Thou pretendest a right, a lawful right, to the deplorable town of Mansoul, when it is most apparent to all my Father's court that the entrance which thou hast obtained in at the gates of Mansoul was through thy lies and falsehood. Thou beliedst my Father and thou beliedst his law, and so deceivedst the people of Mansoul. Thou pretendest that the people have accepted thee for their king, their captain, and right liege lord, but that also was by the exercise of deceit and guile. Now, if lying, wiliness, sinful craft, and all manner of horrible hypocrisy will go in my Father's court (in which court thou must be tried) for equity and right, then will I confess unto thee that thou hast made a lawful conquest. But, alas! what thief, what tyrant, what devil is there that may not conquer after this sort? But I can make it appear, O Diabolus, that thou, in all thy pretences to a conquest of Mansoul, hast nothing of truth to say. Thinkest thou this to be right, that thou didst put the lie upon my Father, and madest him to Mansoul the greatest deluder in the world? And what sayest thou to thy perverting, knowingly, the right purport and intent of the law? Was it good also that thou madest a prey of the innocency and simplicity of the now miserable town of Mansoul? Yea, thou didst overcome Mansoul by promising to them happiness in their transgressions against my Father's law, when thou knowest, and couldest not but know hadst thou consulted nothing but thine own experience, that that was the way to undo them. Thou hast also thyself, (O thou master of enmity!) of despite, defaced my Father's image in Mansoul, and set up thy own in its place, to the great contempt of my Father, the heightening of thy sin, and to the intolerable damage of the perishing town of Mansoul.

"Thou hast moreover (as if all these were but little things with thee) not only deluded and undone this place, but by thy lies and fraud-

ulent carriage hast set them against their own deliverance. How hast thou stirred them up against my Father's captains, and made them to fight against those that were sent of him to deliver them from their bondage! All these things, and very many more, thou hast done against thy light, and in contempt of my Father and of his law; yea, and with design to bring under his displeasure for ever the miserable town of Mansoul. I am therefore come to avenge the wrong that thou hast done to my Father, and to deal with thee for the blasphemies wherewith thou hast made poor Mansoul blaspheme his name. Yea, upon thy head, thou prince of the infernal cave, will I require it.

As for myself, O Diabolus, I am come against thee by lawful power, and to take by strength of hand this town of Mansoul out of thy burning fingers. For this town of Mansoul is mine, O Diabolus, and that by undoubted right, as all shall see that will diligently search the most ancient and most authentic records; and I will plead my title to it to the confusion of thy face.

First, For the town of Mansoul, my Father built and did fashion it with his hand. The palace also that is in the midst of that town he built it for his own delight. This town of Mansoul, therefore, is my Father's, and that by the best of titles; and he that gainsays the truth of this must lie against his soul.

Secondly, O thou master of the lie, this town of Mansoul is mine—

1. For that I am my Father's heir, his first-born, and the only delight of his heart. I am therefore come up against thee in mine own right, even to recover mine own inheritance out of thine hand.

2. But, further: as I have right and title to Mansoul by being my Father's heir, so I have also by my Father's donation. His it was, and he gave it me; nor have I at any time offended my Father that he should take it from me and give it thee. Nor have I been forced, by playing the bankrupt, to sell, or set to sale to thee, my beloved town of Mansoul. Mansoul is my desire, my delight, and the joy of my heart. But,

3. Mansoul is mine by right of purchase. I have bought it, (O Diabolus,) I have bought it to myself. Now, since it was my Father's and mine, as I was his heir, and since also I have made it mine by virtue of a great purchase, it followeth that by all lawful right the town of Mansoul is mine, and that thou art an usurper, a tyrant and traitor in thy holding possession thereof. Now the cause of my purchasing of it was this: Mansoul had trespassed against my Father. Now my Father had said that in the day that they broke his law they should die. Now it is more possible for heaven and earth to pass away than for my Father to break his word. Wherefore, when Mansoul had sinned indeed by hearkening to thy lie, I put in and became a surety to my Father, body for body, and soul for soul, that I would make amends for Mansoul's transgressions; and my Father did accept thereof. So when the time appointed was come I gave body for body, soul for soul, life for life, blood for blood, and so redeemed my beloved Mansoul.

4. Nor did I do this to the halves; my Father's law and justice, that were both concerned in the threatening upon transgression, are both now satisfied and very well content that Mansoul should be delivered.

5. Nor am I come out this day against thee but by commandment of my Father; it was he that said unto me, Go down and deliver Mansoul.

Wherefore be it known unto thee, O thou fountain of deceit, and be it also known to the foolish town of Mansoul, that I am not come against thee this day without my Father.

"And now" (said the golden-headed Prince) "I have a word to the town of Mansoul." But as soon as mention was made that he had a word to speak to the besotted town of Mansoul the gates were double guarded, and all men commanded not to give him audience. So he proceeded, and said: "O unhappy town of Mansoul! I cannot but be touched with pity and compassion for thee. Thou hast accepted of Diabolus for thy king, and art become a nurse and minister of Diabolonians against thy Sovereign Lord. Thy gates thou hast opened to him, but hast shut them fast against me; thou hast given him a hearing, but hast stopped thine ears at my cry; he brought to thee thy destruction, and thou didst receive both him and it; I am come to thee bringing salvation, but thou regardest me not. Besides, thou hast, as with sacrilegious hands, taken thyself, with all that was mine in thee, and hast given all to my foe and to the greatest enemy my Father has. You have bowed and subjected yourselves to him; you have vowed and sworn yourselves to be his. Poor Mansoul! what shall I do unto thee? Shall I save thee? Shall I destroy thee? What shall I do unto thee? Shall I fall upon thee and grind thee

to powder, or make thee a monument of the richest grace? What shall I do unto thee? Hearken, therefore, thou town of Mansoul—hearken to my word and thou shalt live. I am merciful, Mansoul, and thou shalt find me so. Shut me not out of thy gates.

"O Mansoul! neither is my commission nor inclination to do thee any hurt; why fliest thou so fast from thy friend, and stickest so close to thine enemy? Indeed I would have thee, because it becomes thee, to be sorry for thy sin; but do not despair of life: this great force is not to hurt thee, but to deliver thee from thy bondage and to reduce thee to thy obedience.

"My commission indeed is to make a war upon Diabolus thy king, and upon all Diabolonians with him; for he is the strong man armed that keeps the house, and I will have him out; his spoils I must divide, his armour I must take from him, his hold I must cast him out of, and make it an habitation for myself. And this, O Mansoul, shall Diabolus know, when he shall be made to follow me in chains, and when Mansoul shall rejoice to see it so.

"I could, would I now put forth my might, cause that forthwith he should leave you and depart; but I have it in my heart so to deal with him as that the justice of the war that I shall make upon him may be seen and acknowledged by all. He hath taken Mansoul by fraud, and keeps it by violence and deceit, and I will make him bare and naked in the eyes of all observers.

"All my words are true; I am mighty to save, and will deliver my Mansoul out of his hand."

This speech was intended chiefly for Mansoul, but Mansoul would not have the hearing of it. They shut up Ear-gate, they barricadoed it up, they kept it locked, and bolted; they set a guard thereat, and commanded that no Mansoulian should go out to him, nor that any from the camp should be admitted into the town. All this they did, so horribly had Diabolus enchanted them to do and seek to do for him against their rightful Lord and Prince; wherefore no man, nor voice, nor sound of man that belonged to the glorious host was to come into the town.

So when Emmanuel saw that Mansoul was thus involved in sin, he calls his army together, since now also his words were despised, and gave out a commandment throughout all his host to be ready against the time appointed. Now, forasmuch as there was no way lawfully to take the town of Mansoul but to get in by the gates, and at Ear-gate as the chief, therefore he commanded his captains and commanders to bring their rams, their slings, and their men, and to place them at Eye-gate and Ear-gate, in order to his taking the town.

When Emmanuel had put all things in a readiness to give Diabolus battle, he sent again to know of the town of Mansoul if in a peaceable manner they would yield themselves, or whether they were yet resolved to put him to try the utmost extremity. Then they, together with Diabolus their king, called a council of war, and resolved upon certain propositions that should be offered to Emmanuel, if he would accept thereof; so they agreed, and then the next was, Who should be sent on this errand? Now there was in the town of Mansoul an old man, a Diabolonian, and his name was Mr. Loth-to-stoop, a stiff man in his way, and a great doer for Diabolus: him therefore they sent, and put into his mouth what he should say. So he went and came to the camp to Emmanuel; and when he was come a time was appointed to give him audience. So at the time he came, and after a Diabolonian ceremony or two, he thus began and said: "Great sir, that it may be known unto all men how good-natured a prince my master is, he hath sent me to tell your lordship that he is very willing, rather than go to war, to deliver up into your hands one-half of the town of Mansoul. I am therefore to know if your Mightiness will accept of this proposition."

Then said Emmanuel, "The whole is mine by gift and purchase, wherefore I will never lose one-half."

Then said Mr. Loth-to-stoop, "Sir, my master hath said that he will be content that you shall be the nominal and titular Lord of all, if he may possess but a part."

Then Emmanuel answered, "The whole is mine really, not in name and word only; wherefore I will be the sole Lord and possessor of all, or of none at all, of Mansoul."

Then Mr. Loth-to-stoop said again, "Sir, behold the condescension of my master! He says that he will be content if he may but have assigned to him some place in Mansoul as a place to live privately in, and you shall be Lord of all the rest."

Then said the golden Prince, "All that the Father giveth me shall come to me; and of all that he hath given me I will lose nothing, no, not a hoof nor a hair. I will not therefore

grant him, no, not the least corner in Mansoul to dwell in; I will have all to myself."

Then Loth-to-stoop said again, "But, sir, suppose that my Lord should resign the whole town to you, only with this proviso, that he sometimes, when he comes into this country, may, for old acquaintanee' sake, be entertained as a wayfaring man for two days, or ten days, or a month, or so? May not then this small matter be granted?"

Then said Emmanuel, "No: he came as a wayfaring man to David, nor did he stay long with him, and yet it had like to have cost David his soul. I will not consent that he ever should have any harbour more there."

Then said Mr. Loth-to-stoop, "Sir, you seem to be very hard. Suppose my master should yield to all that your Lordship hath said, provided that his friends and kindred in Mansoul may have liberty to trade in the town and to enjoy their present dwellings? May not that be granted, sir?"

Then said Emmanuel, "No; that is contrary to my Father's will; for all and all manner of Diabolonians that now are or that at any time shall be found in Mansoul shall not only lose their lands and liberties, but also their lives."

Then said Mr. Loth-to-stoop again, "But, sir, may not my master and great lord, by letters, by passengers, by accidental opportunities, and the like, maintain, if he shall deliver up all unto thee, some kind of old friendship with Mansoul?"

Emmanuel answered, "No, by no means, forasmuch as any such fellowship, friendship, intimacy, or acquaintanee, in what way, sort, or mode soever maintained, will tend to the corrupting of Mansoul, the alienating of their affections from me, and the endangering of their peace with my Father."

Mr. Loth-to-stoop yet added further, saying, "But, great sir, since my master hath many friends. and those that are dear to him, in Mansoul, may he not, if he shall depart from them, even of his bounty and good nature bestow upon them, as he sees fit, some tokens of his love and kindness that he had for them, to the end that Mansoul, when he is gone, may look upon such tokens of kindness once received from their old friend, and remember him who was once their king, and the merry times that they sometimes enjoyed one with another while he and they lived in peace together?"

Then said Emmanuel, "No; for if Mansoul come to be mine I shall not admit of nor consent that there should be the least scrap, shred, or dust of Diabolus left behind as tokens or gifts bestowed upon any in Mansoul, thereby to call to remembrance the horrible communion that was betwixt them and him."

"Well, sir," said Mr. Loth-to-stoop, "I have one thing more to propound, and then I am got to the end of my commission: Suppose that when my master is gone from Mansoul any that yet shall live in the town should have such business of high concerns to do that if they be neglected the party shall be undone; and suppose, sir, that nobody can help in that case so well as my master and lord? May not now my master be sent for upon so urgent an occasion as this? Or if he may not be admitted into the town, may not he and the person concerned meet in some of the villages near Mansoul, and there lay their heads together and there consult of matters?"

This was the last of those ensnaring propositions that Mr. Loth-to-stoop had to propound to Emmanuel on behalf of his master Diabolus; but Emmanuel would not grant it, for he said, "There can be no case, or thing, or matter fall out in Mansoul, when thy master shall be gone, that may not be solved by my Father; besides, it will be a great disparagement to my Father's wisdom and skill to admit any from Mansoul to go out to Diabolus for advice, when they are bid before, in everything, by prayer and supplication to let their request be made known to my Father. Further, this, should it be granted, would be to grant that a door should be set open for Diabolus and the Diabolonians in Mansoul to hatch and plot and bring to pass treasonable designs, to the grief of my father and me, and to the utter destruction of Mansoul."

When Mr. Loth-to-stoop had heard this answer, he took his leave of Emmanuel and departed, saying that he would carry his word to his master concerning this whole affair. So he departed, and came to Diabolus to Mansoul, and told him the whole of the matter, and how Emmanuel would not admit, no not by any means, that he, when he was once gone out, should for ever have any thing more to do either in or with any that are of the town of Mansoul. When Mansoul and Diabolus had heard this relation of things, they with one consent concluded to use their best endeavours to keep Emmanuel out of Mansoul, and sent old Ill-pause, of whom you have heard before, to tell the Prince and his captains so. So the old gentleman came up to the top of Ear-gate,

and called to the camp for a hearing; to whom, when they gave audience, he said, "I have in commandment from my high lord to bid you to tell it to your Prince Emmanuel that Mansoul and their king are resolved to stand and fall together, and that it is in vain for your Prince to think of ever having of Mansoul in his hand, unless he can take it by force." So some went and told to Emmanuel what old Ill-pause, a Diabolonian in the town of Mansoul, had said. Then said the Prince, "I must try the power of my sword, for I will not, for all the rebellions and repulses that Mansoul has made against me, raise my siege and depart, but will assuredly take my Mansoul and deliver it from the hand of her enemy." And with that he gave out a commandment that Captain Boanerges, Captain Conviction, Captain Judgment, and Captain Execution should forthwith march up to Ear-gate, with trumpets sounding, colours flying, and with shouting for the battle. Also he would that Captain Credence should join himself with them. Emmanuel moreover gave orders that Captain Good-hope and Captain Charity should draw themselves up before Eye-gate. He bid also that the rest of his captains and their men should place themselves, for the best of their advantage against the enemy, round about the town; and all was done as he had commanded. Then he bid that the word should be given forth, and the word was at that time Emmanuel. Then was an alarm sounded, and the battering-rams were played, and the slings did whirl stones into the town amain; and thus the battle began. Now Diabolus himself did manage the townsmen in the war, and that at every gate; wherefore their resistance was the more forcible, hellish, and offensive to Emmanuel. Thus was the good Prince engaged and entertained by Diabolus in Mansoul for several days together. And a sight worth seeing it was to behold how the captains of Shaddai behaved themselves in this war.

And first, for Captain Boanerges, (not to undervalue the rest,) he made three most fierce assaults, one after another, upon Ear-gate, to the shaking of the posts thereof. Captain Conviction, he also made up as fast with Boanerges as possibly he could, and both discerning that the gate began to yield, they commanded that the rams should still be played against it. Now Captain Conviction, going up very near to the gate, was with very great force driven back, and received three wounds in the mouth. And those that rode reformades, they went about to encourage the captains.

For the valour of the two captains made mention of before, the Prince sent for them to his pavilion, and commanded that awhile they should rest themselves, and that with somewhat they should be refreshed. Care was also taken for Captain Conviction that he should be healed of his wounds. The Prince also gave to each of them a chain of gold, and bid them yet be of good courage.

Nor did Captain Good-hope nor Captain Charity come behind in this most desperate fight, for they so well did behave themselves at Eye-gate that they had almost broken it quite open. These also had a reward from their Prince, as also had the rest of the captains, because they did valiantly around about the town.

In this engagement several of the officers of Diabolus were slain, and some of the townsmen wounded. For among the officers there was one Captain Boasting slain. This Boasting thought that nobody could have shaken the posts of Ear-gate nor have shaken the heart of Diabolus. Next to him there was one Captain Secure slain: this Secure used to say that the blind and lame in Mansoul were able to keep the gates of the town against Emmanuel's army. This Captain Secure did Captain Conviction cleave down the head with a two-handed sword, when he received himself three wounds in his mouth.

Besides these there was one Captain Bragman, a very desperate fellow, and he was captain over a band of those that threw firebrands, arrows and death; he also received by the hand of Captain Good-hope at Eye-gate a mortal wound in the breast.

There was moreover one Mr. Feeling, but he was no captain, but a great stickler to encourage Mansoul to rebellion: he received a wound in the eye by the hand of one of Boanerges' soldiers, and had by the captain himself been slain but that he made a sudden retreat.

But I never saw Will-be-will so daunted in all my life: he was not able to do as he was wont, and some say that he also received a wound in the leg, and that some of the men in the Prince's army have certainly seen him limp as he afterwards walked on the wall.

I shall not give you a particular account of the names of the soldiers that were slain in the town, for many were maimed, and

wounded, and slain; for when they saw that the posts of Ear-gate did shake and Eye-gate was wellnigh broken open, and also that their captains were slain, this took away the hearts of many of the Diabolonians; they fell also by the force of the shot that were sent by the golden slings into the midst of the town of Mansoul.

Of the townsmen there was one Love-no-good; he was a townsman, but a Diabolonian: he also received his mortal wound in Mansoul, but he died not very soon.

Mr. Ill-pause also, who was the man that came along with Diabolus when at first he attempted the taking of Mansoul, he also received a grievous wound in the head; some say that his brain-pan was cracked; this I have taken notice of, that he was never after this able to do that mischief to Mansoul as he had done in times past. Also, old Prejudice and Mr. Anything fled.

Now when the battle was over the Prince commanded that yet once more the white flag should be set upon Mount Gracious in sight of the town of Mansoul, to show that yet Emmanuel had grace for the wretched town of Mansoul.

When Diabolus saw the white flag hanged out again, and knowing that it was not for him, but Mansoul, he cast in his mind to play another prank—to wit, to see if Emmanuel would raise his siege and be gone upon a promise of reformation. So he comes down to the gate one evening, a good while after the sun was gone down, and calls to speak with Emmanuel, who presently comes down to the gate, and Diabolus said unto him:

"Forasmuch as thou makest it appear by thy white flag that thou art wholly given to peace and quiet, I thought meet to acquaint thee that we are ready to accept thereof upon terms which thou mayest admit.

"I know that thou art given to devotion, and that holiness pleases thee; yea, that thy great end in making war upon Mansoul is that it may be an holy habitation. Well, draw off thy forces from the town and I will bend Mansoul to thy bow.

"First, I will lay down all acts of hostility against thee, and will be willing to become thy deputy, and will, as I have formerly been against thee, now serve thee in the town of Mansoul. And more particularly,

"1. I will persuade Mansoul to receive thee for their Lord, and I know that they will do it sooner when they shall understand that I am thy deputy.

"2. I will show them wherein they have erred, and that transgression stands in the way to life.

"3. I will show them the holy law unto which they must conform, even that which they have broken.

"4. I will press upon them the necessity of a reformation according to law.

"5. And moreover, that none of these things may fail, I myself, at my own proper cost and charge, will set up and maintain a sufficient ministry, besides lectures, in Mansoul.

"6. Thou shalt receive as a token of our subjection to thee, continually year by year, what thou shalt think fit to lay and levy upon us in token of such subjection to thee."

Then said Emmanuel to him, "O full of deceit, how movable are thy ways! How often hast thou changed and rechanged, if so be thou mightest still keep possession of my Mansoul, though, as has been plainly declared before, I am the right heir thereof! Often hast thou made thy proposals already, nor is this last a whit better than they. And failing to deceive when thou showedst thyself in thy black, thou hast now transformed thyself into an angel of light, and wouldst, to deceive, be now as a minister of righteousness.

"But know thou, O Diabolus, that nothing must be regarded that thou canst propound, for nothing is done by thee but to deceive; thou neither hast conscience to God nor love to the town of Mansoul; whence, then, should these thy sayings arise but from sinful craft and deceit? He that can list and will propound what he pleases, and that therewith he may destroy them that believe him, is to be abandoned, with all that he shall say. But if righteousness be such a beauty-spot in thine eyes now, how is it that wickedness was so closely stuck to by thee before? But this by the by.

"Thou talkest now of a reformation in Mansoul, and that thou thyself, if I please, will be at the head of that reformation, all the while knowing that the greatest proficiency that man can make in the law, and the righteousness thereof, will amount to no more for the taking away of the curse from Mansoul than just nothing at all; for a law being broken by Mansoul, that had before, upon a supposition of the breach thereof, a curse pronounced against it for it of God, can never, by its obeying the law, deliver itself therefrom, (to say nothing of what a reformation is like

to be set up in Mansoul when the devil is become the corrector of vice.) Thou knowest that all that thou hast now said in this matter is nothing but guile and deceit, and as it was the first, so is it the last card that thou hast to play. Many there be that discern thee when thou showest them thy cloven foot, but in thy white, thy light, and in thy transformation thou art seen but of a few. But thou shalt not do thus with my Mansoul, O Diabolus, for I do still love my Mansoul.

"Besides, I am not come to put Mansoul upon works to live thereby, (should I do so, I should be like unto thee,) but I am come that by me, and by what I have and shall do for Mansoul, they may to my Father be reconciled, though by their sin they have provoked him to anger, and though by the law they cannot obtain mercy.

"Thou talkest of subjecting this town to good when none desireth it at thy hands. I am sent by my Father to possess it myself, and to guide it by the skilfulness of my hands into such a conformity to him as shall be pleasing in his sight. I will therefore possess it myself. I will dispossess and cast thee out. I will set up mine own standard in the midst of them. I will also govern them by new laws, new officers, new motives, and new ways; yea, I will pull down this town and build it again, and it shall be as though it had not been, and it shall be the glory of the whole universe."

When Diabolus heard this, and perceived that he was discovered in all his deceits, he was confounded and utterly put to a nonplus; but having in himself the fountains of iniquity, rage, and malice against both Shaddai and his Son, and the beloved town of Mansoul, what doth he but strengthen himself what he could to give fresh battle to the noble Prince Emmanuel? So, then, now we must have another fight before the town of Mansoul is taken. Come up, then, to the mountains, you that love to see military actions, and behold by both sides how the fatal blow is given, while one seeks to hold and the other seeks to make himself master of the famous town of Mansoul.

Diabolus therefore withdrew himself from the walls to his fort that was in the heart of the town of Mansoul; Emmanuel also returned to the camp, and both of them, after their divers ways, put themselves into a posture fit to give battle one to another.

Diabolus, as filled with despair of retaining in his hands the famous town of Mansoul, resolved to do what mischief he could (if indeed he could do any) to the army of the Prince and to the famous town of Mansoul, (for, alas! it was not the happiness of the silly town of Mansoul that was designed by Diabolus, but the utter ruin and overthrow thereof,) as now is enough in view. Wherefore he commands his officers that they should then, when they saw that they could hold the town no longer, do it what harm and mischief they could, rending and tearing men, women, and children. For, said he, we had better quite demolish the place and leave it a ruinous heap than that it should be an habitation for Emmanuel.

Emmanuel, again knowing that the next battle would issue in his being made master of the place, gave out a royal commandment to all his officers, high captains, and men of war to be sure and show themselves men of war against Diabolus and all Diabolonians, but favourable, merciful and meek to all the old inhabitants of Mansoul. Bend therefore, said the noble Prince, the hottest front of the battle against Diabolus and his men.

So the day being come, the command was given, and the Prince's men did bravely stand to their arms, and did, as before, bend their forces against Ear-gate and Eye-gate. The word was then, "Mansoul is won." So they made their assault upon the town. Diabolus, also, as fast as he could with the main of his power, made resistance from within, and his high lords and chief captains for a time fought very cruelly against the Prince's army.

But after three or four notable charges by the Prince and his noble captains, Ear-gate was broken open, and the bars and bolts wherewith it was used to be fast shut up against the Prince were broken into a thousand pieces. Then did the Prince's trumpets sound, the captains shout, the town shake, and Diabolus retreat to his hold. Well, when the Prince's forces had broken open the gate, himself came up, and did set up his throne in it; also he set his standard upon a mount that his men had before cast up to place the mighty slings thereon. The mount was called Mount Hear-well; there, therefore, the Prince abode—to wit, hard by the going in at the gate. He commanded also that the golden slings should yet be played upon the town, especially against the castle, because for shelter thither was Diabolus retreated. Now from Ear-gate the street was straight, even to the house of him who was recorder before Diabolus took the town; and hard by his house stood the castle, which Diab-

olus for a long time had made his irksome den. The captains therefore did quickly clear that street by the use of their slings, so that way was made up to the heart of the town. Then did the Prince command that Captain Boanerges, Captain Conviction, and Captain Judgment should forthwith march up the town to the old gentleman's gate. Then did the captains in most warlike manner enter into the town of Mansoul, and marching in with flying colours they came up to the recorder's house, (and that was almost as strong as the castle.) Battering-rams they took also with them to plant against the castle-gates. When they were come to the house of Mr. Conscience, they knocked and demanded entrance. Now the old gentleman, not knowing as yet fully their design, kept his gates shut all the time of this fight. Wherefore Boanerges demanded entrance at his gates, and no man making answer, he gave it one stroke with the head of a ram, and this made the old gentleman to shake and his house to tremble and totter. Then came Mr. Recorder down to the gate, and, as well as he could with quivering lips, he asked, Who was there? Boanerges answered, We are the captains and commanders of the great Shaddai and of the blessed Emmanuel his Son, and we demand possession of your house for the use of our noble Prince. And with that the battering-ram gave the gate another shake: this made the old gentleman tremble the more, yet he durst not but open the gate: then the King's forces marched in—namely, the three brave captains mentioned before. Now the recorder's house was a place of much convenience for Emmanuel, not only because it was near to the castle and strong, but also because it was large and fronted the castle, the den where now Diabolus was; for he was now afraid to come out of his hold. As for Mr. Recorder, the captains carried it very reservedly to him; as yet he knew nothing of the great designs of Emmanuel, so that he did not know what judgment to make nor what would be the end of such thundering beginnings. It was also noised in the town how the recorder's house was possessed, his rooms taken up, and his palace made the seat of war; and no sooner was it noised abroad but they took the alarm as warmly, and gave it out to others of his friends, (and as you know a snowball loses nothing by rolling;) so in little time the whole town was possessed that they must expect nothing from the Prince but destruction; and the ground of the business was this: The recorder was afraid, the recorder trembled, and the captains carried it strangely to the recorder. So many came to see, but when they with their own eyes did behold the captains in the palace, and their battering-rams ever playing at the castle-gates to beat them down, they were riveted in their fears and it made them all in amaze. And, as I said, the man of the house would increase all this; for, whoever came to him or discoursed with him, nothing would he talk of, tell them, or hear but that death and destruction now attended Mansoul.

For, quoth the old gentleman, you are all of you sensible that we all have been traitors to that once despised but now famously victorious and glorious Prince Emmanuel. For he now, as you see, doth not only lie in close siege about us, but hath forced his entrance in at our gates: moreover Diabolus flies before him, and he hath, as you behold, made of my house a garrison against the castle where he is. I, for my part, have transgressed greatly, (and he that is clean it is well for him)—but, I say, I have transgressed greatly in keeping silence when I should have spoken, and in perverting justice when I should have executed the same. True, I have suffered something at the hands of Diabolus for taking part with the laws of King Shaddai, but that, alas! what will that do? Will that make compensation for the rebellions and treasons that I have done, and have suffered without gainsaying to be committed, in the town of Mansoul? Oh I tremble to think what will be the end of this so dreadful and so direful a beginning!

Now while these brave captains were thus busy in the house of the old recorder, Captain Execution was as busy in other parts of the town in securing the back streets and the walls. He also hunted the Lord Will-be-will sorely, and suffered him not to rest in any corner. He pursued him so hard that he drove his men from him, and made him glad to thrust his head into a hole. Also this mighty warrior did cut three of the Lord Will-be-will's officers down to the ground: one was old Mr. Prejudice, he that had his crown cracked in the mutiny; this man was made by my Lord Will-be-will keeper of Ear-gate, and fell by the hand of Captain Execution. There was also one Mr. Backward-to-all-but-naught, and he also was one of Lord Will-be-will's officers, and was the captain of the two guns that once were mounted on the top of Ear-gate; he also was cut down to the ground by the hands of Captain Execution. Besides these two there

was another, a third, and his name was Captain Treacherous: a vile man this was, but one that Will be-will did put a great deal of confidence in; but him also did this Captain Execution cut down to the ground with the rest.

He also made a very great slaughter among my Lord Will-be-will's soldiers, killing many that were stout and sturdy, and wounding of many that for Diabolus were nimble and active. But all these were Diabolonians: there was not a man, a native of Mansoul, hurt.

Other feats of war were also likewise performed by other of the captains, as at Eye-gate, where Captain Good-hope and Captain Charity had a charge, was great execution done; for Captain Good-hope with his own hand slew one Captain Blind-fold, the keeper of that gate; this Blind-fold was captain of a thousand men, and they were they that fought with mauls; he also pursued his men, slew many and wounded more, and made the rest hide their heads in corners.

There was also at that gate Mr. Ill-pause, of whom you have heard before; he was an old man, and had a beard that reached down to his girdle; the same was he that was orator to Diabolus: he did much mischief in the town of Mansoul, and fell by the hand of Captain Good-hope.

What shall I say: The Diabolonians in these days lay dead in every corner, though too many were yet alive in Mansoul.

Now the old recorder and my Lord Understanding, with some others of the chief of the town—to wit, such as knew they must stand or fall with the famous town of Mansoul—came together upon a day, and after consultation had did jointly agree to draw up a petition and to send it to Emmanuel, now while he sat in the gate of Mansoul. So they drew up their petition to Emmanuel, the contents whereof were these: "That they, the old inhabitants of the deplorable town of Mansoul, confessed their sins, and were sorry that they had offended his princely Majesty, and prayed that he would spare their lives."

Upon this petition he gave no answer at all, and that did trouble them yet so much the more. Now all this while the captains that were in the recorder's house were playing with the battering-rams at the gates of the castle to beat them down. So, after some time, labour, and travail, the gate of the castle that was called Impregnable was beaten open and broken into several splinters, and so a way made to go up to the hold in which Diabolus had hid himself. Then were tidings sent down to Eargate, for Emmanuel still abode there, to let him know that a way was made in at the gates of the castle of Mansoul. But oh how the trumpets at the tidings sounded throughout the Prince's camp, for that now the war was so near an end, and Mansoul itself of being set free!

Then the Prince arose from the place where he was, and took with him such of his men of war as were fittest for the expedition, and marched up the street of Mansoul to the old recorder's house.

Now the Prince himself was clad all in armour of gold, and so he marched up the town with his standard borne before him; but he kept his countenance much reserved all the way as he went, so that the people could not tell how to gather to themselves love or hatred by his looks. Now as he marched up the street the townsfolk came out at every door to see, and could not but be taken with his person and the glory thereof, but wondered at the reservedness of his countenance; for as yet he spake more to them by his actions and works than he did by words or smiles. But also poor Mansoul (as in such cases all are apt to do) interpreted the carriage of Emmanuel to them, as did Joseph's brethren his to them, even all the quite contrary way; for, thought they, if Emmanuel loved us he would show it to us by word or carriage, but none of these he doth, therefore Emmanuel hates us. Now if Emmanuel hates us, Mansoul shall be slain, then Mansoul shall become a dunghill. They knew that they had transgressed his Father's law, and that against him they had been in league with Diabolus his enemy. They also knew that the Prince Emmanuel knew all this, for they were convinced that he was an angel of God, to know all things that are done in the earth. And this made them think that their condition was miserable, and that the good Prince would make them desolate.

And, thought they, what time so fit to do this in as now, when he has the bridle of Mansoul in his hand. And this I took special notice of, that the inhabitants (notwithstanding all this) could not—no, they could not when they saw him march through the town—but cringe, bow, bend, and were ready to lick the dust off his feet. They also wished a thousand times over that he would become their Prince and captain, and would become their protector. They would also one to another talk of the comeliness of his person, and

how much for glory and valour he outstripped the great ones of the world. But, poor hearts! as to themselves, their thoughts would change and go upon all manner of extremes; yea, through the working of them backward and forward Mansoul became as a ball tossed and as a rolling thing before the whirlwind.

Now when he was come to the castle-gates he commanded Diabolus to appear and to surrender himself into his hands. But oh how loth was the beast to appear! How he stuck at it! How he shrunk! How he cringed! Yet out he came to the Prince. Then Emmanuel commanded, and they took Diabolus and bound him fast in chains, the better to reserve him to the judgment that he had appointed for him; but Diabolus stood up to entreat for himself that Emmanuel would not send him into the deep, but suffer him to depart out of Mansoul in peace.

When Emmanuel had taken him and bound him in chains, he led him into the market-place, and there, before Mansoul, stripped him of his armour in which he boasted so much before. This now was one of the acts of triumph of Emmanuel over his enemy; and all the while that the giant was stripping the trumpets of the golden Prince did sound amain; the captains also shouted and the soldiers did sing for joy.

Then was Mansoul called upon to behold the beginning of Emmanuel's triumph over him in whom they so much had trusted, and of whom they so much had boasted in the days when he had flattered them.

Thus, having made Diabolus naked in the eyes of Mansoul and before the commanders of the Prince, in the next place he commands that Diabolus should be bound with chains to his chariot wheels. Then leaving some of his forces—to wit, Captain Boanerges and Captain Conviction—as a guard for the castle-gates, that resistance might be made on his behalf, (if any that heretofore followed Diabolus should make an attempt to possess it,) he did ride in triumph over him quite through the town of Mansoul, and so out at and before the gate called Eye-gate, to the plain where was his camp.

But you cannot think, unless you had been there as I was, what a shout there was in Emmanuel's camp when they saw the tyrant bound by the hand of their noble Prince and tied to his chariot wheels.

And they said, He hath led captivity captive; he hath spoiled principalities and powers; Diabolus is subjected to the power of his sword and made the object of all derision!

Those also that rode reformades, and that came down to see the battle, they shouted with that greatness of voice and sung with such melodious notes that they caused them that dwell in the highest orbs to open their windows, put out their heads, and look down to see the cause of that glory.

The townsmen also, so many of them as saw this sight, were as it were astonished while they looked betwixt the earth and the heavens. True, they could not tell what would be the issue of things as to them, but all things were done in such excellent methods; and I cannot tell how but things in the management of them seemed to cast a smile towards the town; so that their eyes, their heads, their hearts, and their minds, and all that they had, were taken and held while they observed Emmanuel's order.

So, when the brave Prince had finished this part of his triumph over Diabolus his foe, he turned him up in the midst of his contempt and shame, having given him a charge no more to be a possessor of Mansoul. Then went he from Emmanuel, and out of the midst of his camp, to inherit the parched places in a salt land, seeking rest, but finding none.

Now, Captain Boanerges and Captain Conviction were both of them men of very great majesty; their faces were like the faces of lions, and their words like the roaring of the sea; and they still quartered in Mr. Conscience's house, of whom mention was made before. When therefore the high and mighty Prince had thus far finished his triumph over Diabolus, the townsmen had more leisure to view and to behold the actions of these noble captains. But the captains carried it with that terror and dread in all that they did (and you may be sure that they had private instructions so to do) that they kept the town under continual heart-aching, and caused (in their apprehension) the well-being of Mansoul for the future to hang in doubt before them, so that (for some considerable time) they neither knew what rest, or ease, or peace, or hope meant.

Nor did the Prince himself, as yet, abide in the town of Mansoul, but in his royal pavilion in the camp and in the midst of his Father's forces. So at a time convenient he sent special orders to Captain Boanerges to summons Mansoul, the whole of the townsmen, into the castle yard, and then and there before their faces to take my Lord Understanding, Mr. Conscience,

and that notable one, the Lord Will-be-will, and put them all three in ward, and that they should set a strong guard upon them there until his pleasure concerning them were further known. The which orders, when the captains had put them in execution, made no small addition to the fears of the town of Mansoul; for now, to their thinking, were their former fears of the ruin of Mansoul confirmed. Now, what death they should die and how long they should be in dying was that which most perplexed their heads and hearts; yea, they were afraid that Emmanuel would command them all into the deep, the place that the prince Diabolus was afraid of; for they knew that they had deserved it: also to die by the sword, in the face of the town and in the open way of disgrace, from the hand of so good and so holy a Prince, that too troubled them sore. The town was also greatly troubled for the men that were committed to ward, for that they were their stay and their guide, and for that they believed that if those men were cut off, their execution would be but the beginning of the ruin of the town of Mansoul. Wherefore, what do they but, together with the men in prison, draw up a petition to the Prince and send it to Emmanuel by the hand of Mr. Would-live? So he went and came to the Prince's quarters, and presented the petition, the sum of which was this: "Great and wonderful Potentate, victor over Diabolus, and conqueror of the town of Mansoul: We, the miserable inhabitants of that most woeful corporation, do humbly beg that we may find favour in thy sight, and remember not against us former transgressions, nor yet the sins of the chief of our town, but spare us according to the greatness of thy mercy, and let us not die, but live in thy sight; so shall we be willing to be thy servants, and, if thou shalt think fit, to gather our meat under thy table. Amen."

So the petitioner went, as was said, with this petition to the Prince, and the Prince took it at his hand, but sent him away with silence. This still afflicted the town of Mansoul; but yet, considering that now they must either petition or die, for now they could not do any thing else, therefore they consulted again and sent another petition, and this petition was much after the form and method of the former.

But when the petition was drawn up, by whom should they send it was the next question; for they would not send this by him by whom they sent the first, (for they thought that the Prince had taken some offence at the manner of his deportment before him,) so they attempted to make Captain Conviction their messenger with it; but he said that he neither durst nor would petition Emmanuel for traitors, nor be to the Prince an advocate for rebels. Yet withal, said he, our Prince is good, and you may adventure to send it by the hand of one of your town, provided he went with a rope about his head and pleaded nothing but mercy.

Well, they made through fear their delays as long as they could, and longer than delays were good; but fearing at last the dangerousness of them, they thought, but with many a fainting in their minds, to send their petition by Mr. Desires-awake; so they sent for Mr. Desires-awake. Now he dwelt in a very mean cottage in Mansoul, and he came at his neighbours' request. So they told him what they had done, and what they would do concerning petitioning, and that they did desire of him that he would go therewith to the Prince.

Then said Mr. Desires-awake, "Why should not I do the best I can to save so famous a town as Mansoul from deserved destruction?" They therefore delivered the petition to him, and told him how he must address himself to the Prince, and wished him ten thousand good-speeds. So he comes to the Prince's pavilion, as the first, and asked to speak with his Majesty; so word was carried to Emmanuel, and the Prince came out to the man. When Mr. Desires-awake saw the Prince he fell flat with his face to the ground and cried out, "Oh that Mansoul might live before thee!" And with that he presented the petition; the which when the Prince had read, he turned away for awhile and wept, but refraining himself, he turned again to the man (who all this while lay crying at his feet as at the first) and said, "Go thy way to thy place, and I will consider of thy requests."

Now you may think that they of Mansoul that had sent him, what with guilt and what with fear lest their petition should be rejected, could not but look with many a long look, and that too with many strange workings of heart, to see what would become of their petition; at last they saw their messenger coming back; so when he was come they asked him how he fared, what Emmanuel said, and what was become of the petition? But he told them that he would be silent till he came to the prison to my lord mayor, my Lord Will-be-will, and

Mr. Recorder. So he went forward towards the prison-house, where the men of Mansoul lay bound. But oh what a multitude flocked after to hear what the messenger said! So when he was come and had shown himself at the gate of the prison, my lord mayor himself looked as white as a clout, the recorder also did quake, but they asked and said, "Come, good sir, what did the great Prince say to you?" Then said Mr. Desires-awake, "When I came to my Lord's pavilion, I called and he came forth; so I fell prostrate at his feet and delivered to him my petition, (for the greatness of his person and the glory of his countenance would not suffer me to stand upon my legs.) Now as he received the petition I cried, Oh that Mansoul might still live before thee! So when for a while he had looked thereon, he turned him about and said to his servant, 'Go thy way to thy place again, and I will consider of thy requests.'" The messenger added, moreover, and said, "The Prince to whom you sent me is such a one for beauty and glory that whoso sees him must both love and fear him: I, for my part, can do no less; but I know not what will be the end of these things." At this answer they were all at a stand, both they in prison and they that followed the messenger thither to hear the news; nor knew they what or what manner of interpretation to put upon what the Prince had said. Now when the prison was cleared of the throng the prisoners among themselves began to comment upon Emmanuel's words. My lord mayor said that the answer did not look with a rugged face; but Will-be-will said it betokened evil; and the recorder, that it was a messenger of death. Now, they that were left and that stood behind, and so could not so well hear what the prisoners said, some of them catched hold of one piece of a sentence and some on a bit of another; some took hold of what the messenger said, and some of the prisoners' judgment thereon; so none had the right understanding of things; but you cannot imagine what work these people made and what a confusion there was in Mansoul now.

For presently they that had heard what was said flew about the town, one crying one thing, and another the quite contrary, and both were sure enough they told true; for they did hear, they said, with their ears what was said, and therefore could not be deceived. One would say, "We must all be killed;" another would say, "We must all be saved;" and a third would say, "That the Prince would not be concerned with Mansoul;" and a fourth, "That the prisoners must be suddenly put to death." And, as I said, every one stood to it that he told his tale the rightest, and that all others but he were out. Wherefore Mansoul had now molestation upon molestation, nor could any man know on what to rest the sole of his foot; for one would go by now, and as he went, if he heard his neighbour tell his tale, to be sure he would tell the quite contrary, and both would stand in it that he told the truth. Nay, some of them had got this story by the end, "That the Prince did intend to put Mansoul to the sword." And now it began to be dark; wherefore poor Mansoul was in sad perplexity all that night until the morning.

But, so far as I could gather by the best information that I could get, all this hubbub came through the words that the recorder said when he told them that in his judgment the Prince's answer was a messenger of death. It was this that fired the town and that began the fright in Mansoul; for Mansoul, in former times, did use to count that Mr. Recorder was a seer, and that his sentence was equal to the best of oracles; and thus was Mansoul a terror to itself.

And now did they begin to feel what was the effects of stubborn rebellion and unlawful resistance against their Prince. I say they now began to feel the effects thereof by guilt and fear, that now had swallowed them up; and who more involved in the one but they that were most in the other—to wit, the chief of the town of Mansoul?

To be brief, when the fame of the fright was out of the town, and the prisoners had a little recovered themselves, they take to themselves some heart and think to petition the Prince for life again. So they did draw up a third petition, the contents whereof were these:

"Prince Emmanuel the Great, Lord of all worlds and Master of mercy, we, thy poor, wretched, miserable, dying town of Mansoul, do confess unto thy great and glorious Majesty that we have sinned against thy Father and thee, and are no more worthy to be called thy Mansoul, but rather to be cast into the pit. If thou wilt slay us, we have deserved it. If thou wilt condemn us to the deep, we cannot but say thou art righteous. We cannot complain whatever thou dost or however thou carriest it towards us. But oh let mercy reign, and let it be extended to us! Oh let mercy

take hold upon us and free us from our transgressions, and we will sing of thy mercy and of thy judgment. Amen."

This petition, when drawn up, was designed to be sent to the Prince, as the first; but who should carry it? that was the question. Some said, "Let him do it that went with the first;" but others thought not good to do that, and that because he sped no better. Now there was an old man in the town, and his name was Mr. Good-deed, a man that bare only the name, but had nothing of the nature of the thing: now some were for sending him, but the recorder was by no means for that; "For," said he, "we now stand in need of and are pleading for mercy; wherefore to send our petition by a man of this name will seem to cross the petition itself. Should we make Mr. Good-deed our messenger when our position cries for mercy?

"Besides," quoth the old gentleman, "should the Prince, now as he receives the petition, ask him and say, What is thy name? as nobody knows but he will, and he should say, Old Good-deed; what think you would Emmanuel say but this, Ay! is old Good-deed yet alive in Mansoul? Then let old Good-deed save you from your distresses. And if he says so, I am sure we are lost, nor can a thousand of old Good-deeds save Mansoul."

After the recorder had given in his reasons why old Good-deed should not go with this petition to Emmanuel, the rest of the prisoners and chief of Mansoul opposed it also; and so old Good-deed was laid aside, and they agreed to send Mr. Desires-awake again; so they sent for him, and desired him that he would a second time go with their petition to the Prince, and he readily told them he would. But they bid him that in anywise he would take heed that in no word or carriage he gave offence to the Prince; For by doing so, for aught we can tell, you may bring Mansoul into utter destruction, said they.

Now Mr. Desires-awake, when he saw that he must go of this errand, besought that they would grant that Mr. Wet-eyes might go with him. Now this Wet-eyes was a near neighbour of Mr. Desires, a poor man, a man of a broken spirit, yet one that could speak well to a petition. So they granted that he should go with him. Wherefore they addressed themselves to their business: Mr. Desires put a rope upon his head, and Mr. Wet-eyes went with hands wringing together. Thus they went to the Prince's pavilion.

Now when they went to petition this third time they were not without thoughts that by often coming they might be a burden to the Prince. Wherefore, when they were come to the door of his pavilion, they first made their apology for themselves and for their coming to trouble Emmanuel so often, and they said that they came not hither to-day for that they delighted in being troublesome, or for that they delighted to hear themselves talk, but for that necessity caused them to come to his Majesty; they could, they said, have no rest day nor night because of their transgressions against Shaddai and against Emmanuel his Son. They also thought that some misbehaviour of Mr. Desires-awake the last time might give distaste to his Highness, and so caused that he returned from so merciful a Prince empty and without countenance. So when they had made this apology, Mr. Desires-awake cast himself prostrate upon the ground as at first, at the feet of the mighty Prince, saying, "Oh that Mansoul might live before thee!" and so he delivered his petition. The Prince then, having read the petition, turned aside awhile as before, and coming again to the place where the petitioner lay on the ground, he demanded what his name was, and of what esteem in the account of Mansoul, for that he, above all the multitude of Mansoul, should be sent to him upon such an errand? Then said the man to the Prince, "Oh let not my Lord be angry, and why inquirest thou after the name of such a dead dog as I am? Pass by, I pray thee, and take no notice of who I am, because there is, as thou very well knowest, so great a disproportion between me and thee. Why the townsmen chose to send me on this errand to my Lord is best known to themselves; but it could not be for that they thought that I had favour with my Lord. For my part, I am out of charity with myself: who then should be in love with me? Yet live I would, and so would I that my townsmen should; and because both they and myself are guilty of great transgressions, therefore they have sent me, and I am come in their names to beg of my Lord for mercy. Let it please thee therefore to incline to mercy, but ask not what thy servants are."

Then said the Prince, "And what is he that is become thy companion in so weighty a matter?" So Mr. Desires told Emmanuel that he was a poor neighbour of his and one of his most intimate associates, and his name, said he, may it please your most excellent Majesty,

is Wet-eyes, of the town of Mansoul. I know that there are many of that name that are naught; but I hope it will be no offence to my Lord that I have brought my poor neighbour with me.

Then Mr. Wet-eyes fell on his face to the ground, and made this apology for his coming with his neighbour to my Lord.

"O my Lord, (quoth he,) what I am I know not myself, nor whether my name be feigned or true, especially when I begin to think what some have said—namely, that this name was given me because Mr. Repentance was my father. Good men have bad children, and the sincere do oftentimes beget hypocrites. My mother also called me by this name from my cradle, but whether because of the moistness of my brain, or because of the softness of my heart, I cannot tell. I see dirt in mine own tears and filthiness in the bottom of my prayers. But I pray thee (and all this while the gentleman wept) that thou wouldst not remember against us our transgressions, nor take offence at the unqualifiedness of thy servants, but mercifully pass by the sin of Mansoul, and refrain from the glorifying of thy grace no longer."

So at his bidding they arose and both stood trembling before him, and he spake to them to this purpose:

"The town of Mansoul hath grievously rebelled against my Father, in that they have rejected him from being their King, and did choose to themselves for their captain a liar, a murderer, and a runagate slave. For this Diabolus and your pretended prince, though one so highly accounted of by you, made rebellion against my Father and me, even in our palace and the highest court there, thinking to become a prince and king. But being there timely discovered and apprehended, and for his wickedness bound in chains and separated to the pit with those that were his companions, he offered himself to you, and you have received him.

"Now this is, and for a long time hath been, an high affront to my Father; wherefore my Father sent to you a powerful army to reduce you to your obedience. But you know how those men, their captains and their counsels were esteemed of you, and what they received at your hand. You rebelled against them, you shut your gates upon them, you bid them battle, you fought them, and fought for Diabolus against them. So they sent to my Father for more power, and I with my men am come to subdue you. But as you treated the servants, so you treated their Lord. You stood up in hostile manner against me; you shut up your gates against me; you turned a deaf ear to me and resisted as long as you could; but now I have made a conquest of you. Did you cry me mercy so long as you had hopes that you might prevail against me? But now I have taken the town, you cry; but why did you not cry before, when the white flag of mercy, and the red flag of justice, and the black flag that threatened execution were set up to cite you to it? Now I have conquered your Diabolus, you come to me for favour; but why did you not help me against the mighty? Yet I will consider your petition, and will answer it so as will be for my glory.

"Go bid Captain Boanerges and Captain Conviction bring the prisoners out to me into the camp to-morrow; and say you to Captain Judgment and Captain Execution, Stay you in the castle, and take good heed to yourselves that you keep all quiet in Mansoul until you shall hear further from me." And with that he turned himself from them and went to his royal pavilion again.

So the petitioners, having received this answer from the Prince, returned, as at first, to go to their companions again. But they had not gone far but thoughts began to work in their minds that no mercy as yet was intended by the Prince to Mansoul. So they went to the place where the prisoners lay bound; but these workings of mind about what would become of Mansoul had such strong power over them that by that they were come unto them that sent them they were scarce able to deliver their message.

But they came at length to the gates of the town, (now the townsmen with earnestness were waiting for their return,) where many met them to know what answer was made to the petition. Then they cried out to those that were sent, "What news from the Prince? and what hath Emmanuel said?" But they said that they must, as before, go up to the prison and there deliver their message. So away they went to the prison, with a multitude at their heels. Now, when they were come to the gates of the prison they told the first part of Emmanuel's speech to the prisoners—to wit, how he reflected upon their disloyalty to his Father and himself, and how they had chosen and closed with Diabolus, had fought for him, hearkened to him, and been ruled by him, but had despised him and his men. This made

the prisoners look pale; but the messengers proceeded and said, "He, the Prince, said moreover that yet he would consider your petition and give such answer thereto as would stand with his glory." And as these words were spoken, Mr. Wet-eyes gave a great sigh. At this they were all of them struck into their dumps, and could not tell what to say. Fear also possessed them in a marvellous manner, and death seemed to sit upon some of their eyebrows. Now, there was in the company a notable sharp-witted fellow, a mean man of estate, and his name was old Inquisitive; this man asked the petitioners if they had told out every whit of what Emmanuel said. And they answered, "Verily, no." Then said Inquisitive, "I thought so indeed. Pray what was it more that he said unto you?" Then they paused awhile, but at last they brought out all, saying, "The Prince ordered us to bid Captain Boanerges and Captain Conviction bring the prisoners down to him to-morrow, and that Captain Judgment and Captain Execution should take charge of the castle and town till they should hear further from him." They said also that when the Prince had commanded them thus to do, he immediately turned his back upon them and went into his royal pavilion.

But oh how this return, and especially this last clause of it, that the prisoners must go out to the Prince into the camp, broke all their loins in pieces! Wherefore with one voice they set up a cry that reached up to the heavens. This done, each of the three prepared himself to die, (and the recorder said unto them, "This was the thing that I feared,") for they concluded that to-morrow, by that the sun went down, they should be tumbled out of the world. The whole town also counted of no other but that in their time and order they must all drink of the same cup. Wherefore the town of Mansoul spent that night in mourning, and sackcloth, and ashes. The prisoners also, when the time was come for them to go down before the Prince, dressed themselves in mourning attire, with ropes upon their necks. The whole town of Mansoul also showed themselves upon the wall, all clad in mourning weeds, if perhaps the Prince with the sight thereof might be moved with compassion. But oh how the busybodies that were in the town of Mansoul did now concern themselves! They ran here and there through the streets of the town by companies, crying out as they ran in tumultuous-wise, one after one manner, and another the quite contrary, to the almost utter distraction of Mansoul.

Well, the time is come that the prisoners must go down to the camp and appear before the Prince. And thus was the manner of their going down: Captain Boanerges went with a guard before them, and Captain Conviction came behind, and the prisoners went down bound in chains in the midst; so I say the prisoners went in the midst, and the guard went with flying colours behind and before, but the prisoners went with drooping spirits.

Or, more particularly, thus:

The prisoners went down all in mourning; they put ropes upon themselves; they went on smiting of themselves on the breast, but durst not lift up their eyes to heaven. Thus they went out at the gate of Mansoul till they came into the midst of the Prince's army, the sight and glory of which did greatly heighten their affliction. Nor could they now longer forbear but cry out aloud, O unhappy men! O wretched men of Mansoul! Their chains, still mixing their dolorous notes with the cries of the prisoners, made the noise more lamentable.

So, when they were come to the door of the Prince's pavilion, they cast themselves prostrate upon the place. Then one went in and told the Lord that the prisoners were come down. The Prince then ascended a throne of state, and sent for the prisoners in; who, when they came, did tremble before him; also they covered their faces with shame. Now as they drew nearer to the place where he sat they threw themselves down before him. Then said the Prince to the Captain Boanerges, Bid the prisoners stand upon their feet. They then stood trembling before him, and he said, Are you the men that heretofore were the servants of Shaddai? And they said, Yes, Lord, yes. Then said the Prince again, Are you the men that did suffer yourselves to be corrupted and defiled by that abominable one, Diabolus? And they said, We did more than suffer it, Lord, for we chose it of our own mind. The Prince asked further, saying, Could you have been content that your slavery should have continued under his tyranny as long as you had lived? Then said the prisoners, Yes, Lord, yes, for his ways were pleasing to our flesh, and we were grown aliens to a better state. And did you, said he, when I came up against this town of Mansoul, heartily wish that I might not have the victory over you? Yes, Lord, yes, said they. Then said the

Prince, And what punishment is it, think you, that you deserve at my hand for these and other your high and mighty sins? And they said, Both death and the deep, Lord, for we have deserved no less. He asked again, If they had aught to say for themselves why the sentence that they confessed that they had deserved should not be passed upon them? And they said, We can say nothing, Lord; thou art just, for we have sinned. Then said the Prince, And for what are these ropes on your necks? The prisoners answered, These ropes are to hind us withal to the place of execution, if mercy be not pleasing in thy sight. So he further asked, If all the men in the town of Mansoul were in this confession as they? And they answered, All the natives, Lord; but for the Diabolonians that came into our town when the tyrant got possession of us, we can say nothing of them.

Then the Prince commanded that an herald should be called, and that he should in the midst and throughout the camp of Emmanuel proclaim, and that with sound of trumpet, that the Prince, the Son of Shaddai, had in his Father's name and for his Father's glory, gotten a perfect conquest and victory over Mansoul, and that the prisoners should follow him and say, Amen. So this was done as he had commanded. And presently the music that was in the upper regions sounded melodiously. The captains that were in the camp shouted, and the soldiers did sing songs of triumph to the Prince, the colours waved in the wind, and great joy was everywhere; only it was wanting as yet in the hearts of the men of Mansoul.

Then the Prince called for the prisoners to come and to stand again before him; and they came and stood trembling. And he said unto them, The sins, trespasses, iniquities that you, with the whole town of Mansoul, have from time to time committed against my Father and me, I have power and commandment from my Father to forgive to the town of Mansoul; and do forgive you accordingly. And having so said, he gave them, written in parchment and sealed with several seals, a large and general pardon, commanding both my lord mayor, my Lord Will-be-will, and Mr. Recorder to proclaim and cause it to be proclaimed to-morrow, by that the sun is up, throughout the whole town of Mansoul. Moreover, the Prince stripped the prisoners of their mourning weeds, and gave them beauty for ashes, the oil of joy for mourning, and the garment of praise for the spirit of heaviness.

Then he gave to each of the three jewels of gold and precious stones, and took away their ropes, and put chains of gold about their necks and ear-rings in their ears. Now the prisoners, when they did hear the gracious words of Prince Emmanuel, and had beheld all that was done unto them, fainted almost quite away; for the grace, the benefit, the pardon were so sudden, so glorious, and so big that they were not able, without staggering, to stand up under it. Yea, my Lord Will-be-will swooned outright, but the Prince stept to him, put his everlasting arms under him, embraced him, kissed him, and bid him be of good cheer, for all should be performed according to his word. He also did kiss and embrace and smile upon the other two that were Will-be-will's companions, saying, Take these as further tokens of my love, favour and compassion to you; and I charge you that you, Mr. Recorder, tell in the town of Mansoul what you have heard and seen.

Then were their fetters broken to pieces before their faces and cast into the air, and their steps were enlarged under them. Then they fell down at the feet of the Prince, and kissed his feet and wetted them with tears; also they cried out with a mighty strong voice, saying, Blessed be the glory of the Lord from this place! So they were hid rise up, and go to the town, and tell to Mansoul what the Prince had done. He commanded also that one with a pipe and tabour should go and play before them all the way into the town of Mansoul. Then was fulfilled what they never looked for, and they were made to possess that which they never dreamed of. The Prince also called for the noble Captain Credence, and commanded that he and some of his officers should march before the noblemen of Mansoul with flying colours into the town. He gave also unto Captain Credence a charge that about the time that the recorder did read the general pardon in the town of Mansoul, that at that very time he should, with flying colours, march in at Eye-gate with his ten thousand at his feet, and that he should so go until he came by the high street of the town up to the castle-gates, and that himself should take possession thereof against his Lord came thither. He commanded, moreover, that he should bid Captain Judgment and Captain Execution to leave the stronghold to him, and to withdraw

from Mansoul, and to return into the camp with speed unto the Prince.

And now was the town of Mansoul also delivered from the terror of the first four captains and their men.

Well, I told you before how the prisoners were entertained by the noble Prince Emmanuel, and how they behaved themselves before him, and how he sent them away to their home with pipe and tabour going before them. And now you must think that those of the town that had all this while waited to hear of their death could not but be exercised with sadness of mind and with thoughts that pricked like thorns. Nor could their thoughts be kept to any one point. The wind blew them all this while at great uncertainties; yea, their hearts were like a balance that had been disquieted with a shaken hand. But at last as they, with many a long look, looked over the wall of Mansoul, they thought that they saw some returning to the town; and thought again, Who should they be too, who should they be? At last they discerned that they were the prisoners; but can you imagine how their hearts were surprised with wonder, especially when they perceived also in what equipage and with what honour they were sent home! They went down to the camp in black, but they came back to the town in white; they went down to the camp in ropes, they came back in chains of gold; they went down to the camp with their feet in fetters, but came back with their steps enlarged under them; they went also to the camp looking for death, but they came back from thence with assurance of life; they went down to the camp with heavy hearts, but came back again with pipe and tabour playing before them. As soon as they were come to Eye-gate, the poor and tottering town of Mansoul adventured to give a shout; and they gave such a shout as made the captains in the Prince's army leap at the sound thereof.

Alas for them, poor hearts! who could blame them, since their dead friends were come to life again? for it was to them as life from the dead to see the ancients of the town of Mansoul shine in such splendour. They looked for nothing but the axe and the block, but behold joy and gladness, comfort and consolation, and such melodious notes attending them as were sufficient to make a sick man well. So when they came up they saluted each other with Welcome, welcome, and blessed be He that has spared you! They added also, We see it is well with you, but how must it go with the town of Mansoul? and will it go well with the town of Mansoul? said they. Then answered them the recorder, and my lord mayor, Oh, tidings! glad tidings! good tidings of good and of great joy to poor Mansoul! Then they gave another shout that made the earth to ring again. After this they inquired yet more particularly how things went in the camp, and what message they had from Emmanuel to the town. So they told them all the passages that had happened to them at the camp, and everything that the Prince did to them. This made Mansoul wonder at the wisdom and grace of the Prince Emmanuel; then they told them what they had received at his hands for the whole town of Mansoul; and the recorder delivered it in these words: PARDON, PARDON, PARDON for Mansoul! and this shall Mansoul know to-morrow. Then he commanded, and they went and summoned Mansoul to meet together in the market-place to-morrow, there to hear their general pardon read.

But who can think what a turn, what a change, what an alteration, this hint of things did make in the countenance of the town of Mansoul! No man of Mansoul could sleep that night for joy; in every house there was joy and music, singing and making merry; telling and hearing of Mansoul's happiness was then all that Mansoul had to do; and this was the burden of all their song: Oh, more of this at the rising of the sun! more of this to-morrow! Who thought yesterday, would one say, that this day would have been such a day to us? And who thought that saw our prisoners go down in irons that they would have returned in chains of gold? Yea, they that judged themselves as they went to be judged of their judge were by his mouth acquitted, not for that they were innocent, but of the Prince's mercy, and sent home with pipe and tabour.

But is this the common custom of princes? do they use to show such kind of favours to traitors? No! This is only peculiar to Shaddai and unto Emmanuel his Son.

Now morning drew on apace, wherefore the lord mayor, the Lord Will-be-will, and Mr. Recorder came down to the market-place at the time the Prince had appointed, where the townsfolk were waiting for them; and when they came they came in that attire and in that glory that the Prince had put them into the day before, and the street was lightened with

their glory. So the mayor, recorder, and my Lord Will-be-will drew down to Mouth-gate, which was at the lower end of the market-place, because that of old time was the place where they used to read public matters. Thither, therefore, they came in their robes, and their tabour went before them. Now the eagerness of the people to know the full of the matter was great.

Then the recorder stood up upon his feet, and first beckoning with his hand for a silence, he read out with a loud voice the pardon. But when he came to these words, The Lord, the Lord God, is merciful and gracious, pardoning iniquity, transgressions, and sins, and to them all manner of sin and blasphemy shall be forgiven, &c., they could not forbear but leap for joy. For this you must know that there was conjoined herewith every man's name in Mansoul; also the seals of the pardon made a brave show.

When the recorder had made an end of reading the pardon, the townsmen ran upon the walls of the town and leaped and skipped thereon for joy, and bowed themselves seven times with their faces towards Emmanuel's pavilion, and shouted out aloud for joy, and said, Let Emmanuel live for ever! Then order was given to the young men in Mansoul that they should ring the bells for joy. So the bells did ring, and the people sing, and the music played in every house in Mansoul.

When the prince had sent home the three prisoners of Mansoul with joy and pipe and tabour, he commanded his captains, with all the field-officers and soldiers throughout his army, to be ready on the morning that the recorder should read the pardon in Mansoul to do his further pleasure. So the morning, as I have showed, being come, just as the recorder had made an end of reading the pardon, Emmanuel commanded that all the trumpets in the camp should sound, that the colours should be displayed, half of them upon Mount Gracious, and half of them upon Mount Justice. He commanded also, that all the captains should show themselves in their complete harness, and that the soldiers should shout for joy. Nor was Captain Credence, though in the castle, silent on such a day; but he, from the top of the hold, showed himself with sound of trumpet to Mansoul and to the Prince's camp.

Thus have I shown you the manner and way that Emmanuel took to recover the town of Mansoul from under the hand and power of the tyrant Diabolus.

Now when the Prince had completed these outward ceremonies of his joy, he again commanded that his captains and soldiers should show unto Mansoul some feats of war. So they presently addressed themselves to this work. But oh with what agility, nimbleness, dexterity, and bravery did these military men discover their skill in feats of war to the now gazing town of Mansoul!

They marched, they countermarched, they opened to the right and left, they divided and subdivided, they closed, they wheeled, made good their front and rear with their right and left wings, and twenty things more, with that aptness, and then were all as they were again, that they took, yea, ravished, the hearts that were in Mansoul to behold it. But add to this the handling of their arms, the managing of their weapons of war were marvellous taking to Mansoul and me.

When this action was over the whole town of Mansoul came out as one man to the Prince in the camp to thank him and praise him for his abundant favour, and to beg that it would please his Grace to come unto Mansoul with his men, and there to take up their quarters for ever. And this they did in most humble manner, bowing themselves seven times to the ground before him. Then said he, "All peace be to you!" so the town came nigh, and touched with the hand the top of his golden sceptre, and they said, Oh that the Prince Emmanuel, with his captains and men of war, would dwell in Mansoul for ever, and that his battering-rams and slings might be lodged in her for the use and service of the Prince and for the help and strength of Mansoul! For, said they, we have room for thee, we have also room for thy men, we have also room for thy weapons of war, and a place to make a magazine for thy carriages. Do it, Emmanuel, and thou shalt be king and captain in Mansoul for ever. Yea, govern thou also according to all the desire of thy soul, and make thou governors and princes under thee of thy captains and men of war, and we will become thy servants and thy laws shall be our direction.

They added, moreover, and prayed his Majesty to consider thereof; for, said they, if now after all this grace bestowed upon us thy miserable town of Mansoul, thou shouldest withdraw, thou and thy captains from us, the town of Mansoul will die. Yea, said they, our blessed Emmanuel, if thou shouldest depart from us now, after thou hast done so much good for us and showed so much mercy unto

us, what will follow but that our joy will be as if it had not been, and our enemies will a second time come upon us with more rage than at the first? Wherefore we beseech thee, O thou the desire of our eyes and the strength and life of our poor town, accept of this motion that now we have made unto our Lord, and come and dwell in the midst of us, and let us be thy people. Besides, Lord, we do not know but that to this day many Diabolonians may be yet lurking in the town of Mansoul, and they will betray us, when thou shalt leave us, into the hand of Diabolus again; and who knows what designs, plots, or contrivances have passed betwixt them about these things already? Loth we are to fall again into his horrible hands. Wherefore let it please thee to accept of our palace for thy place of residence, and of the houses of the best men in our town for the reception of thy soldiers and their furniture.

Then said the Prince, "If I come to your town, will you suffer me further to prosecute that which is in mine heart against mine enemies and yours? yea, will you help me in such undertakings?"

They answered, We know not what we shall do. We did not think once that we should have been such traitors to Shaddai as we have proved to be; what then shall we say to our Lord? Let him put no trust in his saints; let the Prince dwell in our castle, and make of our town a garrison; let him set his noble captains and his warlike soldiers over us. Yea, let him conquer with his love and overcome us with his grace, and help us, as he did that morning our pardon was read unto us; so shall we comply with this our Lord and with his ways, and fall in with his word against the mighty.

One word more, and thy servants have done, and in this will trouble our Lord no more. We know not the depth of the wisdom of thee, our Prince. Who could have thought, that had been ruled by his reason, that so much sweet as we do now enjoy should have come out of those bitter trials wherewith we were tried at the first? but, Lord, let light go before, and let love come after; yea, take us by the hand and lead us by thy counsels, and let this always abide upon us, that all things shall be for the best for thy servants, and come to our Mansoul and do as it pleaseth thee. O Lord, come to our Mansoul; do what thou wilt, so thou keepest us from sinning and makest us serviceable to thy Majesty.

Then said the Prince to the town of Mansoul again, "Go, return to your houses in peace. I will willingly in this comply with your desires. I will remove my royal pavilion, I will draw up my forces before Eye-gate to-morrow, and so will march forwards into the town of Mansoul. I will possess myself of your castle of Mansoul, and will set my soldiers over you; yea, I will yet do things in Mansoul that cannot be paralleled in any nation, country, and kingdom under heaven."

Then did the men of Mansoul give a shout, and returned unto their houses in peace; they also told to their kindred and friends the good that Emmanuel had promised to Mansoul. And to-morrow, said they, he will march into our town and take up his dwelling, he and his men, in Mansoul.

Then went out the inhabitants of the town of Mansoul with haste to the green trees and to the meadows to gather boughs and flowers, wherewith to strew the streets against their Prince, the Son of Shaddai, should come; they also made garlands and other fine works, to betoken how joyful they were and should be to receive their Emmanuel into Mansoul; yea, they strewed the street quite from Eye-gate to the castle-gate, the place where the Prince should be. They also prepared for his coming what music the town of Mansoul could afford, that they might play before him to the palace, his habitation.

So at the time appointed he makes his approach to Mansoul, and the gates were set open for him; there also the ancients and elders of Mansoul met him to salute him with a thousand welcomes. Then he arose and entered Mansoul, he and all his servants. The elders of Mansoul did also go dancing before him till he came to the castle-gates. And this was the manner of his going up thither: He was clad in his golden armour, he rode in his royal chariot, the trumpets sounded about him, the colours were displayed, his ten thousands went up at his feet, and the elders of Mansoul danced before him. And now were the walls of the famous town of Mansoul filled with the tramplings of the inhabitants thereof, who went up thither to view the approach of the blessed Prince and his royal army. Also the casements, windows, balconies and tops of the houses were all now filled with persons of all sorts, to behold how their town was to be filled with good.

Now, when he was come so far into the town as to the recorder's house he commanded that one should go to Captain Credence, to know whether the castle of Mansoul was prepared

to entertain his Royal Presence, (for the preparation of that was left to that captain;) and word was brought that it was. Then was Captain Credence commanded also to come forth with his power to meet the Prince; the which was, as he had commanded, done, and he conducted him into the castle. This done, the Prince that night did lodge in the castle with his mighty captains and men of war, to the joy of the town of Mansoul.

Now the next care of the townsfolk was, how the captains and soldiers of the Prince's army should be quartered among them; and the care was not how they should shut their hands of them, but how they should fill their houses with them; for every man in Mansoul now had that esteem of Emmanuel and his men that nothing grieved them more than because they were not enlarged enough, every one of them, to receive the whole army of the Prince; yea, they counted it their glory to be waiting upon them, and would in those days run at their bidding like lackeys. At last they came to this result:

1. That Captain Innocency should quarter at Mr. Reason's.

2. That Captain Patience should quarter at Mr. Mind's. This Mr. Mind was formerly the Lord Will-be-will's clerk, in time of the late rebellion.

3. It was ordered that Captain Charity should quarter at Mr. Affection's house.

4. That Captain Good-hope should quarter at my lord mayor's. Now for the house of the recorder, himself desired, because his house was next to the castle, and because from him it was ordered by the Prince that if need be the alarm should be given to Mansoul,—it was, I say, desired by him that Captain Boanerges and Captain Conviction should take up their quarters with him, even they and all their men.

5. As for Captain Judgment and Captain Execution, my Lord Will-be-will took them and their men to him, because he was to rule under the Prince for the good of the town of Mansoul now, as he had before under the tyrant Diabolus for the hurt and damage thereof.

6. And throughout the rest of the town were quartered Emmanuel's forces, but Captain Credence with his men abode still in the castle. So the Prince, his captains, and his soldiers were lodged in the town of Mansoul.

Now the ancients and elders of the town of Mansoul thought that they never should have enough of the Prince Emmanuel; his person, his actions, his words, and behaviour were so pleasing, so taking, so desirable to them. Wherefore they prayed him that though the castle of Mansoul was his place of residence, (and they desired that he might dwell there for ever,) yet that he would often visit the streets, houses, and people of Mansoul; for said they, Dread Sovereign, thy presence, thy looks, thy smiles, thy words are the life, and strength, and sinews of the town of Mansoul.

Besides this, they craved that they might have, without difficulty or interruption, continual access unto him, (so for that very purpose he commanded that the gates should stand open,) that they might there see the manner of his doings, the fortifications of the place, and the royal mansion-house of the Prince.

When he spake they all stopped their mouths and gave audience; and when he walked it was their delight to imitate him in his goings.

Now, upon a time Emmanuel made a feast for the town of Mansoul, and upon the feasting-day the townsfolk were come to the castle to partake of his banquet. And he feasted them with all manner of outlandish food—food that grew not in the fields of Mansoul nor in all the whole kingdom of Universe. It was food that came from his Father's court. And so there was dish after dish set before them, and they were commanded freely to eat. But still, when a fresh dish was set before them, they would whisperingly say to each other, What is it? for they wist not what to call it. They drank also of the water that was made wine, and were very merry with him. There was music also, all the while at the table, and man did eat angel's food, and had honey given him out of the rock. So Mansoul did eat the food that was peculiar to the court; yea, they had now thereof to the full.

I must not forget to tell you that as at this table there were musicians, so they were not those of the country nor yet of the town of Mansoul; but they were the masters of the songs that were sung at the court of Shaddai.

Now, after the feast was over Emmanuel was for entertaining the town of Mansoul with some curious riddles of secrets drawn up by his Father's secretary, by the skill and wisdom of Shaddai: the like to these there is not in any kingdom. These riddles were made upon the King Shaddai himself, and upon Em-

manuel his Son, and upon his wars and doings with Mansoul.

Emmanuel also expounded unto them some of those riddles himself; but oh how they were lightened! They saw what they never saw; they could not have thought that such rarities could have been couched in so few and such ordinary words. I told you before whom these riddles did concern, and as they were opened the people did evidently see it was so. Yea, they did gather that the things themselves were a kind of portraiture, and that of Emmanuel himself; for when they read in the scheme where the riddles were writ, and looked in the face of the Prince, things looked so like the one to the other that Mansoul could not forbear but say, "This is the Lamb; this is the sacrifice; this is the rock; this is the red cow; this is the door; and this is the way;" with a great many other things more.

And thus he dismissed the town of Mansoul. But can you imagine how the people of the corporation were taken with this entertainment? Oh, they were transported with joy, they were drowned with wonderment, while they saw, and understood, and considered what their Emmanuel entertained them withal, and what mysteries he opened to them; and when they were at home in their houses, and in their most retired places, they could not but sing of him and of his actions. Yea, so taken were the townsmen now with their Prince that they would sing of him in their sleep.

Now, it was in the heart of Prince Emmanuel to new-model the town of Mansoul, and to put it into such a condition as might be more pleasing to him, and that might best stand with the profit and security of the now flourishing town of Mansoul. He provided also against insurrections at home and invasions from abroad, such love had he for the famous town of Mansoul.

Wherefore he first of all commanded that the great slings that were brought from his Father's court when he came to the war of Mansoul should be mounted, some upon the battlements of the castle, some upon the towers, for there were towers in the town of Mansoul—towers new built by Emmanuel since he came thither. There was also an instrument invented by Emmanuel that was to throw stones from the castle of Mansoul out at Mouth-gate; an instrument that could not be resisted, nor that would miss of execution; wherefore, for the wonderful exploits that it did when used, it went without a name, and it was committed to the care of and to be managed by that brave captain, the Captain Credence, in case of war.

This done, Emmanuel called the Lord Will-be-will to him, and gave him in commandment to take care of the gates, the wall and towers in Mansoul; also the Prince gave him the militia into his hand, and a special charge to withstand all insurrections and tumults that might be made in Mansoul against the peace of our Lord the King and the peace and tranquillity of the town of Mansoul. He also gave him in commission that if he found any of the Diabolonians lurking in any corner of the famous town of Mansoul, he should forthwith apprehend them, and stay them or commit them to safe custody, that they might be proceeded against according to law.

Then he called unto him the Lord Understanding, who was the old lord mayor, he that was put out of place when Diabolus took the town, and put him into his former office again; and it became his place for his lifetime. He bid him also that he should build him a palace near Eye-gate, and that he should build it in fashion like a tower for defence. He bid him also that he should read in the revelation of mysteries all the days of his life, that he might know how to perform his office aright.

He also made Mr. Knowledge the recorder; not of contempt to old Mr. Conscience, who had been recorder before, but for that it was in his princely mind to confer upon Mr. Conscience another employ, of which he told the old gentleman he should know more hereafter.

Then he commanded that the image of Diabolus should be taken down from the place where it was set up, and that they should destroy it utterly, beating of it into powder and casting it into the wind without the town wall; and that the image of Shaddai his Father should be set up again, with his own, upon the castle-gates; and that it should be more fairly drawn than ever, forasmuch as both his Father and himself were come to Mansoul in more grace and mercy than heretofore. He would also that his name should be fairly engraven upon the front of the town, and that it should be done in the best of gold, for the honour of the town of Mansoul.

After this was done Emmanuel gave out a commandment that those three great Diabolonians should be apprehended—namely, the two late lord mayors, to wit, Mr. Incredulity, Mr. Lustings, and Mr. Forget-good, the recorder. Besides these, there were some of them that

Diabolus made burgesses and aldermen in the town of Mansoul that were committed to ward by the hand of the now valiant and now right noble, the brave Lord Will-be-will.

And these were their names: Alderman Atheism, Alderman Hard-heart, and Alderman False-peace; the burgesses were, Mr. No-truth, Mr. Pitiless, Mr. Haughty, with the like. These were committed to close custody; and the jailer's name was Mr. True-man: this True-man was one of those that Emmanuel brought with him from his Father's court when at the first he made a war upon Diabolus in the town of Mansoul.

After this the Prince gave a charge that the three strongholds that at the command of Diabolus the Diabolonians had built in Mansoul should be demolished and utterly pulled down; of which holds and their names, with their captains and governors, you read a little before. But this was long in doing, because of the largeness of the places, and because the stones, the timber, the iron, and all rubbish were to be carried without the town.

When this was done the Prince gave order that the lord mayor and aldermen of Mansoul should call a court of judicature for the trial and execution of the Diabolonians in the corporation, now under the charge of Mr. True-man the jailer.

Now when the time was come and the court set, commandment was sent to Mr. True-man the jailer to bring the prisoners down to the bar. Then were the prisoners brought down pinioned and chained together, as the custom of the town of Mansoul was. So, when they were presented before the lord mayor, the recorder, and the rest of the honourable bench, first the jury was empannelled and then the witnesses sworn. The names of the jury were these: Mr. Belief, Mr. True-heart, Mr. Upright, Mr. Hate-bad, Mr. Love-good, Mr. See-truth, Mr. Heavenly-mind, Mr. Moderate, Mr. Thankful, Mr. Good-work, Mr. Zeal-for-God, and Mr. Humble.

The names of the witnesses were Mr. Know-all, Mr. Tell-true, Mr. Hate-lies, with my Lord Will-be-will and his man, if need were.

So the prisoners were set to the bar. Then said Mr. Do-right, (for he was the town-clerk,) Set Atheism to the bar, jailer. So he was set to the bar. Then said the clerk, Atheism, hold up thy hand. Thou art here indicted by the name of Atheism, (an intruder upon the town of Mansoul,) for that thou hast perniciously and doltishly taught and maintained that there is no God, and so no heed to be taken to religion. This thou hast done against the being, honour, and glory of the King, and against the peace and safety of the town of Mansoul. What sayest thou?—art thou guilty of this indictment or not?

Atheism. Not guilty.

Crier. Call Mr. Know-all, Mr. Tell-true, and Mr. Hate-lies into the court.

So they were called, and they appeared.

Then said the clerk, You, the witnesses for the King, look upon the prisoner at the bar; do you know him?

Then said Mr. Know-all, Yes, my lord, we know him; his name is Atheism: he has been a very pestilent fellow for many years in the miserable town of Mansoul.

Clerk. You are sure you know him?

Know-all. Know him? Yes, my lord: I have heretofore too often been in his company to be at this time ignorant of him. He is a Diabolonian, the son of a Diabolonian: I knew his grandfather and his father.

Clerk. Well said; he standeth here indicted by the name of Atheism, &c., and is charged that he hath maintained and taught that there is no God, and so no heed need be taken to any religion. What say you, the King's witnesses, to this? Is he guilty or not?

Know-all. My lord, I and he were once in Villain's-lane together, and he at that time did briskly talk of divers opinions, and then and there I heard him say that for his part he did believe that there was no God. But, said he, I can profess one, and be religious too, if the company I am in and the circumstances of other things, said he, shall put me upon it.

Clerk. You are sure you heard him say thus?

Know-all. Upon mine oath I heard him say thus.

Then said the clerk, Mr. Tell-true, what say you to the King's judges touching the prisoner at the bar?

Tell-true. My lord, I formerly was a great companion of his, (for the which I now repent me,) and I have often heard him say, and that with very great stomachfulness, that he believed there was neither God, angel, nor spirit.

Clerk. Where did you hear him say so?

Tell-true. In Blackmouth-lane and in Blasphemer's-row, and in many other places besides.

Clerk. Have you much knowledge of him?

Tell-true. I know him to be a Diabolonian, the son of a Diabolonian, and an horrible man to deny a Deity; his father's name was Never-

be-good, and he had more children than this Atheism. I have no more to say.

Clerk. Mr. Hate-lies, look upon the prisoner at the bar; do you know him?

Hate-lies. My lord, this Atheism is one of the vilest wretches that ever I came near or had to do with in my life. I have heard him say that there is no God; I have heard him say that there is no world to come, no sin, nor punishment hereafter; and, moreover, I have heard him say that it was as good to go to a whore-house as to hear a sermon.

Clerk. Where did you hear him say these things?

Hate-lies. In Drunkard's-row, just at Rascal-lane's end, at a house in which Mr. Impiety lived.

Clerk. Set him by, jailer, and set Mr. Lustings to the bar. Mr. Lustings, thou art here indicted by the name of Lustings, (an intruder upon the town of Mansoul,) for that thou hast devilishly and traitorously taught by practice and filthy words that it is lawful and profitable to man to give way to his carnal desires; and that thou, for thy part, hast not, nor never will, deny thyself of any sinful delight as long as thy name is Lustings. How sayest thou?—art thou guilty of this indictment or not?

Then said Mr. Lustings, My lord, I am a man of high birth, and have been used to pleasures and pastimes of greatness. I have not been wont to be snubbed for my doings, but have been left to follow my will as if it were law. And it seems strange to me that I should this day be called into question for that which not only I, but also all men, do either secretly or openly countenance, love, and approve of.

Clerk. Sir, we concern not ourselves with your greatness, though the higher the better you should have been; but we are concerned, and so are you now, about an indictment preferred against you. How say you?—are you guilty of it or not?

Lustings. Not guilty.

Clerk. Crier, call upon the witnesses to stand forth and give their evidence.

Crier. Gentlemen, you the witnesses for the King, come in and give in your evidence for our Lord the King against the prisoner at the bar.

Clerk. Come, Mr. Know-all, look upon the prisoner at the bar; do you know him?

Know-all. Yes, my lord, I know him.

Clerk. What is his name?

Know-all. His name is Lustings: he was the son of one Beastly, and his mother bare him in Flesh-street; she was one Evil-concupiscence's daughter. I knew all the generation of them.

Clerk. Well said! You have here heard his indictment: what say you to it?—is he guilty of the things charged against him or not?

Know-all. My lord, he has, as he saith, been a great man indeed, and a greater in wickedness than by pedigree, more than a thousand-fold.

Clerk. But what do you know of his particular actions, and especially with reference to this indictment?

Know-all. I know him to be a swearer, a liar, a sabbath-breaker; I know him to be a fornicator and an unclean person; I know him to be guilty of abundance of evils. He has been to my knowledge a very filthy man.

Clerk. But where did he use to commit his wickedness—in some private corners, or more open and shamelessly?

Know-all. All the town over, my lord.

Clerk. Come, Mr. Tell-true, what have you to say for our Lord the King against the prisoner at the bar?

Tell-true. My lord, all that the first witness has said I know to be true, and a great deal more besides.

Clerk. Mr. Lustings, do you hear what these gentlemen say?

Lustings. I was ever of opinion that the happiest life that a man could live on earth was to keep himself back from nothing that he desired in the world; nor have I been false at any time to this opinion of mine, but have lived in the love of my notions all my days. Nor was I ever so churlish, having found such sweetness in them myself, as to keep the commendations of them from others.

Then said the court, There hath proceeded enough from his own mouth to lay him open to condemnation; wherefore set him by, jailer, and set Mr. Incredulity to the bar.

Then was Incredulity set to the bar.

Clerk. Mr. Incredulity, thou art here indicted by the name of Incredulity, (an intruder upon the town of Mansoul,) for that thou hast feloniously and wickedly, and that when thou wert an officer in the town of Mansoul, made head against the captains of the great King Shaddai when they came and demanded possession of Mansoul; yea, thou didst bid defiance to the name, forces, and

cause of the King, and didst also, as did Diabolus thy captain, stir up and encourage the town of Mansoul to make head against and resist the said force of the King. What sayest thou to this indictment?—art thou guilty or not?

Then said Incredulity, I know not Shaddai: I love my old prince; I thought it my duty to be true to my trust, and to do what I could to possess the minds of the men of Mansoul to do their utmost to resist strangers and foreigners, and with might to fight against them. Nor have I, nor shall I, change my opinion for fear of trouble, though you at present are possessed of place and power.

Then said the court: The man, as you see, is incorrigible; he is for maintaining his villainies by stoutness of words and his rebellion with impudent confidence; and therefore set him by, jailer, and set Mr. Forget-good to the bar.

Forget-good was then set to the bar.

Clerk. Mr. Forget-good, thou art here indicted by the name of Forget-good, (an intruder upon the town of Mansoul,) for that thou, when the whole affairs of the town of Mansoul were in thy hand, didst utterly forget to serve them in what was good, and didst fall in with the tyrant Diabolus against Shaddai the King, against his captains, and all his host, to the dishonour of Shaddai, the breach of his law, and the endangering of the destruction of the famous town of Mansoul. What sayest thou to this indictment?—art thou guilty or not guilty?

Then said Forget-good, Gentlemen, and at this time my judges, as to the indictment by which I stand of several crimes accused before you, pray attribute my forgetfulness to mine age, and not to my wilfulness; to the craziness of my brain, and not to the carelessness of my mind; and then I hope I may, by your charity, be excused from great punishment, though I be guilty.

Then said the court, Forget-good, Forget-good, thy forgetfulness of good was not simply of frailty, but of purpose, and for that thou didst loth to keep virtuous things in thy mind. What was bad thou couldst retain, but what was good thou couldst not abide to think of; thy age therefore, and thy pretended craziness, thou makest use of to blind the court withal, and as a cloak to cover thy knavery. But let us hear what the witnesses have to say for the King against the prisoner at the bar. Is he guilty of this indictment or not?

Hate-lies. My lord, I have heard this Forget-good say that he could never abide to think of goodness, no not for a quarter of an hour.

Clerk. Where did you hear him say so?

Hate-lies. In All-base-lane, at a house next door to the sign of the Conscience-seared-with-an-hot-iron.

Clerk. Mr. Know-all, what can you say for our Lord the King against the prisoner at the bar?

Know-all. My lord, I know this man well: he is a Diabolonian, the son of a Diabolonian; his father's name was Love-naught; and for him, I have often heard him say that he counted the very thoughts of goodness the most burdensome thing in the world.

Clerk. Where have you heard him say these words?

Know-all. In Flesh-lane, right opposite the church.

Then said the clerk, Come, Mr. Tell-true, give in your evidence concerning the prisoner at the bar, about that for which he stands here, as you see, indicted before this honourable court.

Tell-true. My lord, I have heard him often say he had rather think of the vilest thing than of what is contained in the holy Scriptures.

Clerk. Where did you hear him say such grievous words?

Tell-true. Where? In a great many places; particularly in Nauseous-street, in the house of one Shameless, and in Filth-lane, at the sign of the Reprobate, next door to the Descent-into-the-pit.

Court. Gentlemen, you have heard the indictment, his plea, and the testimony of the witnesses. Jailer, set Mr. Hard-heart to the bar.

Hard-heart was then set to the bar.

Clerk. Mr. Hard-heart, thou art here indicted by the name of Hard-heart, (an intruder upon the town of Mansoul,) for that thou didst most desperately and wickedly possess the town of Mansoul with impenitency and obdurateness, and didst keep them from remorse and sorrow for their evils, all the time of their apostacy from and rebellion against the blessed King Shaddai. What sayest thou to this indictment?—art thou guilty or not guilty?

Hard-heart. My lord, I never knew what remorse or sorrow meant in all my life: I am impenetrable; I care for no man, nor can I be

pierced with men's grief; their groans will not enter into my heart; whomsoever I mischief, whomsoever I wrong, to me it is music when to others mourning.

Court. You see the man is a right Diabolonian, and has convicted himself. Set him by, jailer, and set Mr. False-peace to the bar.

Then was False-peace set to the bar.

Court. Mr. False-peace, thou art here indicted by the name of False-peace, (an intruder upon the town of Mansoul,) for that thou didst most wickedly and satanically bring, hold, and keep the town of Mansoul, both in her apostacy and in her hellish rebellion, in a false, groundless, and dangerous peace and damnable security, to the dishonour of the King, the transgression of his law, and the great damage of the town of Mansoul. What sayest thou? —art thou guilty of this indictment or not?

Then said Mr. False-peace, Gentlemen, and you now appointed to be my judges, I acknowledge that my name is Mr. Peace, but that my name is False-peace I utterly deny. If your honours should please to send for any that do intimately know me, or for the midwife that laid my mother of me, or for the gossips that were at my christening, they will any or all of them prove that my name is not False-peace, but Peace. Wherefore, I cannot plead to this indictment, forasmuch as my name is not inserted therein; and as is my true name, so also are my conditions. I was always a man that loved to live at quiet, and what I loved myself, that I thought others might love also. Wherefore, when I saw any of my neighbours to labour under a disquieted mind, I endeavoured to help them what I could; and instances of this good temper of mine many I could give. As,

1. When at the beginning our town of Mansoul did decline the ways of Shaddai, some of them afterwards began to have disquieting reflections upon themselves for what they had done; but I, as one troubled to see them disquieted, presently sought out means to get them quiet again.

2. When the ways of the old world and of Sodom were in fashion, if any thing happened to molest those that were for the customs of the present times, I laboured to make them quiet again and to cause them to act without molestation.

3. To come nearer home: When the wars fell out between Shaddai and Diabolus, if at any time I saw any of the town of Mansoul afraid of destruction, I often used by some way, device, invention, or other to labour to bring them to peace again.

Wherefore, since I have been always the man of so virtuous a temper, as some say a peace-maker is, and if a peace-maker be so deserving a man as some have been bold to attest he is, then let me, gentlemen, be accounted by you, who have a great name for justice and equity in Mansoul, for a man that deserveth not this inhuman way of treatment, but liberty, and also a license to seek damage of those that have been my accusers.

Then said the clerk, Crier, make proclamation.

Crier. "Oh yes: Forasmuch as the prisoner at the bar hath denied his name to be that which is mentioned in the indictment, the court requireth that if any there be in this place that can give information to the court of the original and right name of the prisoner, they would come forth and give in their evidence; for the prisoner stands upon his own innocence."

Then came two into the court and desired that they might have leave to speak what they knew concerning the prisoner at the bar; the name of the one was Search-truth, and the name of the other Vouch-truth. So the court demanded of these men if they knew the prisoner, and what they could say concerning him; for he stands, said they, upon his own vindication.

Then said Mr. Search-truth, My lord, I—

Court. Hold! give him his oath. Then they sware him. So he proceeded.

Search-truth. My lord, I know and have known this man from a child, and can attest that his name is False-peace. I knew his father: his name was Mr. Flatterer, and his mother before she was married was called by the name of Mrs. Sooth-up, and these two, when they came together, lived not long without this son; and when he was born they called his name False-peace. I was his playfellow, only I was somewhat older than he; and when his mother did use to call him home from play, she used to say, "False-peace, False-peace, come home quick, or I'll fetch you." Yea, I knew him when he sucked; and though I was then but little, yet I can remember that when his mother did use to sit at the door with him, or did play with him in her arms, she would call him twenty times together, "My little False-peace, my pretty False-peace, and oh my sweet rogue, False-peace;" and again, "Oh my little bird, False-peace; and

how do I love my child!" The gossips also know it is thus, though he has the face to deny it in open court.

Then Mr. Vouch-truth was called upon to speak what he knew of him. So they sware him.

Then said Mr. Vouch-truth, My lord, all that the former witness hath said is true; his name is False-peace, the son of Mr. Flatterer and of Mrs. Sooth-up his mother. And I have in former times seen him angry with those who have called him anything else but False-peace; for he would say that all such did mock and nickname him; but this was in the time when Mr. False-peace was a great man, and when the Diabolonians were the brave men in Mansoul.

Court. Gentlemen, you have heard what these two men have sworn against the prisoner at the bar; and now, Mr. False-peace, to you. You have denied your name to be False-peace, yet you see that these honest men have sworn that this is your name. As to your plea, in that you are quite beside the matter of your indictment; you are not by it charged for evil-doing because you are a man of peace or a peacemaker among your neighbours, but for that you did wickedly, satanically, bring, keep, and hold the town of Mansoul, both under its apostacy from and in its rebellion against its King, in a false, lying, and damnable peace, contrary to the law of Shaddai, and likewise to the hazard of the destruction of the then miserable town of Mansoul. All that you have pleaded for yourself is that you have denied your name, &c., but here you see we have witnesses to prove that you are the man.

For the peace that you so much boast of making among your neighbours, know that the peace that is not a companion of truth and holiness, but which is without this foundation, is grounded upon a lie, and is both deceitful and damnable; as also the great Shaddai hath said; thy plea therefore has not delivered thee from what by the indictment thou art charged with, but rather it doth fasten all upon thee.

But thou shalt have very fair play: let us call the witnesses that are to testify as to matter of fact, and see what they have to say for our Lord the King against the prisoner at the bar.

Clerk. Mr. Know-all, what say you for our Lord the King against the prisoner at the bar?

Know-all. My lord, this man hath of a long time made it, to my knowledge, his business to keep the town of Mansoul in a sinful quietness in the midst of all her lewdness, filthiness, and turmoils; and hath said, and that in my hearing, Come, come, let us fly from all trouble, on what ground soever it comes, and let us be for a quiet and peaceable life, though it wanteth a good foundation.

Clerk. Come, Mr. Hate-lies, what have you to say?

Hate-lies. My lord, I have heard him say that peace, though in a way of unrighteousness, is better than trouble with truth.

Clerk. Where did you hear him say this?

Hate-lies. I heard him say it in Folly-yard, at the house of one Mr. Simple, next door to the sign of the Self-deceiver. Yea, he hath said this to my knowledge twenty times in that place.

Clerk. We may spare further witness; this evidence is plain and full. Set him by, jailer, and set Mr. No-truth to the bar.

Mr. No-truth, thou art here indicted by the name of No-truth, (an intruder upon the town of Mansoul,) for that thou hast always, to the dishonour of Shaddai and to the endangering of the utter ruin of the famous town of Mansoul, set thyself to deface and utterly to spoil all the remainders of the law and image of Shaddai that have been found in Mansoul after her deep apostacy from her King to Diabolus, that envious tyrant. What sayest thou?—art thou guilty of this indictment or not?

No-truth. Not guilty, my lord.

Then the witnesses were called, and Mr. Know-all did first give in his evidence against him.

Know-all. My lord, this man was at the pulling down of the image of Shaddai; yea, this is he that did it with his own hands. I myself stood by and saw him do it, and he did it at the commandment of Diabolus. Yea, this Mr. No-truth did more than this: he did also set up the horned image of the beast Diabolus in the same place. This also is he that at the bidding of Diabolus did rend and tear, and cause to be consumed, all that he could of the remainders of the law of the King, even whatever he could lay his hands on in Mansoul.

Clerk. Who saw him do this besides yourself?

Hate-lies. I did, my lord, and so did many others besides; for this was not done by stealth or in a corner, but in the open view of all; yea, he chose himself to do it publicly, for he delighted in doing it.

Clerk. Mr. No-truth, how could you have

the face to plead not guilty when you were so manifestly the doer of all this wickedness?

No-truth. Sir, I thought I must say something, and as my name is so I speak; I have been advantaged thereby before now, and did not know but by speaking no truth I might have reaped the same benefit now.

Clerk. Set him by, jailer, and set Mr. Pitiless to the bar. Mr. Pitiless, thou art here indicted by the name of Pitiless, (an intruder upon the town of Mansoul,) for that thou didst most traitorously and wickedly shut up all bowels of compassion, and wouldst not suffer poor Mansoul to condole her own misery when she had apostatized from her rightful King, but didst evade and at all times turn her mind away from those thoughts that had in them a tendency to lead her to repentance. What sayest thou to this indictment?—guilty or not guilty?

Pitiless. Not guilty of pitilessness. All I did was to cheer up, according to my name, for my name is not Pitiless, but Cheer-up; and I could not abide to see Mansoul incline to melancholy.

Clerk. How! Do you deny your name, and say it is not Pitiless, but Cheer-up? Call for the witnesses; what say you, the witnesses, to this plea?

Know-all. My lord, his name is Pitiless; so he hath writ himself in all papers of concern wherein he has had to do. But these Diabolonians love to counterfeit their names: Mr. Covetousness covers himself with the name of Good-husbandry, or the like; Mr. Pride can, when need, call himself Mr. Neat, Mr. Handsome, or the like, and so of all the rest of them.

Clerk. Mr. Tell-true, what say you?

Tell-true. His name is Pitiless, my lord; I have known him from a child, and he hath done all that wickedness wherewith he stands charged in the indictment; but there is a company of them that are not acquainted with the danger of damning, therefore they call all those melancholy that have serious thoughts how that state should be shunned by them.

Clerk. Set Mr. Haughty to the bar, jailer. Mr. Haughty, thou art here indicted by the name of Haughty, (an intruder upon the town of Mansoul,) for that thou didst most traitorously and devilishly teach the town of Mansoul to carry it loftily and stoutly against the summonses that were given them by the captains of the King Shaddai. Thou didst also teach the town of Mansoul to speak contemptuously and vilifyingly of their great King Shaddai; and didst moreover encourage, both by words and examples Mansoul to take up arms both against the King and his Son Emmanuel. How sayest thou?—art thou guilty of this indictment or not?

Haughty. Gentlemen, I have always been a man of courage and valour, and have not used, when under the greatest clouds, to sneak or hang down the head like a bullrush; nor did it please me at all at any time to see men veil their bonnets to those that have opposed them; yea, though their adversaries seemed to have ten times the advantage of them.

I did not use to consider who was my foe, nor what the cause was in which I was engaged. It was enough to me if I carried it bravely, fought like a man, and came off a victor.

Court. Mr. Haughty, you are not here indicted for that you have been a valiant man, nor for your courage and stoutness in times of distress, but for that you have made use of this your pretended valour to draw the town of Mansoul into acts of rebellion both against the great King and Emmanuel his Son. This is the crime and the thing wherewith thou art charged in and by the indictment.

But he made no answer to that.

Now when the court had thus far proceeded against the prisoners at the bar, then they put them over to the verdict of their jury, to whom they did apply themselves after this manner.

Court. Gentlemen of the jury, you have been here, and have seen these men; you have heard their indictments, their pleas, and what the witnesses have testified against them. Now what remains is, that you do forthwith withdraw yourselves to some place, where, without confusion, you may consider of what verdict, in a way of truth and righteousness, you ought to bring in for the King against them, and bring it in accordingly.

Then the jury—to wit, Mr. Belief, Mr. True-heart, Mr. Upright, Mr. Hate-bad, Mr. Love-good, Mr. See-truth, Mr. Heavenly-mind, Mr. Moderate, Mr. Thankful, Mr. Humble, Mr. Good-work, and Mr. Zeal-for-God—withdrew themselves in order to their work. Now when they were shut up by themselves, they fell to discourse among themselves in order to the drawing up of their verdict.

And thus Mr. Belief (for he was the foreman) began; "Gentlemen," quoth he, "for the men, the prisoners at the bar, for my part I believe they all deserve death." "Very right," said Mr. True-heart; "I am wholly of

your opinion." "Oh what a merey is it," said Mr. Hate-bad, "that sueh villains as these are apprehended!" "Ay, ay," said Mr. Love-good; "this is one of the joyfullest days that ever I saw in my life." Then said Mr. See-truth, "I know that if we judge them to death, our verdiet shall stand before Shaddai himself." "Nor do I at all question it," said Mr. Heavenly-mind; he said moreover, "When all sueh beasts as these are east out of Mansoul, what a goodly town will it be then!" Then said Mr. Moderate, "It is not my manner to pass my judgment with rashness; but for these, their erimes are so notorious and the witness so palpable that that man must be wilfully blind who saith the prisoners ought not to die." "Blessed be God," said Mr. Thankful, "that the traitors are in safe eustody!" "And I join with you in this upon my bare knees," said Mr. Humble. "I am glad also," said Mr. Good-work. Then said the warm man and true-hearted Mr. Zeal-for-God, "Cut them off; they have been the plague and have sought the destruction of Mansoul."

Thus therefore being all agreed in their verdiet, they eame instantly into the eourt.

Clerk. Gentlemen of the jury, answer all to your names. Mr. Belief, one; Mr. True-heart, two; Mr. Upright, three; Mr. Hate-bad, four; Mr. Love-good, five; Mr. See-truth, six; Mr. Heavenly-mind, seven; Mr. Moderate, eight; Mr. Thankful, nine; Mr. Humble, ten; Mr. Good-work, eleven; and Mr. Zeal-for-God, twelve. Good men and true, stand together in your verdiet. Are you all agreed?

Jury. Yes, my lord.

Clerk. Who shall speak for you?

Jury. Our foreman.

Clerk. You, the gentlemen of the jury, being empannelled for our Lord and King, to serve here in a matter of life and death, have heard the trials of eaeh of these men, the prisoners at the bar: what say you?—are they guilty of that and those erimes for whieh they stand here indieted, or are they not guilty?

Foreman. Guilty, my lord.

Clerk. Look to your prisouers, jailer.

This was done in the morning, and in the afternoou they reeeived the sentenee of death aceording to the law.

The jailer, therefore, having received sueh a eharge, put them all in the inward prison, to preserve them there till the day of exeeution, whieh was to be the next day in the morning.

But uow to see how it happened: one of the prisoners, Ineredulity by name, in the interim betwixt the sentenee and the day of execution brake prison and made his eseape, and gets him away quite out of the town of Mansoul, and lay lurking in sueh places and holds as he might, until he should again have opportunity to do the town of Mansoul a mischief for their thus handling of him as they did.

Now when Mr. True-man, the jailer, perceived that he had lost his prisoner he was in a heavy taking, beeause that prisoner we speak of, he was the very worst of the whole gang; wherefore first he goes and aequaints my lord mayor, Mr. Recorder, and my Lord Will-be-will with the matter, and to get of them an order to make seareh for him throughout the town of Mansoul. So an order he got and seareh was made, but no such man could now be found in all the town of Mansoul.

All that eould be gathered was, that he had lurked awhile about the outside of the town, and that here and there one or other had a glimpse of him as he made his escape out of Mansoul; one or two also did affirm that they saw him without the town going apaee quite over the plain. Now when he was quite gone it was affirmed by one Mr. Did-see that he ranged all over dry plaees till he met with Diabolus his friend; and where should they meet one another but just upon Hell-gate-hill!

But oh what a lamentable story did the old gentleman tell to Diabolus eoneerning what sad alterations Emmanuel had made in Mansoul.

As first, how Mansoul had, after some delays, reeeived a general pardon at the hands of Emmanuel, and that they had invited him into the town, and that they had given him the eastle for his possession. He said, moreover, that they had ealled his soldiers into the town, and coveted who should quarter the most of them; they also entertained him with the timbrel, song, and danee. "But that," said Incredulity, "that is the sorest vexation to me, he hath pulled down, O father, thy image and set up his own—pulled down thy offieers and set up his own. Yea, and Will-be-will, that rebel, who, one would have thought, should never have turned from us, he is now in as great favour with Emmanuel as ever he was with thee. But besides all this, this Will-be-will has received a special eommission from his Master to search for, to ap-

prehend, and to put to death all and all manner of Diabolonians that he shall find in Mansoul. Yea, and this Will-be-will has taken and committed to prison already eight of my lord's most trusty friends in Mansoul. Nay, further, my lord, with grief I speak it, they have been all arraigned, condemned, and I doubt not before this time executed in Mansoul. I told my lord of eight, and myself was the ninth, who should assuredly have drunk of the same cup but that through craft I, as thou seest, have made mine escape from them."

When Diabolus had heard this lamentable story he yelled and snuffed up the wind like a dragon, and made the sky to look dark with roaring. He also sware that he would try to be revenged on Mansoul for this. So they concluded to enter into consultation how they might get the town of Mansoul again.

Now, before this time the day was come in which the prisoners in Mansoul were to be executed. So they were brought to the cross, and that by Mansoul in most solemn manner; for the Prince said that this should be done by the hand of the town of Mansoul, that I may see, said he, the forwardness of my now redeemed Mansoul to keep my word and to do my commandments, and that I may bless Mansoul in doing this deed. Proof of sincerity pleases me well; let Mansoul therefore first lay their hands upon these Diabolonians to destroy them.

So the town of Mansoul slew them according to the word of their Prince. But when the prisoners were brought to the cross to die, you can hardly believe what troublesome work Mansoul had of it to put the Diabolonians to death; for the men knowing that they must die, and all of them having implacable enmity in their heart to Mansoul, what did they but took courage at the cross and there resisted the men of the town of Mansoul? Wherefore the men of Mansoul were forced to cry out for help to the captains and men of war. Now the great Shaddai had a secretary in the town, and he was a great lover of the men of Mansoul, and he was at the place of execution also; so he, hearing the men of Mansoul cry out against the strugglings and unruliness of the prisoners, rose up from his place and came and put his hands upon the hands of the men of Mansoul. So they crucified the Diabolonians that had been a plague, a grief, and an offence to the town of Mansoul.

Now, when this good work was done the Prince came down to see, to visit, and to speak comfortably to the men of Mansoul, and to strengthen their hands in such work And he said to them that by this act of theirs he had proved them, and found them to be lovers of his person, observers of his laws, and such as also had respect to his honour. He said moreover (to show them that they by this should not be the losers, nor their town weakened by the loss of them) that he would make them another captain, and that one of themselves; and that this captain should be a ruler of a thousand, for the good and benefit of the now flourishing town of Mansoul.

So he called one whose name was Waiting, and bid him go quickly up to the castle-gate, and inquire there for one Mr. Experience, that waiteth upon that noble captain, the Captain Credence, and bid him come hither to me. So the messenger that waiteth upon the good Prince Emmanuel went and said as he was commanded. Now, the young gentleman was waiting to see the captain train and muster his men in the castle-yard. Then said Mr. Waiting to him, "Sir, the Prince would that you should come down to his Highness forthwith." So he brought him down to Emmanuel, and he came and made obeisance before him. Now the men of the town knew Mr. Experience well, for he was born and bred in Mansoul; they also knew him to be a man of conduct, of valour, and a person prudent in matters; he was also a comely person, well spoken, and very successful in his undertakings.

Wherefore the hearts of the townsmen were transported with joy when they saw that the Prince himself was taken so with Mr. Experience that he needs would make him a captain.

So with one consent they bowed the knee before Emmanuel, and with a shout said, "Let Emmanuel live for ever!" Then said the Prince to the young gentleman whose name was Mr. Experience, "I have thought good to confer upon thee a place of trust and honour in this my town of Mansoul." Then the young man bowed his head and worshipped. "It is," said Emmanuel, "that thou shouldst be a captain, a captain over a thousand men in my beloved town of Mansoul." Then said the captain, "Let the King live!" So the Prince gave out orders forthwith to the King's secretary that he should draw up for Mr. Experience a commission to make him a captain

over a thousand men, and let it be brought to me, said he, that I may set to it my seal. So it was done as it was commanded: the commission was drawn up, brought to Emmanuel, and he set his seal thereto; then by the hand of Mr. Waiting he sent it away to the captain.

Now as soon as the captain had received his commission he sounded his trumpet for volunteers, and young men came to him apace; yea, the greatest and chiefest men in the town sent their sons to be listed under his command. Thus Captain Experience came under command to Emmanuel for the good of the town of Mansoul. He had for his lieutenant one Mr. Skilful, and for his cornet one Mr. Memory. His under-officers I need not name. His colours were the white colours for the town of Mansoul, and his escutcheon was the dead lion and the dead bear. So the Prince returned to his royal palace again.

Now, when he was returned thither the elders of the town of Mansoul—to wit, my lord mayor, the recorder, and the Lord Will-be-will—went to congratulate him, and in special way to thank him for his love, care, and tender compassion which he showed to his ever-obliged town of Mansoul. So after a while, and some sweet communion between them, the townsmen, having solemnly ended their ceremony, returned to their place again.

Emmanuel also at this time appointed them a day wherein he would renew their charter, yea, wherein he would renew and enlarge it, mending several faults therein, that Mansoul's yoke might be yet more easy. And this he did without any desire of theirs, even of his own frankness and noble mind. So when he had sent for and seen their old one, he laid it by and said, "Now that which decayeth and waxeth old is ready to vanish away." He said moreover, "The town of Mansoul shall have another, a better, a new one, more steady and firm by far." An epitome whereof take as follows:

"I, Emmanuel, Prince of Peace, and a great lover of the town of Mansoul, do in the name of my Father and of mine own clemency, give, grant, and bequeath to my beloved town of Mansoul—

"1. Free, full, and everlasting forgiveness of all wrongs, injuries, and offences done by them against my Father, me, their neighbours, or themselves.

"2. I do give them the holy law and my testament, with all that therein is contained, for their everlasting comfort and consolation.

"3. I do also give them a portion of the selfsame grace and goodness that dwells in my Father's heart and mine.

"4. I do give, grant, and bestow upon them freely the world, and what is therein for their good; and they shall have that power over it as shall stand with the honour of my Father, my glory, and their comfort; yea, I grant them the benefits of life and death, and of things present and things to come. This privilege no other city, town, or corporation shall have, but my Mansoul only.

"5. I do give and grant them leave and free access to me in my palace, at all seasons, there to make known their wants to me. And I give them moreover a promise that I will hear and redress all their grievances.

"6. I do give, grant to, and invest the town of Mansoul with full power and authority to seek out, take, enslave, and destroy all and all manner of Diabolonians that at any time, from whencesoever, shall be found straggling in or about the town of Mansoul.

"7. I do further grant to my beloved town of Mansoul that they shall have authority not to suffer any foreigner or stranger, or their seed, to be free in and of the blessed town of Mansoul, nor to share in the excellent privileges thereof. But that all the grants, privileges, and immunities that I bestow upon the famous town of Mansoul shall be for those the old natives and true inhabitants thereof; to them, I say, and to their right seed after them.

"But all Diabolonians, of what sort, birth, country, or kingdom soever, shall be debarred a share therein."

So when the town of Mansoul had received at the hand of Emmanuel their gracious charter, (which in itself is infinitely more large than by this lean epitome is set before you,) they carried it to audience—that is, to the market-place—and there Mr. Recorder read it in the presence of all the people. This being done, it was had back to the castle-gates, and there fairly engraven upon the doors thereof and laid in letters of gold, to the end that the town of Mansoul, with all the people thereof, might have it always in their view, or might go where they might see what a blessed freedom their Prince had bestowed upon them, that their joy might be increased in themselves and their love renewed to their great and good Emmanuel.

But what joy, what comfort, what consolation, think you, did now possess the hearts of

the men of Mansoul! The bells rang, the minstrels played, the captains shouted, the colours waved in the wind, and the silver trumpets sounded, and all the Diabolonians now were glad to hide their heads.

When this was over the Prince sent again for the elders of the town of Mansoul, and communed with them about a ministry that he intended to establish among them—such a ministry that might open unto them and instruct them in the things that did concern their present and future state.

For, said he, you of yourselves, without you have teachers and guides, will not be able to know, and if not to know to be sure not to do, the will of my Father.

At this news, when the elders of Mansoul brought it to the people, the whole town came running together, (for it pleased them well, as whatever the Prince now did pleased the people,) and all with one consent implored his Majesty that he would forthwith establish such a ministry among them as might teach them both law and judgment, statute and commandment, that they might be documented in all good and wholesome things. So he told them that he would grant them their request, and would establish two among them—one that was of his Father's court, and one that was a native of Mansoul.

He that is from the court, said he, is a person of no less quality and dignity than is my Father and I, and he is the lord chief secretary of my Father's house; for he is and always has been the chief dictator of all my Father's laws—a person altogether well skilled in all mysteries and knowledge of mysteries, as is my Father or as myself is. Indeed he is one with us in nature, and also as to loving of and being faithful to and in the eternal concerns of the town of Mansoul.

And this is he, said the Prince, that must be your chief teacher; for it is he, and he only, that can teach you clearly in all high and supernatural things. He, and he only, it is that knows the ways and methods of my Father at court; nor can any like him show how the heart of my Father is at all times, in all things, upon all occasions, towards Mansoul; for as no man knows the things of a man but the spirit of a man which is in him, so the things of my Father knows no man but this his high and mighty secretary. Nor can any as he tell Mansoul how and what they shall do to keep themselves in the love of my Father. He also it is that can bring lost things to your remembrance, and that can tell you things to come. This teacher therefore must of necessity have pre-eminence (both in your affections and judgment) before your other teacher; his personal dignity, the excellency of his teaching, also the great dexterity that he hath to assist you to make and draw up petitions to my Father for your help and to his pleasing, must lay obligations upon you to love him, fear him, and to take heed that you grieve him not.

This person can put life and vigour into all he says; yea, and can also put it into your hearts. This person can make seers of you, and can make you tell what shall be hereafter. By this person you must frame all your petitions to my Father and me; and without his advice and counsel first obtained let nothing enter into the town or castle of Mansoul, for that may disgust and grieve this noble person.

Take heed, I say, that you do not grieve this minister, for if you do he may fight against you; and should he once be moved by you to set himself against you in battle array, that will distress you more than if twelve legions should from my Father's court be sent to make war upon you.

But, as I said, if you shall hearken unto him, and shall love him, if you shall devote yourselves to his teaching, and shall seek to have converse and to maintain communion with him, you shall find him ten times better than is the whole world to any; yea, he will shed abroad the love of my Father in your hearts, and Mansoul will be the wisest and most blessed of all people.

Then did the Prince call unto him the old gentleman who before had been the recorder of Mansoul, Mr. Conscience by name, and told him that forasmuch as he was well skilled in the law and government of the town of Mansoul, and was also well spoken, and could pertinently deliver to them his Master's will in all terrene and domestic matters, therefore he would make him a minister for, in, and to the goodly town of Mansoul in all the laws, statutes and judgments of the famous town of Mansoul. And thou must, said the Prince, confine thyself to the teaching of moral virtues, to civil and natural duties; but thou must not attempt or presume to be a revealer of those high and supernatural mysteries that are kept close in the bosom of Shaddai my Father; for those things knoweth no man, nor can any reveal them but my Father's secretary only.

Thou art a native of the town of Mansoul, but the lord secretary is a native with my Father; wherefore, as thou hast knowledge of the laws and customs of the corporation, so he of the things and will of my Father; wherefore, Mr. Conscience, although I have made thee a minister and a preacher in the town of Mansoul, yet as to the things which the lord secretary knoweth and shall teach to this people, there thou must be his scholar and a learner, even as the rest of Mansoul are.

Thou must therefore, in all high and supernatural things, go to him for information and knowledge; for though there be a spirit in man, this person's inspiration must give him understanding. Wherefore, O thou Mr. Recorder, keep low and be humble, and remember that the Diabolonians that kept not their first charge, but left their own standing, are now made prisoners in the pit; be therefore content with thy station.

I have made thee my Father's vicegerent on earth in such things of which I have made mention before; and take thou power to teach them to Mansoul, yea, and to impose them with whips and chastisements if they shall not willingly hearken to do thy commandments.

And, Mr. Recorder, because thou art old and feeble, therefore I give thee leave and license to go when thou wilt to my fountain, my conduit, and there to drink freely of the blood of my grape, for my conduit doth always run wine. Thus doing, thou shalt drive from thy heart and stomach all foul, gross, and hurtful humours. It will also lighten thine eyes, and will strengthen thy memory for the reception and keeping of all that the King's most noble secretary teacheth.

When the Prince had thus put Mr. Recorder (that once so was) into the place and office of a minister of Mansoul, and the man had thankfully accepted thereof, then did Emmanuel address himself to the townsmen themselves.

"Behold (said the Prince to Mansoul) my love and care towards you. I have added to all that is past this mercy to appoint you preachers—the most noble secretary to teach you in all high and sublime mysteries, and this gentleman (pointing to Mr. Conscience) is to teach you in all things human and domestic, for therein lieth his work. He is not, by what I have said, debarred of telling to Mansoul anything that he hath heard and received at the mouth of the lord high secretary; only he shall not attempt or presume to be a revealer of those high mysteries himself; for the breaking of them up, and the discovery of them to Mansoul, lieth only in the power, authority, and skill of the lord high secretary himself. Talk of them he may; and so may the rest of the town of Mansoul, as they have opportunity, press them upon each other for the benefit of the whole. These things, therefore, I would have you observe and do, for it is for your life and lengthening of your days.

"And one thing more to my beloved town of Mansoul: You must not dwell in nor stay upon anything of that which he hath in commission to teach you as to your trust and expectation of the next world; of the next world, I say, for I purpose to give another to Mansoul when this with them is worn out; but for that you must wholly and solely have recourse to and make stay upon this doctrine, which is your teacher after the first order. Yea, Mr. Recorder himself must not look for life from that which he himself revealeth; his dependence for that must be founded in the doctrine of the other preacher. Let Mr. Recorder also take heed that he receive not any doctrine or point of doctrine that is not communicated to him by his superior teacher, nor yet within the precincts of his own formal knowledge."

Now after the Prince had thus settled things in the famous town of Mansoul, he proceeded to give to the elders of the corporation a necessary caution—to wit, how they should carry it to the high and noble captains that he had from his Father's court sent or brought with him to the famous town of Mansoul.

"These captains (said he) do love the town of Mansoul, and they are picked men, picked out of abundance as men that best suit, and that will most faithfully serve in the wars of Shaddai against the Diabolonians for the preservation of the town of Mansoul. I charge you, therefore, (said he,) O ye inhabitants of the now flourishing town of Mansoul, that you carry it not ruggedly or untowardly to my captains or their men, since, as I said, they are picked and choice men, men chosen out of many for the good of the town of Mansoul. I say, I charge you that you carry it not ruggedly or untowardly to them; for though they have the hearts and faces of lions when at any time they shall be called forth to engage and fight with the King's foes and the enemies of the town of Mansoul, yet a little discountenance cast upon them from the town of Mansoul will deject and cast down their faces, will weaken and take away their courage. Do not,

therefore, O my beloved, carry it unkindly to my valiant captains and courageous men of war, but love them, nourish them, succour them, and lay them in your bosoms, and they will not only fight for you, but cause to fly from you all those the Diabolonians that seek and will, if possible, be your utter destruction.

"If therefore any of them should, at any time, be sick or weak, and so not able to perform that office of love which with all their hearts they are willing to do, (and will do also when well and in health,) slight them not nor despise them, but rather strengthen them and encourage them, though weak and ready to die; for they are your fence and your guard, your walls, gates, locks and bars. And although when they are weak they can do but little, but rather need to be helped by you than that you should then expect great things from them, yet when well you know what exploits, what feats and warlike achievements they are able to do and will perform for you.

"Besides, if they be weak, the town of Mansoul cannot be strong; if they be strong, then Mansoul cannot be weak; your safety therefore doth lie in their health and in your countenancing of them. Remember also that if they be sick, they catch that disease of the town of Mansoul itself.

"These things I have said unto you because I love your welfare and your honour. Observe, therefore, O my Mansoul, to be punctual in all things that I have given in charge unto you, and that not only as a town corporate, and so to your officers and guard and guides in chief, but to you as a people, whose well-being as single persons depends on the observation of the orders and commandments of their Lord.

"Next, O my Mansoul, I do warn you of that of which, notwithstanding the reformation which that at present is wrought among you, you have need to be warned about; wherefore hearken diligently unto me. I am now sure, and you will know hereafter, that there are yet some of the Diabolonians remaining in the town of Mansoul—Diabolonians that are sturdy and implacable, and that do, already, while I am yet with you, and that will yet more when I am from you, study, plot, contrive, invent, and jointly attempt to bring you to desolation, so to a state far worse than that of Egyptian bondage. They are the avowed friends of Diabolus, therefore look about you; they used therefore to lodge with their prince in the castle when Incredulity was lord mayor of this town, but since my coming hither, they lie more in the outsides and walls, and have made themselves dens, and caves, and holes, and strongholds therein. Wherefore, O Mansoul, thy work as to this will be so much the more difficult and hard—that is, to take, mortify, and put them to death, according to the will of my Father. Nor can you utterly rid yourselves of them unless you should pull down the walls of your town, the which I am by no means willing you should. Do you ask me, What shall we do then? Why, be you diligent, and quit you like men; observe their holds, find out their haunts, assault them, and make no peace with them. Wherever they haunt, lurk, or abide, and what terms of peace soever they offer you, abhor, and all shall be well betwixt you and me. And, that you may the better know them from those that are the natives of the town of Mansoul, I will give you this brief schedule of the names of the chief of them; and they are these that follow: The Lord Fornication, the Lord Adultery, the Lord Murder, the Lord Anger, the Lord Lasciviousness, the Lord Deceit, the Lord Evil-eye, Mr. Drunkenness, Mr. Revelling, Mr. Idolatry, Mr. Witchcraft, Mr. Variance, Mr. Emulation, Mr. Wrath, Mr. Strife, Mr. Sedition, and Mr. Heresy. These are some of the chief, O Mansoul, of those that will seek to overthrow thee for ever. These, I say, are the shucklers in Mansoul, but look thou well into the law of thy King, and there thou shalt find their physiognomy and such other characteristical notes of them by which they certainly may be known.

"These, O my Mansoul, (and I would gladly that you should know it,) if they are suffered to run and range about the town at will, will quickly, like vipers, eat out your bowels, yea, poison your captains, cut the sinews of your soldiers, break the bars and bolts of your gates, and turn your now most flourishing Mansoul into a barren and desolate wilderness, a ruinous heap. Wherefore, that you may take courage to yourselves to apprehend these villains wherever you find them, I give to you, my lord mayor, my Lord Will-be-will, and Mr. Recorder, with all the inhabitants of the town of Mansoul, full power and commission to seek out, to take, and cause to be put to death by the cross, all manner of Diabolonians, wherever you shall find them to lurk within or to range without the walls of the town of Mansoul.

"I told you before that I had placed a standing ministry among you; not that you have

but these with you, for my four first captains who came against the master and lord of the Diabolonians that was in Mansoul, they can, and if need be will, not only privately inform but publicly preach to the corporation both good and wholesome doctrine, and such as shall lead you in the way. Yea, they will set up a weekly, yea, if need be a daily, lecture in thee, O Mansoul! and will instruct thee in such profitable lessons that if heeded will do thee good at the end. And take good heed that you spare not the men that you have a commission to take and crucify.

"Now, as I have set before your eyes the vagrants and runagates by name, so I will tell you that among yourselves some of them shall creep in to beguile you, even such as would seem, and that in appearance, are very ripe and hot for religion. And they, if you watch not, will do you a mischief—such an one as at present you do not think of.

"These, as I said, will show themselves to you in another hue than those under description before. Wherefore, Mansoul, watch and be sober, and suffer not thyself to be betrayed."

When the Prince had thus far new-modelled the town of Mansoul, and had instrueted them in sueh matters as were profitable for them to know, then he appointed another day, in which he intended, when the townsfolk came together, to bestow a further badge of honour upon the town of Mansoul—a badge that should distinguish them from all people, kindreds and tongues that dwell in the kingdom of Universe. Now it was not long before the day appointed was come, and the Prince and his people met in the King's palaee, where first Emmanuel made a short speech unto them, and then did for them as he had said, and unto them as he had promised.

"My Mansoul," said he, "that which I now am about to do is to make you known to the world to be mine, and to distinguish you also in your own eyes from all false traitors that may creep in among you."

Then he commanded that those that waited upon him should go and bring forth out of his treasury those white glittering robes that I, said he, have provided and laid up in store for my Mansoul. So the white garments were fetched out of his treasury, and laid forth to the eyes of the people. Moreover it was granted to them that they should take them and put them on. So the people were put into white, into fine linen, white and clean.

Then said the Prince unto them, "This, O Mansoul, is my livery, and the badge by which mine are known from the servants of others. Yea, it is that which I grant to all that are mine, and without whieh no man is permitted to see my faee. Wear them, therefore, for my sake, who gave them unto you, and also if you would be known by the world to be mine."

But now can you think how Mansoul shone! It was fair as the sun, elear as the moon, and terrible as an army with banners. The Prinee added further, and said, "No prince, potentate, or mighty one of the Universe giveth this livery but myself. Behold, therefore, as I said before, you shall be known by it to be mine.

"And now," said he, "I have given you my livery, let me give you also in commandment coneerning them; and be sure that you take good heed to my words:

"1. Wear them daily, day by day, lest you should at sometimes appear to others as if you were nonc of mine.

"2. Keep them always white, for it is, if they be soiled, dishonour to me.

"3. Wherefore gird them up from the ground, and let them not be soiled with dust and dirt.

"4. Take heed that you lose them not, lest you walk naked and they see your shame.

"5. But if you should sully them, if you should defile them, (the which I am greatly unwilling you should, and the prince Diabolus would be glad if you would,) then speed you to do that which is written in my law, that yet you may stand, and not fall before me and before my throne. Also this is the way to eause that I may not leave you nor forsake you while here, but may dwell in this town of Mansoul for ever."

And now was Mansoul and the inhabitants of it as the signet upon Emmanuel's right hand. Where was there now a town, a city, a eorporation that could eompare with Mansoul? —a town redeemed from the hand and from the power of Diabolus; a town that the King Shaddai loved, and that he sent Emmanuel to regain from the Prince of the infernal eave; yea, a town that Emmanuel loved to dwell in, and that he chose for his royal habitation; a town that he fortified for himself, and made strong by the force of his army. What shall I say? Mansoul has now a most excellent Prinee, golden captains and men of war, weapons proved, and garments white as snow. Nor are these benefits to be counted little, but

great. Can the town of Mansoul esteem them so, and improve them to that end and purpose for the which they are bestowed upon them?

When the Prince had thus completed the modelling of the town, to show that he had great delight in the work of his hands, and took pleasure in the good that he had wrought for the famous and flourishing Mansoul, he commanded and they set his standard upon the battlements of the castle. And then,

1. He gave them frequent visits. Not a day now but the elders of Mansoul must come to him or he to them, into his palace. Now they must walk and talk together of all the great things that he had done and yet further promised to do for the town of Mansoul. Thus would he often do with the lord mayor, my Lord Will-be-will, and the honest subordinate preacher, Mr. Conscience and Mr. Recorder. But oh how graciously, how lovingly, how courteously, and tenderly did this blessed Prince now carry it towards the town of Mansoul! In all the streets, gardens, orchards, and other places where he came, to be sure the poor should have his blessing and benediction; yea, he would kiss them, and if they were ill he would lay hands on them and make them well. The captains also he would daily, yea sometimes hourly, encourage with his presence and goodly words. For you must know that a smile from him upon them would put more vigour, more life and stoutness into them than would anything else under heaven.

The Prince would now also feast them and be with them continually. Hardly a week would pass but a banquet must be had betwixt him and them. You may remember that some pages before we made mention of one feast that they had together, but now to feast them was a thing more common: every day with Mansoul was a feast-day now. Nor did he, when they returned to their places, send them empty away; either they must have a ring, a gold chain, a bracelet, a white stone, or something, so dear was Mansoul to him now, so lovely was Mansoul in his eyes.

2. When the elders and townsmen did not come to him, he would send in such plenty of provision unto them, meat that came from court, wine and bread that were prepared for his Father's table, yea, such delicacies would he send unto them, and therewith would so cover their table, that whoever saw it confessed that the like could not be seen in any kingdom.

3. If Mansoul did not frequently visit him as he desired they should, he would walk out to them, knock at their doors, and desire entrance, that amity might be maintained betwixt them and him; if they did hear and open to him, as commonly they would if they were at home, then would he renew his former love, and confirm it too with some new tokens and signs of continual favour.

And was it not now amazing to behold that in that very place where sometimes Diabolus had his abode and entertained his Diabolonians to the almost utter destruction of Mansoul, the Prince of princes should sit eating and drinking with them, while all his mighty captains, men of war, trumpeters, with the singing men and singing women of his Father, stood round about to wait upon them? Now did Mansoul's cup run over, now did her conduits run sweet wine, now did she eat the finest of the wheat, and drink milk and honey out of the rock. Now she said, How great is his goodness, for since I found favour in his eyes how honourable have I been!

The blessed Prince did also order a new officer in the town, and a goodly person he was: his name was Mr. God's-peace; this man was set over my Lord Will-be-will, my lord mayor, Mr. Recorder, the subordinate preacher, Mr. Mind, and over all the natives of the town of Mansoul. Himself was not a native of it, but came with the Prince Emmanuel from the court. He was a great acquaintance of Captain Credence and Captain Good-hope; some say they were akin, and I am of that opinion too. This man, as I said, was made governor of the town in general, especially over the castle, and Captain Credence was to help him there. And I made great observation of it that so long as all things went in Mansoul as this sweet-natured gentleman would, the town was in most happy condition. Now there were no jars, no chiding, no interlerings, no unfaithful doings in all the town of Mansoul: every man in Mansoul kept close to his own employment. The gentry, the officers, the soldiers, and all in the place, observed their order. And as for the women and children of the town, they followed their business joyfully; they would work and sing from morning till night; so that quite through the town of Mansoul now nothing was to be found but harmony, quietness, joy, and health. And this lasted all that summer.

But there was a man in the town of Mansoul, and his name was Mr. Carnal-security. This man did, after all this mercy bestowed on this

corporation, bring the town of Mansoul into great and grievous slavery and bondage. A brief account of him and of his doings take as followeth.

When Diabolus at first took possession of the town of Mansoul he brought thither with himself a great number of Diabolonians, men of his own conditions. Now among these there was one whose name was Mr. Self-conceit, and a notable brisk man he was as any that did in those days possess the town of Mansoul. Diabolus, then, perceiving this man to be active and bold, sent him upon many desperate designs, the which he managed better and more to the pleasing of his lord than most that came with him from the dens could do. Wherefore, finding of him so fit for his purpose, he preferred him and made him next to the great Lord Will-be-will, of whom we have written so much before. Now the Lord Will-be-will, being in those days very well pleased with him and with his achievements, gave him his daughter, the Lady Fear-nothing, to wife. Now of my Lady Fear-nothing did this Mr. Self-conceit beget this gentleman, Mr. Carnal-security. Wherefore, there being then in Mansoul those strange kinds of mixtures, it was hard for them in some cases to find out who were natives and who not; for Mr. Carnal-security sprang from my Lord Will-be-will by his mother's side, though he had for his father a Diabolonian by nature.

Well, this Carnal-security took much after his father and mother; he was self-conceited, he feared nothing, he was also a very busy man; nothing of news, nothing of doctrine, nothing of alteration or talk of alteration could at any time be on foot in Mansoul but be sure Mr. Carnal-security would be at the head or tail of it; but to be sure he would decline those that he deemed the weakest, and stood always with them (in his way of standing) that he supposed was the strongest side.

Now, when Shaddai the mighty and Emmanuel his Son made war upon Mansoul to take it, this Mr. Carnal-security was then in town, and was a great doer among the people, encouraging them in their rebellion, putting of them upon hardening themselves in their resisting of the King's forces; but when he saw that the town of Mansoul was taken and converted to the use of the glorious Prince Emmanuel, and when he also saw what was become of Diabolus, and how he was unroosted and made to quit the castle in the greatest contempt and scorn, and that the town of Mansoul was well lined with captains, engines of war and men, and also provisions, what doth he but slyly wheel about also; and as he had served Diabolus against the good Prince, so he feigned that he would serve the Prince against his foes.

And having got some little smattering of Emmanuel's things by the end, being bold, he ventures himself into the company of the townsmen, and attempts also to chat among them. Now he knew that the power and strength of the town of Mansoul was great, and that it could not but be pleasing to the people if he cried up their might and their glory. Wherefore he beginneth his tale with the power and strength of Mansoul, and affirmed that it was impregnable—now magnifying their captains, and their slings, and their rams, then crying up their fortifications and strongholds, and lastly the assurance that they had from their Prince that Mansoul should be happy for ever. But when he saw that some of the men of the town were tickled and taken with his discourse, he makes it his business, and walking from street to street, house to house, and man to man, he at last brought Mansoul to dance after his pipe, and to grow almost as carnally secure as himself; so from talking they went to feasting, and from feasting to sporting, and so to some other matters, (now Emmanuel was yet in the town of Mansoul, and he wisely observed their doings.) My lord mayor, my Lord Will-be-will, and Mr. Recorder were also all taken with the words of this tattling Diabolonian gentleman, forgetting that their Prince had given them warning before to take heed that they were not beguiled with any Diabolonian sleight; he had further told them that the security of the now flourishing town of Mansoul did not so much lie in her present fortifications and force, as in her so using of what she had as might oblige her Emmanuel to abide within her castle. For the right doctrine of Emmanuel was, that the town of Mansoul should take heed that they forgat not his Father's love and his; also that they should so demean themselves as to continue to keep themselves therein. Now this was not the way to do it—namely, to fall in love with one of the Diabolonians, and with such an one, too, as Mr. Carnal-security was, to be led up and down by the nose by him. They should have heard their Prince, feared their Prince, loved their Prince, and have stoned this naughty pack to death, and took care to have walked in the ways of their

Prince's prescribing, for then should their peace have been as a river, when their righteousness had been like the waves of the sea.

Now when Emmanuel perceived that through the policy of Mr. Carnal-security the hearts of the men of Mansoul were chilled and abated in their practical love to him—

First, He bemoans them and condoles their state with the secretary, saying, "Oh that my people had hearkened unto me, and that Mansoul had walked in my ways! I would have fed them with the finest of the wheat, and with honey out of the rock would I have sustained them." This done, he said in his heart, "I will return to the court and go to my place, till Mansoul shall consider and acknowledge their offence." And he did so, and the cause and manner of his going away from them was thus:

The cause was for that—

First, Mansoul declined him, as is manifest in these particulars:

1. They left off their former way of visiting of him; they came not to his royal palace as afore.

2. They did not regard nor yet take notice that he came or came not to visit them.

3. The love-feasts that had wont to be between their Prince and them, though he made them still and called them to them, yet they neglected to come to them or to be delighted with them.

4. They waited not for his counsels, but began to be headstrong and confident in themselves, concluding that now they were strong and invincible, and that Mansoul was secure and beyond all reach of the foe—that her state must needs be unalterable for ever.

Now, as was said, Emmanuel perceiving that by the craft of Mr. Carnal-security the town of Mansoul was taken off from their dependence upon him and upon his Father by him, and set upon what by them was bestowed upon it, he first, as I said, bemoaned their state, then he used means to make them understand that the way they went on in was dangerous. For he sent my lord high secretary to them to forbid them such ways; but twice when he came to them he found them at dinner in Mr. Carnal-security's parlour, and perceiving also that they were not willing to reason about matters concerning their good, he took grief and went his way. The which when he had told to the Prince Emmanuel, he took offence and was grieved also, and so made provision to return to his Father's court.

Now the methods of his withdrawing, as I was saying before, were thus:

1. Even while he was yet with them in Mansoul he kept himself close and more retired than formerly.

2. His speech was not now, if he came in their company, so pleasant and familiar as formerly.

3. Nor did he, as in times past, send to Mansoul from his table those dainty bits which he was wont to do.

4. Nor, when they came to visit him, as now and then they would, would he be so easily spoken with as they found him to be in times past. They might knock once, yea twice, but he would seem not at all to regard them; whereas formerly, at the sound of their feet, he would up and run and meet them halfway, and take them too and lay them in his bosom.

But thus Emmanuel carried it now, and by this his carriage he thought to make them bethink themselves and return to him. But, alas! they did not consider, they did not know his ways, they regarded not, they were not touched with these nor with the true remembrance of former favours. Wherefore, what does he but in private manner withdraw himself, first from his palace, then to the gate of the town, and so away from Mansoul he goes, till they should acknowledge their offence and more earnestly seek his face. Mr. God's-peace also laid down his commission, and would for the present act no longer in the town of Mansoul.

Thus they walked contrary to him, and he again, by way of retaliation, walked contrary to them. But, alas! by this time they were so hardened in their way, and had so drunk in the doctrine of Mr. Carnal-security, that the departing of their Prince touched them not, nor was he remembered by them when gone; and so of consequence his absence not condoled by them.

Now there was a day wherein this old gentleman, Mr. Carnal-security, did again make a feast for the town of Mansoul, and there was at that time in the town one Mr. Godly-fear, one now but little set by, though formerly one of great request. This man old Carnal-security had a mind, if possible, to gull, and debauch, and abuse as he did the rest, and therefore he now bids him to the feast with his neighbours; so the day being

come, they prepare, and he goes and appears with the rest of the guests, and being all set at the table, they did eat and drink and were merry, even all but this one man. For Mr. Godly-fear sat like a stranger, and did neither eat nor was merry. The which, when Mr. Carnal-security perceived, he presently addressed himself in a speech thus to him:

Mr Godly-fear, are you not well? You seem to be ill of body or mind, or both. I have a cordial of Mr. Forget-good's making, the which, sir, if you will take a dram of, I hope it may make you bonny and blithe, and so make you more fit for us feasting companions.

Unto whom the old gentleman discreetly replied: Sir, I thank you for all things courteous and civil, but for your cordial I have no list thereto. But a word to the natives of Mansoul: You, the elders and chiefs of Mansoul, to me it is strange to see you so jocund and merry when the town of Mansoul is in such woeful case.

Then said Mr. Carnal-security, You want sleep, good sir, I doubt. If you please, lie down and take a nap, and we meanwhile will be merry.

Then said the good man as follows: Sir, if you were not destitute of an honest heart, you could not do as you have done and do.

Then said Mr. Carnal-security, Why?

Godly-fear. Nay, pray interrupt me not. It is true the town of Mansoul was strong and (with a proviso) impregnable, but you the townsmen have weakened it, and it now lies obnoxious to its foes. Nor is it a time to flatter or be silent. It is you, Mr. Carnal-security, that have wilily stripped Mansoul and driven her glory from her; you have pulled down her towers, you have broken down her gates, you have spoiled her locks and bars.

And now to explain myself: From that time that my lords of Mansoul and you, sir, grew so great, from that time the Strength of Mansoul has been offended, and now he is risen and gone. If any shall question the truth of my words, I will answer him by this and such questions: Where is the Prince Emmanuel? When did a man or woman in Mansoul see him? When did you hear from him or taste any of his dainty bits? You are now a-feasting with this Diabolonian monster, but he is not your Prince. I say therefore, though enemies from without, had you taken heed, could not have made a prey of you, yet since you have sinned against your Prince, your enemies within have been too hard for you.

Then said Mr. Carnal-security, Fie, fie, Mr. Godly-fear, fie! Will you never shake off your timorousness? Are you afraid of being sparrow-blasted? Who hath hurt you? Behold I am on your side, only you are for doubting and I am for being confident. Besides, is this a time to be sad in? A feast is made for mirth; why then do you now, to your shame and our trouble, break out into such passionate, melancholy language, when you should eat and drink and be merry?

Then said Mr. Godly-fear again, I may well be sad, for Emmanuel is gone from Mansoul. I say again he is gone, and you, sir, are the man that has driven him away. Yea, he is gone without so much as acquainting the nobles of Mansoul with his going; and if that is not a sign of his anger, I am not acquainted with the methods of godliness.

And now, my lords and gentlemen—for my speech is still to you—your gradual declining from him did provoke him to depart from you; the which he did gradually, if perhaps you would have been made sensible thereby, and have been renewed by humbling of yourselves; but when he saw that none would regard nor lay these fearful beginnings of his anger and judgment to heart, he went away from this place; and this I saw with mine own eyes. Wherefore, now while you boast your Strength is gone; you are like the man that had lost his locks that before did wave about his shoulders. You may with this lord of your feast shake yourselves and conclude to do as at other times; but since without him you can do nothing, and he is departed from you, turn your feast into a sigh and your mirth into lamentations.

Then the subordinate preacher, old Mr. Conscience by name, he that of old was recorder of Mansoul, being startled at what was said, began to second it thus.

Indeed, my brethren, quoth he, I fear that Mr. Godly-fear tells us true. I for my part have not seen my Prince for a long season. I cannot remember the day, for my part. Nor can I answer Mr. Godly-fear's question. I am afraid that all is naught with Mansoul.

Godly-fear. Nay, I know that you should not find him in Mansoul, for he is departed and gone; yea, and gone for the faults of the elders, and for that they rewarded his grace with unsufferable unkindnesses.

Then did the subordinate preacher look as if he would fall down dead at the table; also all there present except the man of the house began to look pale and wan. But having a little recovered themselves, and jointly agreeing to believe Mr. Godly-fear and his sayings, they began to consult what was best to be done (now Mr. Carnal-security was gone into his withdrawing room, for he liked not such dumpish doings) both to the man of the house for drawing them into evil, and also to recover Emmanuel's love.

Then the saying of their Prince came very hot into their minds concerning the false prophets that should arise to delude the town of Mansoul. So they took Mr. Carnal-security (concluding that he was the person) and burnt his house upon him with fire, for he also was a Diabolonian by nature.

When this was past and over they besped themselves to look for Emmanuel their Prince, and they sought him, but found him not. Then were they more confirmed in the truth of Mr. Godly-fear's sayings, and began also severely to reflect upon themselves for their so vile and ungodly doings, for they concluded now it was through them that their Prince had left them.

Then they agreed and went to my lord secretary, (whom before they refused to hear and had grieved with their doings) to know of him, for he was a seer, and could tell where Emmanuel was and how they might direct a petition to him. But the lord secretary would not admit them to a conference about this matter, nor would admit them to his royal palace, nor come out to them to show them his face or intelligence.

And now it was a day gloomy and dark, a day of clouds and of thick darkness with Mansoul. Now they saw that they had been foolish, and began to perceive what the company and prattle of Mr. Carnal-security had done, and what desperate damage his swaggering words had brought poor Mansoul into. But what further it was like to cost them, that they were ignorant of. Now Mr Godly-fear began again to be in repute with the men of the town; yea, they were ready to look upon him as a prophet.

Well, when the sabbath-day was come, they went to hear their subordinate preacher; but oh how it did thunder and lighten this day! His text was that in the prophet Jonah, "They that observe lying vanities forsake their own mercies." But there was then such power and authority in that sermon, and such a dejection seen in the countenances of the people that day, that the like had seldom been heard or seen. The people, when the sermon was done, were scarce able to go to their homes, or betake themselves to their employs the week after: they were so sermon-smitten, and also so sermon-sick, that they knew not what to do.

He not only showed Mansoul their sin, but trembled before them under a sense of his own, still crying out of himself as he preached to them, "Unhappy man that I am! that I should do so wicked a thing!—that I, a preacher whom the Prince did set up to teach to Mansoul his law, should myself live senseless and sottishly here, and be one of the first found in transgression! This transgression also fell within my precincts. I should have cried out against the wickedness, but I let Mansoul lie wallowing in it until it had driven Emmanuel from its borders." With these things he also charged all the lords and gentry of Mansoul, to the almost distraeting of them.

About this time also there was a great sickness in the town of Mansoul, and most of the inhabitants were greatly afflicted; yea, the captains also and men of war were brought thereby to a languishing condition, and that for a long time together; so that in case of an invasion nothing could to purpose now have been done either by the townsmen or field-officers. Oh how many pale faces, weak hands, feeble knees, and staggering men were now seen to walk the streets of Mansoul! Here were groans, there pants, and yonder lay those that were ready to faint.

The garments too which Emmanuel had given them were but in a sorry case; some were rent, some were torn, and all in a nasty condition; some also hung so loosely upon them that the next bush they came at was ready to pluck them off.

After some time spent in this sad and desolate condition, the subordinate preacher called for a day of fasting and to humble themselves for being so wicked against the great Shaddai and his Son. And he desired that Captain Boanerges would preach. So he consented to do it; and the day was come, and his text was this, "Cut it down, why cumbereth it the ground?" and a very smart sermon he made upon the place. First, he showed what was the occasion of the words—to wit, because the fig-tree was barren; then he showed what was contained in the sentence—to wit, repent-

ance or utter desolation. He then showed also by whose authority this sentence was pronounced; and that was by Shaddai himself. And lastly, he showed the reasons of the point, and then concluded his sermon. But he was very pertinent in the application, insomuch that he made poor Mansoul tremble. For this sermon, as well as the former, wrought much upon the hearts of the men of Mansoul; yea, it greatly helped to keep awake those that were roused by the preaching that went before. So that now, throughout the whole town, there was little or nothing to be heard or seen but sorrow, and mourning, and woe.

Now after the sermon they got together and consulted what was best to be done. But, said the subordinate preacher, I will do nothing of mine own head without advising with my neighbour, Mr. Godly-fear. So they called and sent for Mr. Godly-fear, and he forthwith appeared; then they desired that he would further show his opinion about what they had best to do. Then said the old gentleman as followeth: "It is my opinion that this town of Mansoul should, in this day of her distress, draw up and send an humble petition to their offended Prince Emmanuel, that he, in his favour and grace, will turn again unto you and not keep anger for ever."

When the townsmen had heard this speech, they did with one consent agree to his advice; so they presently did draw up their request; and the next question was, But who shall carry it? At last they did all agree to send it by my lord mayor. So he accepted of the service and addressed himself to his journey, and went and came to the court of Shaddai, whither Emmanuel the Prince of Mansoul was gone. But the gate was shut, and strict watch kept thereat, so that the petitioner was forced to stand without for a great while together. Then he desired that some would go in to the Prince and tell him who stood at the gate and what his business was. So one went, and told to Shaddai and to Emmanuel his Son that the lord mayor of the town of Mansoul stood without at the gate of the King's court, desiring to be admitted into the presence of the Prince, the King's Son. He also told what was the lord mayor's errand, both to the King and his Son Emmanuel. But the Prince would not come down, nor admit that the gate should be opened to him; but sent him an answer to this effect: "They have turned their back unto me, and not their face; but now, in the time of their trouble, they say unto me, Arise, and save us. But can they not now go to Mr. Carnal-security, to whom they went when they turned from me, and make him their leader, their lord, and their protector now in their trouble? Why now in their trouble do they visit me, since in their prosperity they went astray?"

This answer made my lord mayor look black in the face; it troubled, it perplexed, it rent him sore. And now he began again to see what it was to be familiar with Diabolonians, such as Mr. Carnal-security was. When he saw that at court, as yet, there was little help to be expected either for himself or friends in Mansoul, he smote upon his breast and returned weeping, and all the way bewailing the lamentable state of Mansoul.

Well, when he was come within sight of the town, the elders and chief of the people of Mansoul went out at the gate to meet him and to salute him, and to know how he sped at court. But he told them his tale in so doleful a manner that they all cried out, and mourned, and wept. Wherefore they threw ashes and dust upon their heads, and put sackcloth upon their loins, and went crying out through the town of Mansoul; the which when the rest of the townsfolk saw, they all mourned and wept. This therefore was a day of rebuke, and of trouble, and of anguish to the town of Mansoul, and also of great distress.

After some time, when they had somewhat refrained themselves, they came together to consult again what by them was yet to be done; and they asked advice, as they did before, of that Rev. Mr. Godly-fear, who told them that there was no way better than to do as they had done, nor would he that they should be discouraged at all with what they had met with at court; yea, though several of their petitions should be answered with naught but silence or rebuke; for, said he, it is the way of the wise Shaddai to make men wait and to exercise patience; and it should be the way of them in want to be willing to stay his leisure.

Then they took courage, and sent again, and again, and again; for there was not a day nor an hour that went over Mansoul's head wherein a man might not have met upon the road one or other riding posts from Mansoul to the court of King Shaddai, and all with letters petitionary in behalf of and for the Prince's return to Mansoul.

The road, I say, was now full of messengers going and returning, and meeting one another,

some from the court, and some from Mansoul; and this was the work of the miserable town of Mansoul all that long, that sharp, that cold and tedious winter.

Now, you may remember that I told you before that after Emmanuel had taken Mansoul, yea, and after he had new-modelled the town, there remained in several lurking-places of the corporation many of the old Diabolonians, that either came with the tyrant when he invaded and took the town, or that had there (by reason of unlawful mixtures, their birth in breeding, and bringing up) their holes, dens, and lurking-places in, under, or about the wall of the town. Some of their names are—the Lord Fornication, the Lord Adultery, the Lord Murder, the Lord Anger, the Lord Lasciviousness, the Lord Deceit, the Lord Evil-eye, the Lord Blasphemy, and that horrible villain, the old and dangerous Lord Covetousness. These, with many more, had yet their abode in the town of Mansoul after Emmanuel had driven their prince Diabolus out of the castle.

Against these the good Prince did grant a commission to the Lord Will-be-will and others, yea, to the whole town of Mansoul, to seek, take, secure, and destroy any or all that they could lay hands on, for that they were Diabolonians by nature, enemies to the Prince, and those who sought to ruin the blessed town of Mansoul. But Mansoul did not pursue this warrant, but neglected to look after, to apprehend, to secure, and to destroy these Diabolonians. Wherefore, what do these villains but by degrees take courage to show themselves to the inhabitants of the town; yea, and, as I was told, some of the men of the town of Mansoul grew too familiar with several of them, to the sorrow of the corporation, as you will hear more of in time and place.

Well, when the Diabolonian lords that were left perceived that Mansoul had, through sinning, offended Emmanuel their Prince, and that he had withdrawn himself and was gone, what do they but plot the ruin of the town of Mansoul. So upon a time they met together at the hold of one Mr. Mischief, (who also was a Diabolonian,) and there consulted how they might deliver up Mansoul into the hands of Diabolus again. Now some advised one way, and some another, every man according to his own liking. At last my Lord Lasciviousness proposed that some of the Diabolonians in Mansoul should offer themselves for servants to some of the natives of the town; For, said he, if they so do, and Mansoul shall accept of them, they may for us, and for Diabolus our lord, make the taking of the town of Mansoul more easy than otherwise it would be. But then stood up the Lord Murder, and said, This may not be done at this time, for Mansoul is now in a kind of rage because by our friend Mr. Carnal-security she hath been once ensnared already and made to offend against her Prince; and how shall she reconcile herself unto her Lord again but by the heads of these men? Besides, we know that they have in commission to take and slay us wherever they shall find us; let us, therefore, be wise as foxes; when we are dead we can do them no hurt, but while we live we may. Thus, when they had tossed the matter to and fro, they jointly agreed that a letter should forthwith be sent away to Diabolus in their name, by which the state of the town of Mansoul should be showed him, and how much it was under the frowns of their Prince: We may also, said some, let him know our intentions, and ask of him his advice in the case.

So this letter was presently framed, the contents of which were these:

To our great lord, the prince Diabolus, dwelling below in the infernal cave:

O great father and mighty prince Diabolus! We, the true Diabolonians yet remaining in the rebellious town of Mansoul, having received our beings from thee and our nourishment at thy hands, cannot with content and quiet endure to behold, as we do this day, how thou art dispraised, disgraced, and reproached among the inhabitants of this town; nor is thy long absence at all delightful to us, because greatly to our detriment.

The reason of this our writing unto our lord is, for that we are not altogether without hope that this town may become thy habitation again; for it is greatly declined from its Prince Emmanuel, and he is uprisen and is departed from them; yea, and though they send, and send, and send, and send after him to return to them, yet can they not prevail, nor get good words from him.

There has been also of late, and is yet remaining, a very great sickness and fainting among them, and that not only upon the poorer sort of the town, but upon the lords, captains, and chief gentry of the place, (we only, who are Diabolonians by nature, remain well, lively, and strong;) so that through their great transgression on the one hand, and their dangerous sickness on the other, we judge

they lie open to thy hand and power. If, therefore, it shall stand with thy horrible cunning, and with the cunning of the rest of the princes with thee, to come and make an attempt to take Mansoul again, send us word, and we shall, to our utmost power, be ready to deliver it into thy hand; or if what we have said shall not by thy fatherhood be thought best and most meet to be done, send us thy mind in a few words, and we are all ready to follow thy counsel, to the hazarding of our lives and what else we have.

Given under our hands this day and date above written, after a close consultation at the house of Mr. Mischief, who is yet alive and hath his place in our desirable town of Mansoul.

When Mr. Profane (for he was the carrier) was come with his letter to Hell-gate-hill, he knocked at the brazen gates for entrance. Then did Cerberus the porter (for he is the keeper of that gate) open to Mr. Profane; to whom he delivered his letter which he had brought from the Diabolonians in Mansoul. So he carried it in and presented it to Diabolus his lord, and said, Tidings, my lord, from Mansoul—from our trusty friends in Mansoul.

Then came together, from all places of the den, Beelzebub, Lucifer, Apollyon, with the rest of the rabblement there, to hear what news from Mansoul. So the letter was broken and read, and Cerberus stood by. When the letter was openly read, and the contents thereof spread into all corners of the den, command was given that without let or stop Deadman's bell should be rung for joy. So the bell was rung, and the princes rejoiced that Mansoul was like to come to ruin. Now the clapper of the bell went, The town of Mansoul is coming to dwell with us: make room for the town of Mansoul! This bell, therefore, they rang because they hoped that they should have Mansoul again.

Now when they had performed this their horrible ceremony, they got together again to consult what answer to send to their friends in Mansoul; and some advised one thing and some another; but at length, because the business required haste, they left the whole business to the prince Diabolus, judging him the most proper lord of the place. So he drew up a letter, as he thought fit, in answer to what Mr. Profane had brought, and sent it to the Diabolonians in Mansoul by the same hand that had brought theirs to him; and these were the contents thereof:

To our offspring, the high and mighty Diabolonians that yet dwell in the town of Mansoul, Diabolus, the great prince of Mansoul, wisheth a prosperous issue and conclusion of those many brave enterprises, conspiracies and designs that you, of your love and respect to our honour, have in your hearts to attempt to do against Mansoul.

Beloved children and disciples, my Lord Fornication, Adultery, and the rest: We have here, in our desolate den, received, to our highest joy and content, your welcome letter by the hand of our trusty Mr. Profane; and to show how acceptable your tidings were we rang out our bell for gladness, for we rejoiced as much as we could when we perceived that yet we had friends in Mansoul, and such as sought our honour and revenge in the ruin of the town of Mansoul. We also rejoice to hear that they are in a degenerate condition, have offended their Prince, and that he is gone. Their sickness also pleaseth us, as doth also your health, might, and strength. Glad also would we be, right horribly beloved, could we get this town into our clutches again. Nor will we be sparing of our wit, our cunning, our craft, and hellish inventions to bring to a wished conclusion this your brave beginning.

And take this for your comfort, (our birth and our offspring,) that if we again surprise and take it, we will attempt to put all your foes to the sword, and will make you the great lords and captains of the place. Nor need you fear (if ever we get it again) that we, after that, shall be cast out any more; for we will come with more strength, and so take faster hold than at the first we did. Besides, it is the law of that Prince which now they own that if we get them a second time they shall be ours for ever.

Do you therefore, our trusty Diabolonians, yet more pry into and endeavour to spy out the weakness of the town of Mansoul. We also would that you yourselves do attempt to weaken them more and more. Send us word, also, by what means we had best to attempt the regaining thereof—to wit, whether by persuasion to a vain and loose life, or whether by tempting them to doubt and despair, or whether by blowing up the town by the gunpowder of pride and self-conceit. Do you also, O ye brave Diabolonians and true sons of the pit, be

always in readiness to make a most horrid assault within when we shall be ready to storm it without. Now speed you in your project and we in our desires to the utmost power of our gates; which is the wish of your great Diabolus, Mansoul's enemy, and him that trembles when he thinks of judgment to come. All the blessings of the pit be upon you; and so we close up our letter.

Given at the pit's mouth, by the joint consent of all the princes of darkness, to be sent (to the force and power that we have yet remaining in Mansoul) by the hand of Mr. Profane. By me,

DIABOLUS.

This letter was sent to the Diabolonians that yet remained in Mansoul, and that yet inhabited the wall, from the dark dungeon of Diabolus, by the hand of Mr. Profane, by whom they also in Mansoul sent theirs to the pit. Now, when this Mr. Profane had made his return, and was come to Mansoul again, he went and came as he was wont to the house of Mr. Mischief, for there was the conclave and the place where the contrivers were met. Now, when they saw that their messenger was returned safe and sound, they were greatly glad thereat. Then he presented them his letter which he had brought from Diabolus for them; the which, when they had read and considered, did much augment their gladness. They asked him after the welfare of their friends, as how their Lords Diabolus, Lucifer, and Beelzebub did, with the rest of those of the den. To which this Profane made answer, Well, well, my lords; they are well, even as well as can be in their place. They also, said he, did ring for joy at the reading of your letter, as you will perceive by this when you read it.

Now, as was said, when they had read their letter, and perceived that it encouraged them in their work, they fell to their way of contriving again how they might complete their Diabolonian design upon Mansoul. And the first thing that they agreed upon was, to keep all things from Mansoul as close as they could. Let it not be known, let not Mansoul be acquainted with what we design against it. The next thing was how or by what means they should try to bring to pass the ruin and overthrow of Mansoul; and one said after this manner, and another after that. Then stood up Mr. Deceit and said, My right Diabolonian friends, our lords and the high ones of the deep dungeons do propound unto us these three ways:

1. Whether we had best to seek its ruin by making of Mansoul loose and vain;

2. Or by driving them to doubt and despair;

3. Or by endeavouring to blow them up with the gunpowder of pride and self-conceit.

Now, I think if we shall tempt them to pride, that may do something, and if we tempt them to wantonness, that may help. But, in my mind, if we could drive them into desperation, that would knock the nail on the head; for then we should have them, in the first place, question the truth of the love of the heart of their Prince towards them; and that will disgust him much. This, if it works well, will make them leave off quickly their way of sending petitions to him; then farewell earnest solicitations for help and supply; for then this conclusion lies naturally before them, As good do nothing as do to no purpose. So to Mr. Deceit's plan they unanimously did consent.

Then the next question was, But how shall we do to bring this our project to pass? And it was answered by the same gentleman that this might be the best way to do it: Even let, quoth he, so many of our friends as are willing to venture themselves for the promoting of their prince's cause disguise themselves with apparel, change their names, and go into the market like far-countrymen, and proffer to let themselves for servants to the famous town of Mansoul, and let them pretend to do for their masters as beneficially as may be; for by so doing they may, if Mansoul shall hire them, in little time so corrupt and defile the corporation that her now Prince shall be not only further offended with them, but in conclusion shall spew them out of his mouth. And when this is done our prince Diabolus shall prey upon them with ease; yea, of themselves they shall fall into the mouth of the eater.

This project was no sooner propounded but was as readily accepted, and forward were all Diabolonians now to engage in so delicate an enterprise; but it was not thought fit that all should do thus, wherefore they pitched upon two or three—namely, the Lord Covetousness, the Lord Lasciviousness, and the Lord Anger. The Lord Covetousness called himself by the name of Prudent-thrifty; the Lord Lasciviousness called himself by the name of Harmless-mirth; and the Lord Anger called himself by the name of Good-zeal.

So, upon a market-day, they came into the

market-place. Three lusty fellows they were to look on, and they were clothed in sheep's russet, which was also now in a manner as white as were the white robes of the men of Mansoul. Now the men could speak the language of Mansoul well. So when they were come into the market-place, and had offered to let themselves to the townsmen, they were presently taken up, for they asked but little wages and promised to do their masters great service.

Mr. Mind hired Prudent-thrifty, and Mr. Godly-fear hired Good-zeal. True, that fellow, Harmless-mirth, did hang a little in hand, and could not so soon get him a master as the others did, because the town of Mansoul was now in Lent; but after a while, because Lent was almost out, the Lord Will-be-will hired Harmless-mirth, to be both his waiting-man and lackey; and thus they got them masters.

These villains now being got thus far into the houses of the men of Mansoul, quickly began to do great mischief therein; for, being filthy, arch, and sly, they quickly corrupted the families where they were; yea, they tainted their masters much, especially this Prudent-thrifty and him they call Harmless-mirth. True, he that went under the vizor of Good-zeal was not so well liked of his master, for he quickly found that he was but a counterfeit rascal; the which when the fellow perceived, with speed he made his escape from the house, or I doubt not but his master had hanged him.

Well, when these vagabonds had thus far carried on their design, and had corrupted the town as much as they could, in the next place they considered with themselves at what time their prince Diabolus without and themselves within the town should make an attempt to seize upon Mansoul; and they all agreed upon this, that a market-day should be best for that work; for why? Then will the townsmen be busy in their ways; and always take this for a rule, When people are most busy in the world they least fear a surprise. We also then, said they, shall be able with less suspicion to gather ourselves together for the work of our friends and lords; yea, on such a day, if we shall attempt our work and miss it, we may, when they shall give us the rout, the better hide ourselves in the crowd and escape.

These things being thus far agreed upon by them, they wrote another letter to Diabolus, and sent it by the hand of Mr. Profane; the contents of which were these:

The Lords of Looseness send to the great and high Diabolus, from our dens, caves, holes, and strongholds in and about the wall of the town of Mansoul, greeting:

Our great lord and the nourisher of our lives, Diabolus! How glad we were when we heard of your fatherhood's readiness to comply with us and help forward our design in our attempt to ruin Mansoul none can tell but those who, as we do, set themselves against all appearance of good when and wheresoever we find it.

Touching the encouragement that your greatness is pleased to give us to continue to devise, contrive and study the utter desolation of Mansoul, that we are not solicitous about, for we know right well that it cannot but be pleasing and profitable to us to see our enemies and them that seek our lives die at our feet or fly before us. We therefore are still contriving, and that to the best of our cunning, to make this work most facile and easy to your lordship and to us.

First, we considered of that most hellishly cunning, compacted threefold project that by you was propounded to us in your last; and have concluded that though to blow them up with the gunpowder of pride would do well, and to do it by tempting them to be loose and vain would help on, yet to contrive to bring them into the gulf of desperation, we think, will do best of all. Now we, who are at your beck, have thought of two ways to do this: first, we, for our parts, will make them as vile as we can, and then you with us, at a time appointed, shall be ready to fall upon them with the utmost force. And of all the nations that are at your whistle, we think that an army of Doubters may be the most likely to attack and overcome the town of Mansoul. Thus we shall overcome these enemies, else the pit shall open her mouth upon them, and desperation shall thrust them down into it. We have also, to effect this so-much-wished design, sent already three of our trusty Diabolonians among them; they are disguised in garb, they have changed their names, and are now accepted of them—to wit, Covetousness, Lasciviousness, and Anger. The name of Covetousness is changed to Prudent-thrifty, and him Mr. Mind has hired, and is almost become as bad as our friend.

Lasciviousness has changed his name to Harmless-mirth, and he is got to be the Lord Will-be-will's lackey, but he has made his master very wanton. Anger changed his name into Good-zeal, and was entertained by Mr.

Godly-fear, but the peevish old gentleman took pepper in his nose and turned our companion out of his house. Nay, he has informed us since that he ran away from him, or else his old master had hanged him up for his labour.

Now these have much helped forward our work and design upon Mansoul; for, notwithstanding the spite and quarrelsome temper of the old gentleman last mentioned, the other two ply their business well and are like to ripen the work apace.

Our next project is, that it be concluded that you come upon the town upon a market-day, and that when they are upon the heat of their business; for then, to be sure, they will be most secure, and least think that an assault will be made upon them. They will also at such a time be less able to defend themselves and to offend you in the prosecution of our design. And we, your trusty (and we are sure your beloved) ones, shall, when you make your furious assault without, be ready to second the business within. So shall we, in all likelihood, be able to put Mansoul to utter confusion, and to swallow them up before they can come to themselves. If your serpentine heads, most subtle dragons and our highly esteemed lords, can find out a better way than this, let us quickly know your minds.

To the monsters of the infernal cave, from the house of Mr. Mischief in Mansoul, by the hand of Mr. Profane.

Now, all the while that the raging runagates and hellish Diabolonians were thus contriving the ruin of the town of Mansoul, they—to wit, the poor town itself—were in a sad and woeful case; partly because they had so grievously offended Shaddai and his Son, and partly because that the enemies thereby got strength within them afresh; and also because, though they had by many petitions made suit to the Prince Emmanuel, and to his Father Shaddai by him, for their pardon and favour, yet hitherto obtained they not one smile; but contrariwise, through the craft and subtility of the domestic Diabolonians, their cloud was made to grow blacker and blacker and their Emmanuel to stand at further distance.

The sickness also still greatly raged in Mansoul, both among the captains and the inhabitants of the town: their enemies, and their enemies only, were now lively and strong, and like to become the head whilst Mansoul was made the tail.

By this time the letter last mentioned, that was written by the Diabolonians that yet lurked in the town of Mansoul, was conveyed to Diabolus in the black den by the hand of Mr. Profane. He carried the letter by Hell-gate-hill, as afore, and conveyed it by Cerberus to his lord.

But when Cerberus and Mr. Profane met they were presently as great as beggars, and thus they fell into discourse about Mansoul and about the project against her.

Ah! old friend, quoth Cerberus, art thou come to Hell-gate-hill again! By St. Mary, I am glad to see thee.

Profane. Yes, my lord, I am come again about the concerns of the town of Mansoul.

Cerberus. Prithee tell me what condition is that town of Mansoul in at present?

Profane. In a brave condition, my lord, for us and for my lords the lords of this place, I trow; for they are greatly decayed as to godliness, and that is as well as our hearts can wish; their Lord is greatly out with them, and that doth also please us well. We have already also a foot in their dish, for our Diabolonian friends are laid in their bosoms, and what do we lack but to be masters of the place?

Besides, our trusty friends in Mansoul are daily plotting to betray it to the lords of this town; also the sickness rages bitterly among them, and, that which makes up all, we hope at last to prevail.

Then said the dog of Hell-gate, No time like this to assault them: I wish that the enterprise be followed close, and that the success desired may be soon effected. Yea, I wish it for the poor Diabolonians' sakes that live in the continual fear of their lives in the traitorous town of Mansoul.

Profane. The contrivance is almost finished; the lords in Mansoul that are Diabolonians are at it day and night, and the others are like silly doves that want heart to be concerned with their state and to consider that ruin is at hand. Besides, you may, yea, must think, when you put all things together, that there are many reasons that prevail with Diabolus to make what haste he can.

Cerberus. Thou hast said as it is: I am glad things are at this pass. Go in, my brave Profane, to my lords; they will give thee for thy welcome as good a *coranto* as this kingdom will afford. I have sent thy letter in already.

Then Mr. Profane went into the den, and his lord Diabolus met him and saluted him with, "Welcome, my trusty servant! I have been made glad with thy letter." The rest of the

lords of the pit gave him also their salutations. Then Profane, after obeisance made to them all, said, "Let Mansoul be given to my lord Diabolus, and let him be her king for ever." And with that the yawning gorge of hell gave so loud and hideous a groan (for that is the musie of that place) that it made the mountains about it totter as if they would fall in pieces.

Now after they had read and considered the letter, they eonsulted what answer to return; and the first that spake to it was Lucifer.

Then said he, The first project of the Diabolonians in Mansoul is like to be lucky and to take—to wit, that they will, by all the means they can, make Mansoul yet more vile and filthy; no way to destroy a soul like this; our old friend Balaam went this way, and prospered many years ago; let this therefore stand with us for a maxim, and be to Diabolonians for a general rule in all ages, for nothing can make this to fail but graee, in which I would hope that this town has no share. But whether to fall upon them on a market-day beeause of their cumber in business, that I would should be under debate. And there is more reason why this head should be debated than why some other should, because upon this will turn the whole of what we shall attempt. If we time not our business well, our whole project may fail. Our friends the Diabolonians say that a market-day is best, for then will Mansoul be most busy and have fewest thoughts of a surprise. But what if they should double their guards on those days? (and methinks nature and reason would teach them to do it,) and what if they should keep sueh a watch on those days as the neeessity of their present ease doth require? Yea, what if their men should be always in arms on those days? Then you may, my lords, be disappointed in your attempts, and may bring our friends in the town to utter danger of unavoidable ruin.

Then said the great Beelzebub, There is something in what my lord hath said, but his eonjecture may or may not fall out. Nor hath my lord laid it down as that whieh must not be receded from, for I know that he said it only to provoke to a warm debate thereabout. Therefore we must understand, if we can, whether the town of Mansoul has such sense and knowledge of her decayed state, and of the design that we have on foot against her, as doth provoke her to set watch and ward at her gates and to double them on market-days. But if, after inquiry made, it shall be found that they are asleep, then any day will do, but a market-day is best; and this is my judgment in this ease.

Then quoth Diabolus, How should we know this? And it was answered, Inquire about it at the mouth of Mr. Profane. So Profane was ealled in and asked the question, and he made his answer as follows:

My lords, so far as I can gather, this is at present the eondition of the town of Mansoul: they are decayed in their faith and love; Emmanuel their Prince has given them the back; they send often by petition to fetch him again, but he maketh not haste to answer their request; nor is there much reformation among them.

Diabolus. I am glad that they are backward to a reformation, but yet I am afraid of their petitioning. However, their looseness of life is a sign that there is not much heart in what they do, and without the heart things are little worth. But go on, my masters: I will divert you, my lords, no longer.

Beelzebub. If the case be so with Mansoul as Mr. Profane has deseribed it to be, it will be no great matter what day we assault it; nor their prayers nor their power will do them much service.

When Beelzebub had ended his oration, then Apollyon did begin. My opinion, said he, concerning this matter is, that we go on fair and softly, not doing things in a hurry. Let our friends in Mansoul go on still to pollute and defile it, by seeking to draw it yet more into sin, for there is nothing like sin to devour Mansoul. If this be done, and it takes effect, Mansoul of itself will leave off to watch, to petition, or any thing else that should tend to her seeurity and safety; for she will forget her Emmanuel, she will not desire his company; and can she be gotten thus to live, her Prince will not come to her in haste. Our trusty friend, Mr. Carnal-security, with one of his trieks, did drive him out of the town, and why may not my Lord Covetousness and my Lord Lasciviousness, by what they may do, keep him out of the town? And this I will tell you, (not because you know it not,) that two or three Diabolonians, if entertained and countenanced by the town of Mansoul, will do more to the keeping of Emmanuel from them, and towards making of the town of Mansoul your own, than ean an army of a legion that should be sent out from us to withstand him.

Let, therefore, this first projeet that our

friends in Mansoul have set on foot be strongly and diligently carried on with all cunning and craft imaginable; and let them send continually, under one guise or another, more and other of their men to play with the people of Mansoul; and then perhaps we shall not need to be at the charge of making a war upon them; or if that must of necessity be done, yet the more sinful they are, the less able, to be sure, they will be to resist us, and then the more easily we shall overcome them. And besides, suppose (and that is the worst that can be supposed) that Emmanuel should come to them again, why may not the same means, or the like, drive him from them once more? Yea, why may he not, by their lapse into that sin again, be driven from them for ever for the sake of which he was at the first driven from them for a season? And if this should happen, then away go with him his rams and his slings, his captains, his soldiers, and he leaveth Mansoul naked and bare. Yea, will not this town, when she sees herself utterly forsaken of her Prince, of her own accord open her gates again unto you? But this must be done by time; a few days will not effect so great a work as this.

So soon as Apollyon had made an end of speaking, Diabolus began to blow out his own malice and to plead his own cause; and he said: My lords and powers of the cave, my true and trusty friends, I have with much impatience, as becomes me, given ear to your long and tedious orations. But my furious gorge and empty paunch so lusteth after a repossession of my famous town of Mansoul that, whatever comes on't, I can wait no longer to see the events of lingering projects. I must, and that without further delay, seek by all means I can to fill my insatiable gulf with the soul and body of the town of Mansoul. Therefore lend me your heads, your hearts, and your help, now I am going to recover my town of Mansoul.

When the lords and princes of the pit saw the flaming desire that was in Diabolus to devour the miserable town of Mansoul, they left off to raise any more objections, but consented to lend him what strength they could; though, had Apollyon's advice been taken, they had far more fearfully distressed the town of Mansoul. But, I say, they were willing to lend him what strength they could, not knowing what need they might have of him when they should engage for themselves as he. Wherefore they fell to advising about the next thing propounded—to wit, what soldiers there were, and also how many, with whom Diabolus should go against the town of Mansoul to take it; and after some debate it was concluded, according as in the letter the Diabolonians had suggested, that none was more fit for that expedition than an army of terrible Doubters. They therefore concluded to send against Mansoul an army of sturdy Doubters. The number thought fit to be employed in that service was between twenty and thirty thousand. So, then, the result of that great council of those high and mighty lords was, that Diabolus should, even now, out of hand, beat up his drum for men in the land of Doubting, (which land lieth upon the confines of the place called Hell gate-hill,)—for men that might be employed by him against the miserable town of Mansoul. It was also concluded that these lords themselves should help him in the war, and that they would, to that end, head and manage his men. So they drew up a letter, and sent it back to the Diabolonians that lurked in Mansoul, and that waited for the back coming of Mr. Profane, to signify to them into what method and forwardness they at present had put their design; the contents whereof follow:

From the dark and horrible dungeons of Hell, Diabolus, with all the society of the princes of darkness, sends to our trusty ones in and about the walls of the town of Mansoul, now impatiently waiting for our most devilish answer to their venomous and most poisonous design against the town of Mansoul:

Our native ones, in whom from day to day we boast, and in whose actions all the year long we do greatly delight ourselves! we received your welcome because highly esteemed letter at the hand of our trusty and greatly beloved, the old gentleman Mr. Profane, and do give you to understand that when we had broken it up, and had read the contents thereof, (to your amazing memory be it spoken,) our yawning, hollow-bellied place where we are made so hideous and yelling a noise for joy that the mountains that stand round about Hell-gate-hill had like to have been shaken to pieces at the sound thereof.

We could also do no less than admire your faithfulness to us, with the greatness of that subtlety that now hath showed itself to be in your heads to serve against the town of Mansoul. For you have invented for us so excellent a method for our proceeding against that rebellious people that a more effectual cannot

be thought of by all the wits of hell. The proposals therefore which now at last you have sent us, since we saw them, we have done little else but highly approve and admire them.

Nay, we shall, to encourage you in the profundity of your craft, let you know that at a full assembly and conclave of our princes and principalities of this place your project was discoursed and tossed from one side of our cave to the other by their mightinesses; but a better and, as was by themselves judged, a more fit and proper way by all their wits could not be invented to surprise, take, and make our own the rebellious town of Mansoul.

Wherefore, in fine, all that was said that varied from what you had in your letter propounded fell of itself to the ground, and yours only was stuck to by Diabolus the prince; yea, his gaping gorge and yawning paunch were on fire to put your invention into execution.

We therefore give you to understand that our stout, furious, and unmerciful Diabolus is raising for your relief and the ruin of the rebellious town of Mansoul more than twenty thousand Doubters to come against that people. They are all stout and sturdy men, and men that of old have been accustomed to war. I say he is doing of this work of his with all the speed he can, for his heart and spirit are engaged in it. We desire, therefore, that as you have hitherto stuck to us, and given us both advice and encouragement, that you still will prosecute our design; nor shall you lose, but be gainers thereby; yea, we intend to make you the lords of Mansoul.

One thing may not by any means be omitted: that is, those with us desire that every one of you that are in Mansoul would still use all your power, cunning, and skill, with delusive persuasions, yet to draw the town of Mansoul into more sin and wickedness, even that sin may be finished and bring forth death.

For thus it is concluded with us: that the more vile, sinful, and debauched the town of Mansoul is, the more backward will be their Emmanuel to come to their help, either by presence or other relief; yea, the more sinful, the more weak, and so the more unable, will they be to make resistance when we shall make our assault upon them to swallow them up; yea, they may cause that their mighty Shaddai himself may cast them out of his protection, yea, and send for his captains and soldiers home with his slings and rams, and leave them naked and bare; and then the town of Mansoul will of itself open to us, and fall as the fig into the mouth of the eater; yea, to be sure that we then with a great deal of ease shall come upon her and overcome her.

As to the time of our coming upon Mansoul, we as yet have not fully resolved upon that, though at present some of us think as you that a market-day, or a market-day at night, will certainly be the best. However, do you be ready, and when you shall hear our roaring drum without, do you be as busy to make the most horrible confusion within. So shall Mansoul certainly be distressed before and behind, and shall not know which way to betake herself for help. My Lord Lucifer, my Lord Beelzebub, my Lord Apollyon, my Lord Legion, with the rest, salute you, as does also my Lord Diabolus; and we wish both you, with all that you do or shall possess, the very self-same fruit and success for their doing as we at present enjoy for ours.

From our dreadful confines in the most fearful pit we salute you, and so do those many legions here with us, wishing you may be as hellishly prosperous as we desire to be ourselves. By the letter-carrier, Mr. Profane.

Then Mr. Profane addressed himself for his return to Mansoul with his errand from the horrible pit to the Diabolonians that dwelt in that town. So he came up the stairs from the deep to the mouth of the cave where Cerberus was. Now when Cerberus saw him, he asked how matters went below about and against the town of Mansoul.

Profane. Things go as well as we can expect. The letter that I carried thither was highly approved and well liked by all my lords, and I am returning to tell our Diabolonians so. I have an answer to it here in my bosom that I am sure will make our masters that sent me glad; for the contents thereof are to encourage them to pursue their design to the utmost, and to be ready also to fall on within when they shall see my Lord Diabolus beleaguering the town of Mansoul.

Cerberus. But does he intend to go against them himself?

Profane. Does he! Ay, and he will take along with him more than twenty thousand, all sturdy Doubters and men of war—picked men from the land of Doubting—to serve him in the expedition.

Then was Cerberus glad, and said, And are there such brave preparations a-making to go against the miserable town of Mansoul?

Would I might be put at the head of a thousand of them, that I might also show my valour against the famous town of Mansoul!

Profane. Your wish may come to pass; you look like one that has mettle enough, and my lord will have with him those that are valiant and stout. But my business requires haste.

Cerberus. Ay, so it does. Speed thee to the town of Mansoul with all the deepest mischiefs that this place can afford thee. And when thou shalt come to the house of Mr. Mischief, the place where the Diabolonians meet to plot, tell them that Cerberus doth wish them his service, and that if he may he will with the army come up against the famous town of Mansoul.

Profane. That I will. And I know that my lords that are there will be glad to hear it and to see you also.

So after a few more of such kind of compliments, Mr. Profane took leave of his friend Cerberus, and Cerberus again, with a thousand of their pit-wishes, bid him haste with all speed to his masters; the which when he had heard he made obeisance, and began to gather up his heels to run.

Thus therefore he returned and came to Mansoul, and going as afore to the house of Mr. Mischief, there he found the Diabolonians assembled and waiting for his return. Now, when he was come and had presented himself, he delivered to them his letter, and adjoined this compliment to them therewith: "My lords, from the confines of the pit the high and mighty principalities and powers of the den salute you here, the true Diabolonians of the town of Mansoul; wishing you always the most proper of their benedictions for the great service, high attempts, and brave achievements that you have put yourselves upon for the restoring to our prince Diabolus the famous town of Mansoul."

This was therefore the present state of the miserable town of Mansoul; she had offended her Prince, and he was gone; she had encouraged the powers of hell, by her foolishness, to come against her to seek her utter destruction.

True, the town of Mansoul was somewhat made sensible of her sin, but the Diabolonians were gotten into her bowels; she cried, but Emmanuel was gone, and her cries did not fetch him as yet again. Besides, she knew not whether ever or never he would return and come to his Mansoul again; nor did they know the power and industry of the enemy, nor how forward they were to put in execution that plot of hell that they had devised against her.

They did indeed still send petition after petition to the Prince, but he answered all with silence. They did neglect reformation, and that was as Diabolus would have it; for he knew if they regarded iniquity in their heart their King would not hear their prayer; they therefore still grew weaker and weaker, and were as a rolling thing before the whirlwind. They cried to their King for help, and laid Diabolonians in their bosoms. What therefore should a King do to them? Yea, there seemed now to be a mixture in Mansoul; the Diabolonians and the Mansoulians would walk the streets together. Yea, they began to seek their peace, for they thought that since the sickness had been so mortal in Mansoul, it was in vain to go to handy-gripes with them. Besides, the weakness of Mansoul was the strength of their enemies, and the sins of Mansoul the advantage of the Diabolonians. The foes of Mansoul also now began to promise themselves the town for a possession; there was no great difference now betwixt Mansonlians and Diabolonians; both seemed to be masters of Mansoul. Yea, the Diabolonians increased and grew, but the town of Mansoul diminished greatly. There was more than eleven thousand of men, women, and children that died by the sickness in Mansoul.

But now, as Shaddai would have it, there was one whose name was Mr. Pry-well, a great lover of the people of Mansoul; and he, as his manner was, did go listening up and down in Mansoul, to see and to hear, if at any time he might, whether there was any design against it or no. For he was always a jealous man, and feared some mischief sometimes would befall it, either from the Diabolonians within or from some power without. Now upon a time it so happened, as Mr. Pry-well went listening here and there, that he lighted upon a place called Vile-hill in Mansoul, where Diabolonians used to meet; so, hearing a muttering, (you must know that it was in the night,) he softly drew near to hear; nor had he stood long under the house-end, (for there stood a house there,) but he heard one confidently affirm that it was not or would not be long before Diabolus should possess himself again of Mansoul, and that then the Diabolonians did intend to put all Mansonlians to the sword, and would kill and destroy the King's captains and drive all his soldiers out of the town.

He said, moreover, that he knew there were

about twenty thousand fighting men prepared by Diabolus for the accomplishing of this design: and that it would not be months before they all should see it. When Mr. Pry-well had heard this story, he did quickly believe it was true; wherefore he went forthwith to my lord mayor's house and acquainted him therewith; who, sending for the subordinate preacher, brake the business to him, and he as soon gave the alarm to the town, for he was now the chief preacher in Mansoul, because as yet my lord secretary was ill at ease. And this was the way that the subordinate preacher did take to alarm the town therewith: The same hour he caused the lecture-bell to be rung; so the people came together; he gave them then a short exhortation to watchfulness, and made Mr. Pry-well's news the argument thereof. For, said he, an horrible plot is contrived against Mansoul, even to massacre us all in a day; nor is this story to be slighted, for Mr. Pry-well is the author thereof. Mr. Pry-well was always a lover of Mansoul, a sober and judicious man, a man that is no tattler, no raiser of false reports, but one that loves to look into the bottom of matters, and talks nothing of news but by very solid arguments.

I will call him, and you shall hear him your ownselves. So he called him, and he came and told his tale so punctually, and affirmed its truth with such ample grounds, that Mansoul fell presently under a conviction of the truth of what he said. The preacher also backed him, saying, "Sirs, it is not irrational for us to believe it, for we have provoked Shaddai to anger and have sinned Emmanuel out of the town. We have had too much correspondence with Diabolonians, and have forsaken our former mercies; no marvel then if the enemy both within and without should design and plot our ruin; and what time like this to do it? The sickness is now in the town, and we have been made weak thereby. Many a good-meaning man is dead, and the Diabolonians of late grow stronger and stronger.

"Besides," quoth the subordinate preacher, "I have received from this good truth-teller this one inkling further, that he understood by those that he overheard that several letters have lately passed between the furies and the Diabolonians in order to our destruction." When Mansoul heard all this, and not being able to gainsay it, they lifted up their voice and wept. Mr. Pry-well also, in the presence of the townsmen, confirmed all that their subordinate preacher had said. Wherefore they now set afresh to bewail their folly, and to a doubling of petitions to Shaddai and his Son. They also brake the business to the captains, high commanders, and men of war in the town of Mansoul, entreating them to use the means to be strong and to take good courage, and that they would look after their harness and make themselves ready to give Diabolus battle by night and by day, should he come, as they were informed he would, to beleaguer the town of Mansoul.

When the captains heard this, they being always true lovers of the town of Mansoul, what do they but like so many Samsons they shake themselves, and come together to consult and contrive how to defeat those bold and hellish contrivances that were upon the wheel, by the means of Diabolus and his friends, against the now sickly, weakly, and much impoverished town of Mansoul; and they agreed upon the following particulars:

1. That the gates of Mansoul should be kept shut and made fast with bars and locks; and that all persons that went out or came in should be very strictly examined by the captains of the guards, to the end, said they, that those that are managers of the plot among us may, either coming or going, be taken, and that we may also find out who are the great contrivers, amongst us, of our ruin.

2. The next thing was, that a strict search should be made for all kinds of Diabolonians throughout the whole town of Mansoul, and that every man's house from top to bottom should be looked into, and that, too, house by house, that if possible a further discovery might be made of all such among them as had a hand in these designs.

3. It was further concluded upon that wheresoever or with whomsoever any of the Diabolonians were found, that even those of the town of Mansoul that had given them house and harbour should to their shame and the warning of others make penance in the open place.

4. It was moreover resolved by the famous town of Mansoul that a public fast and a day of humiliation should be kept throughout the whole corporation, to the justifying of their Prince, the abasing of themselves before him for their transgressions against him and against Shaddai his Father. It was further resolved that all such in Mansoul as did not that day endeavour to keep that fast and to humble themselves for their faults, but should mind their worldly employs or be found wandering

up and down the streets, should be taken for Diabolonians, and should suffer as Diabolonians for such their wicked doings.

5. It was further concluded then that with what speed and with what warmth of mind they could they would renew their humiliation for sin, and their petitions to Shaddai for help; they also resolved to send tidings to the court of all that Mr. Pry-well had told them.

6. It was also determined that thanks should be given by the town of Mansoul to Mr. Pry-well for his diligent seeking of the welfare of their town; and further, forasmuch as he was naturally inclined to seek their good and also to undermine their foes, they gave him a commission of scoutmaster-general, for the good of the town of Mansoul.

When the corporation, with their captains, had thus concluded, they did as they had said: they shut up their gates; they made for Diabolonians strict search; they made those with whom any were found to do penance in the open place; they kept their fast and renewed their petitions to their Prince; and Mr. Pry-well managed his charge and the trust that Mansoul had put in his hands with great conscience and good fidelity; for he gave himself wholly up to his employ, and that not only within the town, but he went out to pry, to see, and to hear.

And not many days after he provided for his journey and went towards Hell-gate-hill, into the country where the Doubters were, where he heard of all that had been talked of in Mansoul, and he perceived also that Diabolns was almost ready for his march, &c.; so he came back with speed, and calling the captains and elders of Mansoul together, he told them where he had been, what he had heard, and what he had seen.

Particularly he told them that Diabolus was almost ready for his march, and that he had made old Mr. Incredulity, that once brake prison in Mansoul, the general of his army; that the army consisted all of Doubters, and that their number was above twenty thousand. He told, moreover, that Diabolns did intend to bring with him the chief princes of the infernal pit, and that he would make them chief captains over his Doubters. He told them, moreover, that it was certainly true that several of the black den would, with Diabolus, ride reformades to reduce the town of Mansonl to the obedience of Diabolus their prince.

He said, moreover, that he understood by the Doubters, among whom he had been, that the reason why old Incredulity was made general of the whole army was because none truer than he to the tyrant, and because he had an implacable spite against the welfare of the town of Mansoul. Besides, said he, he remembers the affronts that Mansoul has given, and he is resolved to be revenged of them.

But the black princes shall be made high commanders, only Incredulity shall be over them all, because (which I had almost forgot) he can more easily and more dextrously beleagner the town of Mansonl than can any of the princes besides.

Now, when the captains of Mansonl, with the elders of the town, had heard the tidings that Mr. Pry-well brought, they thonght it expedient, without further delay, to put into execution the laws against the Diabolonians which their Prince had made and given them in commandment to manage against them. Wherefore, forthwith a diligent and impartial search was made in all honses in Mansoul for all and all manner of Diabolonians. Now, in the honse of Mr. Mind and in the house of the great Lord Will-be-will were two Diabolonians found. In Mr. Mind's honse was one Lord Covetousness fonnd, but he had changed his name to Prudent-thrifty. In my Lord Will-be-will's house one Lasciviousness was found, but he had changed his name to Harmless-mirth. These two the captains and elders of the town of Mansoul took, and committed them to the custody of Mr. True-man the jailer; and this man handled them so severely, and loaded them so well with irons, that in time they fell into a very deep consnmption and died in the prison-house; their masters also, according to the agreement of the captains and elders, were bronght to do penance in the open place, to their shame and as a warning to the rest of the town of Mansoul.

Now this was the manner of penance in those days: The persons offending, being made sensible of the evil of their doings, were enjoined open confession of their fanlts and a strict amendment of their lives.

After this the captains and elders of Mansoul sought yet to find out more Diabolonians wherever they lnrked, whether in dens, caves, holes, vaults, or where else they eonld, in or about the wall or the town of Mansoul. But though they could plainly see their footing, and so follow them by their track and smell

to their holds, even to the mouths of their caves and dens, yet take and do justice upon them they could not, their ways were so crooked, their holds so strong, and they so quick to take sanctuary there.

But Mansoul ruled now with so stiff an hand over the Diabolonians that were left that they were glad to shrink into corners. Time was when they durst walk openly and in the day, but now they were forced to embrace privacy and in the night. Time was when a Mansoulian was their companion, but now they counted them deadly enemies. This good change did Mr. Pry-well's intelligence make in the famous town of Mansoul.

By this time Diabolus had finished his army, which he intended to bring with him for the ruin of Mansoul, and had set over them captains and other field-officers such as liked his furious stomach best; himself was lord paramount, and Incredulity was general of his army. Their highest captains shall be named afterwards, but now for their officers, colours, and escutcheons:

1. Their first captain was Captain Rage: he was captain over the Election-doubters; his were red colours, his standard-bearer was Mr. Destructive, and the great red dragon he had for his escutcheon.

2. The second captain was Captain Fury: he was captain over the Vocation-doubters; his standard-bearer was Mr. Darkness, his colours were those that were pale, and he had for his escutcheon the fiery flying serpent.

3. The third captain was Captain Damnation: he was captain over the Grace-doubters; his were the red colours, Mr. No-life bore them, and he had for his escutcheon the black den.

4. The fourth captain was Captain Insatiable: he was captain over the Faith-doubters; his were the red colours, Mr. Devourer bore them, and he had for an escutcheon the yawning jaws.

5. The fifth captain was Captain Brimstone: he was captain over the Perseverance-doubters; his also were the red colours, Mr. Burning bore them, and his escutcheon was the blue and stinking flame.

6. The sixth captain was Captain Torment: he was captain over the Resurrection-doubters; his colours were those that were pale, Mr. Gnaw was his standard-bearer, and he had the black worm for his escutcheon.

7. The seventh captain was Captain No-ease: he was captain over the Salvation-doubters; his were the red colours, Mr. Restless bore them, and his escutcheon was the ghastly picture of death.

8. The eighth captain was the Captain Sepulchre: he was captain over the Glory-doubters; his also were the pale colours, Mr. Corruption was his standard-bearer, and he had for his escutcheon a skull and dead men's bones.

9. The ninth captain was Captain Past-hope: he was captain of those that are called the Felicity-doubters; his standard-bearer was Mr. Despair, his also were the red colours, and his escutcheon was the hot-iron and the hard heart.

These were his captains, and these were their forces, these were their ancients, these were their colours, and these were their escutcheons. Now over these did the great Diabolus make superior captains, and they were in number seven; as namely, the Lord Beelzebub, the Lord Lucifer, the Lord Legion, the Lord Apollyon, the Lord Python, the Lord Cerberus, and Lord Belial; these seven he set over the captains, and Incredulity was lord general and Diabolus was king.

The reformades also, such as were like themselves, were made some of them captains of hundreds, and some of them captains of more; and thus was the army of Incredulity completed.

So they set out at Hell-gate-hill, (for there they had their rendezvous,) from whence they came with a straight course upon their march toward the town of Mansoul. Now, as was hinted before, the town had, as Shaddai would have it, received from the mouth of Mr. Pry-well the alarm of their coming before. Wherefore they set a strong watch at the gates, and had also doubled their guards; they also mounted their slings in good places, where they might conveniently cast out their great stones to the annoyance of the furious enemy.

Nor could those Diabolonians that were in the town do that hurt as was designed they should, for Mansoul was now awake. But, alas, poor people! they were sorely affrighted at the first appearance of their foes, and at their sitting down before the town, especially when they heard the roaring of their drum. This, to speak truth, was amazingly hideous to hear: it frighted all men seven miles round if they were but awake and heard it. The streaming of their colours was also terrible and dejecting to behold.

When Diabolus was come up against the town, first he made his approach to Ear-gate, and gave it a furious assault, supposing, as it seems, that his friends in Mansoul had been ready to do the work within, but care was taken of that before by the vigilance of the captains. Wherefore, missing of the help that he expected from them, and finding his army warmly attacked with the stones that the slingers did sling, (for that I will say for the captains, that, considering the weakness that yet was upon them by reason of the long sickness that had annoyed the town of Mansoul, they did gallantly behave themselves,) he was forced to make some retreat from Mansoul, and to entrench himself and his men in the field, without the reach of the slings of the town.

Now, having entrenched himself, he did cast up four mounts before the town; the first he called Mount Diabolus, putting his own name thereon, the more to affright the town of Mansoul; the other three he called thus—Mount Alecto, Mount Megara, and Mount Tisiphane, for these are the names of the dreadful furies of hell. Thus he began to play his game with Mansoul, and to serve it as doth the lion his prey, even to make it fall before his terror. But, as I said, the captains and soldiers resisted so stoutly, and did so much execution with their stones, that they made him, though against stomach, to retreat; wherefore Mansoul began to take courage.

Now upon Mount Diabolus, which was raised on the north side of the town, there did the tyrant set up his standard, and a fearful thing it was to behold; for he had wrought in it by devilish art, after the manner of an escutcheon, a flaming flame fearful to behold, and the picture of Mansoul burning in it.

When Diabolus had thus done, he commanded that his drummer should every night approach the walls of the town of Mansoul and beat a parley; the command was to do it at nights, for in daytime they annoyed him with their slings; for the tyrant said that he had a mind to parley with the now trembling town of Mansoul; and he commanded that the drum should beat every night, that through weariness they might at last (if possibly at the first they were unwilling yet) be forced to do it.

So this drummer did as commanded; he arose and did beat his drum. But when his drum did go, if one looked towards the town of Mansoul, behold darkness and sorrow, and the light was darkened in the heaven thereof. No noise was ever heard upon earth more terrible, except the voice of Shaddai when he speaketh. But how did Mansoul tremble! It now looked for nothing but forthwith to be swallowed up.

When this drummer had beaten for a parley, he made this speech to Mansoul: My master has bid me tell you that if you will willingly submit you shall have the good of the earth, but if you shall be stubborn he is resolved to take you by force. But by that the fugitive had done beating of his drum the people of Mansoul had betaken themselves to the captains that were in the castle; so that there was none to regard nor to give this drummer an answer; so he proceeded no further that night, but returned again to his master to the camp.

When Diabolus saw that by drumming he could not work out Mansoul to his will, the next night he sendeth his drummer without his drum, still to let the townsmen know that he had a mind to parley with them. But when all came to all, his parley was turned into a summons to the town to deliver up themselves; but they gave him neither heed nor hearing, for they remembered what at first it cost them to hear him a few words.

The next night he sends again, and then who should be his messenger to Mansoul but the terrible Captain Sepulchre; so Captain Sepulchre came up to the walls of Mansoul and made this oration to the town:

"O ye inhabitants of the rebellious town of Mansoul! I summon you, in the name of the prince Diabolus, that without any more ado you set open the gates of your town and admit the great lord to come in. But if you shall still rebel, when we have taken to us the town by force we will swallow you up as the grave. Wherefore if you will hearken to my summons, say so, and if not, then let me know.

"The reason of this my summons (quoth he) is for that my lord is your undoubted prince and lord, as you yourselves have formerly owned. Nor shall that assault that was given to my lord when Emmanuel dealt so dishonourably by him prevail with him to lose his right and to forbear to attempt to recover his own. Consider then, O Mansoul! with thyself; wilt thou show thyself peaceable or no? If thou shalt quietly yield up thyself, then our old friendship shall be renewed; but if thou shalt yet refuse and rebel, then expect nothing but fire and sword."

When the languishing town of Mansoul had heard this summoner and his summons, they were yet more put to their dumps, but made the captain no answer at all; so away he went as he came.

But after some consultation among themselves, as also with some of their captains, they applied themselves afresh to the lord secretary for counsel and advice from him, for this lord secretary was their chief preacher, (as also is mentioned some pages before,) only now he was ill at ease; and of him they begged favour in these two or three things:

1. That he would look comfortably upon them, and not keep himself so much retired from them as formerly. Also that he would be prevailed with to give them a hearing while they should make known their miserable condition to him. But to this he told them, as before, that as yet he was but ill at ease, and therefore could not do as he had formerly done.

2. The second thing that they desired was, that he would be pleased to give them his advice about their now so important affairs, for that Diabolus was come and set down before the town with no less than twenty thousand Doubters. They said, moreover, that both he and his captains were cruel men, and that they were afraid of them. But to this he said, You must look to the law of your Prince, and there see what is laid upon you to do.

3. Then they desired that his highness would help them to frame a petition to Shaddai and unto Emmanuel his Son, and that he would set his own hand thereto, as a token that he was one with them in it; for, said they, My lord, many a one have we sent, but can get no answer of peace; but now surely one with thy hand unto it may obtain good for Mansoul.

But all the answer that he gave to this was, That they had offended their Emmanuel, and had also grieved himself, and that therefore they must as yet partake of their own devices.

This answer of the lord secretary fell like a millstone upon them; yea, it crushed them so that they could not tell what to do; yet they durst not comply with the demands of Diabolus nor with the demands of his captains. So then here were the straits that the town of Mansoul was betwixt when the enemy came upon her: her foes were ready to swallow her up, and her friends did forbear to help her.

Then stood up my lord mayor, whose name was my Lord Understanding, and he began to pick and pick, until he had picked comfort out of that seemingly bitter saying of the lord secretary; for thus he descanted upon it First, said he, this unavoidably follows upon the saying of my lord, that we must yet suffer for our sins. Second, But, quoth he, the words yet sound as if at last we should be saved from our enemies, and that after a few more sorrows Emmanuel will come and be our help. Now the lord mayor was the more critical in his dealing with the secretary's words because my lord was more than a prophet, and because none of his words were such but that at all times they were most exactly significant, and the townsmen were allowed to pry into them and to expound them to their best advantage.

So they took their leaves of my lord, and returned and went and came to the captains, to whom they did tell what my lord high secretary had said; who, when they had heard it, were all of the same opinion as my lord mayor himself; the captains therefore began to take some courage unto them, and to prepare to make some brave attempt upon the camp of the enemy, and to destroy all that were Diabolonians, with the roving Doubters that the tyrant had brought with him to destroy the poor town of Mansoul.

So all betook themselves forthwith to their places—the captains to theirs, the lord mayor to his, the subordinate preacher to his, and my Lord Will-be-will to his. The captains longed to be at some work for their Prince, for they delighted in warlike achievements. The next day therefore they came together and consulted, and after a consultation had they resolved to give an answer to the captain of Diabolus with slings; and so they did at the rising of the sun on the morrow, for Diabolus had adventured to come nearer again, but the sling-stones were to him and his like hornets. For as there is nothing to the town of Mansoul so terrible as the roaring of Diabolus' drum, so there is nothing to Diabolus so terrible as the well playing of Emmanuel's slings. Wherefore Diabolus was forced to make another retreat yet farther off from the famous town of Mansoul. Then did the lord mayor of Mansoul cause the bells to be rung, and that thanks should be sent to the lord high secretary by the mouth of the subordinate preacher for that by his words the captains and elders of Mansoul had been strengthened against Diabolus.

When Diabolus saw that his captains and soldiers, high lords and renowned, were frightened and beaten down by the stones that came from the golden slings of the Prince of the

town of Mansoul, he bethought himself and said, I will try to catch them by fawning; I will try to flatter them into my net.

Wherefore, after a while he came down again to the wall, not now with his drum nor with Captain Sepulchre, but having all so besugared his lips that he seemed to be a very sweet-mouthed, peaceable prince, designing nothing for honour's sake, nor to be revenged on Mansoul for injuries by them done to him; but the welfare and good and advantage of the town and people therein were now, as he said, his only design. Wherefore after he had called for audience, and desired that the townsfolk would give it to him, he proceeded in his oration and said:

"Oh the desire of my heart, the famous town of Mansoul! How many nights have I watched, and how many weary steps have I taken, if perhaps I might do thee good! Far be it, far be it from me to desire to make a war upon you if ye will but willingly and quietly deliver up yourselves unto me. You know that you were mine of old. Remember also that so long as you enjoyed me for your lord, and that I enjoyed you for my subjects, you wanted for nothing of all the delights of the earth that I, your lord and prince, could get for you, or that I could invent to make you bonny and blithe withal. Consider you never had so many hard, dark, troublesome, and heart-afflicting hours while you were mine as you have had since you revolted from me; nor shall you ever have peace again until you and I become one as before. Be but prevailed with to embrace me again, and I will grant, yea, enlarge your old charter with abundance of privileges, so that your license and liberty shall be to take, hold, enjoy, and make your own all that is pleasant from the east to the west. Nor shall any of those incivilities wherewith you have offended me be ever charged upon you by me so long as the sun and moon endureth. Nor shall any of those dear friends of mine that now, for the fear of you, lie lurking in dens, and holes, and caves in Mansoul, be hurtful to you any more; yea, they shall be your servants, and shall minister unto you of their substance and of whatever shall come to hand. I need speak no more: you know them, and have some time since been much delighted in their company; why then should we abide at such odds? Let us renew our old acquaintance and friendship again.

"Bear with your friend; I take the liberty at this time to speak thus freely unto you. The love that I have to you presses me to do it, as also does the zeal of my heart for my friends with you; put me not therefore to further trouble, nor yourself to further fear and frights. Have you I will, in a way of peace or war; nor do you flatter yourselves with the power and force of your captains, or that your Emmanuel will shortly come in to your help, for such strength will do you no pleasure.

"I am come against you with a stout and valiant army, and all the chief princes of the den are even at the head of it. Besides, my captains are swifter than eagles, stronger than lions, and more greedy of prey than are the evening wolves. What is Og of Bashan, what is Goliah of Gath, and what is an hundred more of them to one of the least of my captains? How, then, shall Mansoul think to escape my hand and force?"

Diabolus having thus ended his flattering, fawning, deceitful, and lying speech to the famous town of Mansoul, the lord mayor replied unto him as follows:

"O Diabolus, prince of darkness and master of all deceit! thy lying flatteries we have had and made sufficient probation of, and have tasted too deeply of that destructive cup already; should we, therefore, again hearken unto thee, and so break the commandment of our great Shaddai to join affinity with thee, would not our Prince reject us and cast us off for ever? and being cast off by him, can the place that he has prepared for thee be a place of rest for us? Besides, O thou that art empty and void of all truth! we are rather ready to die by thy hand than to fall in with thy flattering and lying deceits."

When the tyrant saw that there was little to be got by parleying with my lord mayor, he fell into au hellish rage, aud resolved that again with his army of Doubters he would another time assault the town of Mansoul.

So he called for his drummer, who beat up for his men (and while he did beat, Mansoul did shake) to be in readiness to give battle to the corporation; then Diabolus drew near with his army, and thus disposed of his men: Captain Cruel and Captain Torment, these he drew up and placed against Feel-gate, and commanded them to sit down there for the war. And he also appointed that, if need were, Captain No-ease should come in to their relief.

At Nose-gate he placed the Captain Brimstone and Captain Sepulchre, aud bid them

look well to their ward on that side of the town of Mansoul. But at Eye-gate he placed that grimfaced one, the Captain Past-hope, and there also now did he set up his terrible standard.

Now the Captain Insatiable was to look to the carriages of Diabolus, and was also appointed to take into custody that or those persons and things that should at any time as prey be taken from the enemy.

Now Mouth-gate the inhabitants of Mansoul kept for a sally-port; wherefore that they kept strong, for that was it by and out at which the townsfolk did send their petitions to Emmanuel their Prince; that also was the gate from the top of which the captains did play their slings at the enemies; for that gate stood somewhat ascending, so that the placing of them there and the letting of them fly from that place did much execution against the tyrant's army; wherefore, for these causes with others, Diabolus sought, if possible, to stop up Mouth-gate with dirt.

Now, as Diabolus was busy and industrious in preparing to make his assault upon the town of Mansoul without, so the captains and soldiers in the corporation were as busy in preparing within; they mounted their slings, they set up their banners, they sounded their trumpets, and put themselves in such order as was judged most for the annoyance of the enemy and for the advantage of Mansoul, and gave their soldiers orders to be ready at the sound of the trumpet for war. The Lord Will-be-will also, he took the charge of watching against the rebels within, and to do what he could to take them while without, or to stifle them within their caves, dens, and holds in the town-wall of Mansoul. And, to speak the truth of him, ever since he took penance for his fault he had showed as much honesty and bravery of spirit as any he in Mansoul; for he took one Jolly and his brother Grig-gish, the two sons of his servant Harmless-mirth, (for to that day, though the father was committed to ward, the sons had a dwelling in the house of my lord;)—I say, he took them and with his own hands put them to the cross. And this was the reason why he hanged them up: After their father was put into the hands of Mr. True-man, the jailer, his sons began to play his pranks, and to be tickling and toying with the daughters of their lord; nay, it was jealousied that they were too familiar with them, the which was brought to his lordship's ear. Now his lordship being unwilling unadvisedly to put any man to death, did not suddenly fall upon them, but set watch and spies to see if the thing was true; of the which he was soon informed, for his two servants, whose names were Find-all and Tell-all, catched them together in uncivil manner more than once or twice, and went and told their lord. So when my Lord Will-be-will had sufficient ground to believe the thing was true, he takes the two young Diabolonians—for such they were, for their father was a Diabolonian born—and has them to Eye-gate, where he raised a very high cross just in the face of Diabolus and of his army, and there he hanged the young villains in defiance of Captain Past-hope and of the horrible standard of the tyrant.

Now, this Christian act of the brave Lord Will-be-will did greatly abash Captain Past-hope, discourage the army of Diabolus, put fear into the Diabolouian runagates in Mansoul, and put strength and courage into the captains that belonged to Emmanuel the Prince; for they without did gather, and that by this very act of my lord, that Mansoul was resolved to fight, and that the Diabolonians within the town could not do such things as Diabolus had hopes they would. Nor was this the only proof of the brave Lord Will-be-will's honesty to the town nor of his loyalty to his Prince, as will afterwards appear.

Now when the children of Prudent-thrifty, who dwelt with Mr. Miud, (for Thrifty left children with Mr. Mind when he was also committed to prison, and their names were Gripe and Rake-all; these he begat of Mr. Mind's bastard daughter, whose name was Mrs. Holdfast-bad;)—I say, when his children perceived how the Lord Will-be-will had served them that dwelt with him, what do they but (lest they should drink of the same cup) endeavour to make their escape. But Mr. Mind, being wary of it, took them and put them in hold in his house till morning, (for this was done over night,) and remembering that by the law of Mansoul all Diabolonians were to die, and to be sure they were at least by father's side such, and some say by mother's side too, what does he but takes them and puts them in chains, and carries them to the selfsame place where my lord hanged his two before, and there he hanged them.

The townsmen also took great encouragement at this act of Mr. Mind, and did what they could to have taken some more of these Diabolonian troublers of Mansoul; but at that time the rest lay so close that they could not be apprehended; so they set against

them a diligent watch, and went every man to his place.

I told you a little before that Diabolus and his army were somewhat abashed and dismayed at the sight of what my Lord Will-be-will did when he hanged up those two young Diabolonians; but his discouragement quickly turned itself into furious madness and rage against the town of Mansoul, and fight it he would. Also the townsmen and captains within, they had their hopes and their expectations heightened, believing at last the day would be theirs; so they feared them the less. Their subordinate preacher too made a sermon about it, and he took that theme for his text: "Gad, a troop shall overcome him, but he shall overcome at last;" whence he showed that though Mansoul should be sorely put to it at the first, yet the victory should most certainly be Mansoul's at the last.

So Diabolus commanded that his drummer should beat a charge against the town, and the captains also that were in the town sounded a charge against them, but they had no drum: they were trumpets of silver with which they sounded against them. Then they which were of the camp of Diabolus came down to the town to take it, and the captains in the castle, with the slingers at Mouth-gate, played upon them amain. And now there was nothing heard in the camp of Diabolus but horrible rage and blasphemy, but in the town good words, prayer, and singing of psalms: the enemy replied with horrible objections and the terribleness of their drum, but the town made answer with slapping of their slings and the melodious noise of their trumpets. And thus the fight lasted for several days together; only now and then they had some small intermission, in the which the townsmen refreshed themselves and the captains made ready for another assault.

The captains of Emmanuel were clad in silver armour, and the soldiers in that which was of proof; the soldiers of Diabolus were clad in iron, which was made to give place to Emmanuel's engine-shot. In the town some were hurt and some were greatly wounded. Now the worst of it was, a surgeon was scarce in Mansoul, for that Emmanuel at this time was absent. Howbeit, with the leaves of a tree the wounded were kept from dying; yet their wounds did greatly putrefy, and some did grievously stink. Of the townsmen these were wounded, to wit:

My Lord Reason, he was wounded in the head.

Another that was wounded was the brave lord mayor, he was wounded in the eye.

Another that was wounded was Mr. Mind, he received his wound about the stomach.

The honest subordinate preacher also, he received a shot not far off from the heart, but none of these were mortal.

Many also of the inferior sort were not only wounded, but slain outright.

Now in the camp of Diabolus were wounded and slain a considerable number. For instance:

Captain Rage, he was wounded, and so was Captain Cruel.

Captain Damnation was made to retreat and to entrench himself further off of Mansoul; the standard also of Diabolus was beaten down, and his standard-bearer, Captain Much-hurt, had his brains beat out with a sling-stone, to the no little grief and shame of his prince Diabolus.

Many also of the Doubters were slain outright, though enough of them were left alive to make Mansoul shake and totter. Now the victory that day being turned to Mansoul, did put great valour into the townsmen and captains, and did cover Diabolus' camp with a cloud, but withal it made them far more furious. So the next day Mansoul rested, and commanded that the bells should be rung; the trumpets also joyfully sounded and the captains shouted round the town.

My Lord Will-be-will also was not idle, but did notable service within against the domestics, or the Diabolonians that were in the town, not only by keeping of them in awe; for he lighted on one at last whose name was Mr. Anything, a fellow of whom mention was made before, for it was he, if you remember, that brought the three fellows to Diabolus whom the Diabolonians took out of Captain Boanerges' company, and that persuaded them to list themselves under the tyrant to fight against the army of Shaddai; my Lord Will-be-will did also take a notable Diabolonian whose name was Loose-foot; this Loose-foot was a scout to the vagabonds in Mansoul, and that did use to carry tidings out of Mansoul to the camp, and out of the camp to those of the enemies in Mansoul; both these my lord sent away safe to Mr. True-man the jailer, with a commandment to keep them in irons, for he intended then to have them out to be crucified when it would be for the best to the corporation and most for the discouragement of the camp of the enemies.

My lord mayor also, though he could not stir about so much as formerly, because of the wound that he lately received, yet gave he out orders to all that were the natives in Mansoul to look to their watch and stand upon their guard, and as occasion should offer to prove themselves men.

Mr. Conscience, the preacher, he also did his utmost to keep all his good documents alive upon the hearts of the people of Mansoul.

Well, awhile after the captains and stout ones of the town of Mansoul agreed and resolved upon a time to make a sally out upon the camp of Diabolus, and this must be done in the night; and there was the folly of Mansoul, (for the night is always the best for the enemy, but the worst for Mansoul to fight in;) but yet they would do it, their courage was so high; their last victory also still stuck in their memories.

So the night appointed being come, the Prince's brave captains cast lots who should lead the van in this new and desperate expedition against Diabolus and against his Diabolonian army; and the lot fell to Captain Credence, to Captain Experience, and to Captain Good-hope to lead the forlorn hope. (This Captain Experience the Prince created such when himself did reside in the town of Mansoul.) So, as I said, they made their sally out upon the army that lay in the siege against them, and their hap was to fall in with the main body of their enemy. Now, Diabolus and his men being expertly accustomed to night work, took the alarm presently, and were as ready to give them battle as if they had sent him word of their coming. Wherefore to it they went amain, and blows were hard on every side; the hell-drum also beat furiously while the trumpets of the Prince most sweetly sounded. And thus the battle was joined, and Captain Insatiable looked to the enemy's carriages, and waited when he should receive some prey.

The Prince's captains fought it stoutly, beyond what, indeed, could be expected they should: they wounded many; they made the whole army of Diabolus to make a retreat. But I cannot tell how, but as the brave Captain Credence, Captain Good-hope, and Captain Experience, they were upon the pursuit, cutting down and following hard after the enemy in the rear, Captain Credence stumbled and fell, by which fall he caught so great a hurt that he could not rise till Captain Experience did help him up, at which their men were put in disorder; the captain also was so full of pain that he could not forbear but aloud to cry out; at this the other two captains fainted, supposing that Captain Credence had received his mortal wound; their men also were more disordered and had no list to fight. Now, Diabolus being very observing, though at this time as yet he was put to the worst, perceiving that an halt was made among the men that were the pursuers, what does he but take it for granted that the captains were either wounded or dead: he therefore makes at first a stand, then faces about, and so comes up upon the Prince's army with as much of his fury as hell could help him to; and his hap was to fall in just among the three captains, Captain Credence, Captain Good-hope, and Captain Experience, and did cut, wound, and pierce them so dreadfully that, what through discouragement, what through disorder, and what through the wounds that now they had received, and also the loss of much blood, they scarce were able, though they had for their power the three best hands in all Mansoul, to get safe into the hold again.

Now when the body of the Prince's army saw how these three captains were put to the worst, they thought it their wisdom to make as safe and good a retreat as they could, and so returned by the sally-port again; and so there was an end of this present action. But Diabolus was so flushed with this night's work that he promised himself in a few days an easy and complete conquest over the town of Mansoul. Wherefore, on the day following he comes up to the sides thereof with great boldness, and demands entrance and that forthwith they deliver themselves up to his government. The Diabolonians, too, that were within, they began to be somewhat brisk, as we shall show afterward.

But the valiant lord mayor replied that what he got he must get by force; for as long as Emmanuel their Prince was alive (though he at present was not so with them as they wished) they should never consent to yield up Mansoul to another.

And with that the Lord Will-be-will stood up and said, "Diabolus, thou master of the den and enemy to all that is good! we poor inhabitants of the town of Mansoul are too well acquainted with thy rule and government, and with the end of those things that for certain will follow submitting to thee, to do it. Wherefore, though while we were without knowledge we suffered thee to take us, (as the

bird that saw not the snare fell into the hands of the fowler,) yet since we have been turned from darkness to light we have also been turned from the power of Satan to God. And though through thy subtlety, and the subtlety of the Diabolonians within, we have sustained much loss, and also plunged ourselves into much perplexity, yet give up ourselves, lay down our arms, and yield to so horrid a tyrant as thou, we will not; die upon the place we choose rather to do. Besides, we have hopes that in time deliverance will come from court unto us, and therefore we will yet maintain a war against thee."

This brave speech of the Lord Will-be-will, with that also of the lord mayor, did somewhat abate the boldness of Diabolus, though it kindled the fury of his rage. It also encouraged the townsmen and captains, yea, it was as a plaster to the brave Captain Credence's wound; for you must know that a brave speech now, when the captains of the town with their men of war came home routed, and when the enemy took courage and boldness at the success that he had obtained to draw up to the walls and demand entrance, as he did, was in season, and also advantageous.

The Lord Will-be-will also did play the man within; for while the captains and soldiers were in the field he was in arms in the town, and wherever by him there was a Diabolonian found, they were forced to feel the weight of his heavy hand and also the edge of his penetrating sword: many therefore of the Diabolonians he wounded, as the Lord Cavil, the Lord Brisk, the Lord Pragmatic, and the Lord Murmur; several also of the meauer sort he did sorely maim, though there cannot at this time an account be given of any that he slew outright. The cause, or rather the advantage, that my Lord Will-be-will had at this time to do thus was for that the captains were gone out to fight the enemy in the field. For now, thought the Diabolonians within, is our time to stir and make an uproar in the town. What do they, therefore, but quickly get themselves into a body, and fall forthwith to hurricaning in Mansoul, as if now nothing but whirlwind and tempest should be there? Wherefore, as I said, he takes this opportunity to fall in among them with his men, cutting and slashing with courage that was undaunted; at which the Diabolonians with all haste dispersed themselves to their holds, and my lord to his place as before.

This brave act of my lord did somewhat revenge the wrongs done by Diabolus to the captains, and also did let them know that Mansoul was not to be parted with for the loss of a victory or two; wherefore the wing of the tyrant was clipped again—as to boasting, I mean—in comparison of what he would have done if the Diabolonians had put the town to the same plight to which he had put the captains.

Well, Diabolus yet resolved to have the other bout with Mansoul; For, thought he, since I beat them once, I may beat them twice. Wherefore he commanded his men to be ready at such an hour of the night to make a fresh assault upon the town, and he gave out in special that they should bend all their force against Feel-gate, and attempt to break into the town through that. The word that then he did give his officers and soldiers was Hell-fire. And, said he, if we break in upon them, as I wish we do, either with some or with all our force, let them that break in look to it that they forget not the word. And let nothing be heard in the town of Mansoul but Hell-fire! Hell-fire! Hell-fire! The drummer was also to beat without ceasing, and the standard-bearers were to display their colours; the soldiers too were to put on what courage they could, and to see that they played manfully their parts against the town.

So the night was come, and all things by the tyrant made ready for the work: he suddenly makes his assault upon Feel-gate, and after he had a while struggled there, he throws the gates wide open, for the truth is, those gates were but weak, and so most easily made to yield. When Diabolus had thus far made his attempt, he placed his captains—to wit, Torment and No-ease—there; so he attempted to press forward, but the Prince's captains came down upon him and made his entrance more difficult than he desired. And, to speak truth, they made what resistance they could; but the three of the best and most valiant captains being wounded, and by their wounds made much incapable of doing the town that service they would, (and all the rest having more than their hands full of Doubters and their captains that did follow Diabolus,) they were overpowered with force, nor could they keep them out of the town. Wherefore the Prince's men and their captains betook themselves to the castle, as the stronghold of the town; and this they did partly for the security of the town, and partly, or rather chiefly, to preserve to Em-

manuel the prerogative-royal of Mansoul, for so was the castle of Mansoul.

The captains therefore being fled into the castle, the enemy, without much resistance, possessed themselves of the rest of the town, and spreading themselves as they went into every corner, they cried out as they marched, according to the command of the tyrant, Hell-fire! Hell-fire! so that nothing for awhile throughout the town of Mansoul could be heard but the dreadful noise of Hell-fire, together with the roaring of Diabolus' drum. And now did the clouds hang black over Mansoul, nor to reason did any thing but ruin seem to attend it. Diabolus also quartered his soldiers in the houses of the inhabitants of the town of Mansoul. Yea, the subordinate preacher's house was as full of these outlandish Doubters as ever it could hold; and so were my lord mayor's and my Lord Will-be-will's also. Yea, where was there a corner, a cottage, a barn, or a hogsty, that were not full of these vermin? Yea, they turned the men of the town out of their houses, and would lie in their beds and sit at their tables themselves. Ah poor Mansoul! now thou feelest the fruits of sin, and what venom was in the flattering words of Mr. Carnal-security. They made great havoc of whatever they laid their hands on; yea, they fired the town in several places; many young children also were by them dashed in pieces; yea, those that were yet unborn they destroyed in their mothers' wombs; for you must needs think that it could not be otherwise, for what conscience, what pity, what bowels of compassion can any expect at the hands of outlandish Doubters? Many in Mansoul that were women, both young and old, they forced, ravished, and beast-like abused, so that they swooned, miscarried, and many of them died, and so lay at the top of every street and in all by-places of the town.

And now did Mansoul seem to be nothing but a den of dragons, an emblem of hell, and a place of total darkness. Now did Mansoul lie almost like the barren wilderness; nothing but nettles, briers, thorns, weeds, and stinking things seemed now to cover the face of Mansoul. I told you before how that these Diabolonian Doubters turned the men of Mansoul out of their beds; and now I will add they wounded them, they mauled them, yea, and almost brained many of them. Many, did I say? Yea, most if not all of them. Mr. Conscience they so wounded, yea, and his wounds so festering, that he could have no ease day or night, but lay as if continually upon a rack, (but that Shaddai rules all certainly they had slain him outright;) my lord mayor they so abused that they almost put out his eyes; and had not my Lord Will-be-will got into the castle, they intended to have chopped him all to pieces, for they did look upon him (as his heart now stood) to be one of the very worst that was in Mansoul against Diabolus and his crew. And indeed he showed himself a man, and more of his exploits you will hear of afterwards.

Now a man might have walked for days together in Mansoul and scarce have seen one in the town that looked like a religious man. Oh the fearful state of Mansoul now! Now every corner swarmed with outlandish Doubters; red-coats and black-coats walked the town by clusters, and filled up all the houses with hideous noises, vain songs, lying stories, and blasphemous language against Shaddai and his Son. Now also, those Diabolonians that lurked in the walls, and dens, and holes that were in the town of Mansoul came forth and showed themselves, yea, walked with open face in company with the Doubters that were in Mansoul. Yea, they had more boldness now to walk the streets, to haunt the houses, and to show themselves abroad than had any of the honest inhabitants of the now woeful town of Mansoul.

But Diabolus and his outlandish men were not at peace in Mansoul, for they were not there entertained as were the captains and forces of Emmanuel; the townsmen did browbeat them what they could; nor did they partake or make destruction of any of the necessaries of Mansoul but that which they seized on against the townsmen's will; what they could they hid from them, and what they could not they had with an ill-will. They, poor hearts! had rather have had their room than their company, but they were at present their captives, and their captives for the present they were forced to be. But, I say, they discountenanced them as much as they were able, and showed them all the dislike that they could.

The captains also from the castle did hold them in continual play with their slings, to the chafing and fretting of the minds of the enemies. True, Diabolus made a great many attempts to have broken open the gate of the castle; but Mr. Godly-fear was made keeper of that, and he was a man of that courage, conduct, and valour that it

was in vain, as long as life lasted within him, to think to do that work, though mostly desired; wherefore all the attempts that Diabolus made against him were fruitless. (I have wished sometimes that the man had the whole rule of the town of Mansoul.)

Well, this was the condition of the town of Mansoul for about two years and a half: the body of the town was the seat of war; the people of the town were driven into holes, and the glory of Mansoul was laid in the dust; what rest, then, could be to the inhabitants, what peace could Mansoul have, and what sun could shine upon it? Had the enemy lain so long without in the plain against the town, it had been enough to have famished them; but now when they shall be within, when the town shall be their tent, their trench, and fort against the castle that was in the town, when the town shall be against the town, and shall serve to be a fence to the enemies of her strength and life;—I say, when they shall make use of the forts and townholds to secure themselves in, even till they shall take, spoil, and demolish the castle, this was terrible, and yet this was now the state of the town of Mansoul.

After the town of Mansoul had been in this sad and lamentable condition for so long a time as I have told you, and no petitions that they presented their Prince with (all this while) could prevail, the inhabitants of the town—to wit, the elders and chiefs of Mansoul—gathered together, and after some time spent in condoling their miserable state and this miserable judgment coming upon them, they agreed together to draw up yet another petition, and to send it away to Emmanuel for relief. But Mr. Godly-fear stood up and answered that he knew that his Lord the Prince never did nor ever would receive a petition for these matters from the hand of any whoever unless the lord secretary's hand was to it, (and this, quoth he, is the reason that you prevailed not all this while.) Then they said they would draw up one and get the lord secretary's hand to it. But Mr. Godly-fear answered again that he knew also that the lord secretary would not set his hand to any petition that himself had not an hand in composing and drawing up; and besides, saith he, the Prince doth know my lord secretary's hand from all the hands in the world, wherefore he cannot be deceived by any pretence whatever; wherefore my advice is, that you go to my lord and implore him to lend you his aid, (now he did yet abide in the castle where all the captains and men at arms were.)

So they heartily thanked Mr. Godly-fear, took his counsel, and did as he had bidden them; so they went and came to my lord and made known the cause of their coming to him—to wit, that since Mansoul was in so deplorable a condition, his highness would be pleased to undertake to draw up a petition for them to Emmanuel, the Son of the mighty Shaddai, and to their King and his Father by him.

Then said the secretary to them, What petition is it that you would have me draw up for you? But they said, Our lord knows best the state and condition of the town of Mansoul, and how we are backslidden and degenerate from the Prince; thou also knowest who is come up to war against us, and how Mansoul is now the seat of war. My lord knows moreover what barbarous usages our men, women, and children have suffered at their hands, and how our homebred Diabolonians do walk now with more business than dare the townsmen in the streets of Mansoul. Let our lord therefore, according to the wisdom of God that is in him, draw up a petition for his poor servants to our Prince Emmanuel. Well, said the lord secretary, I will draw up a petition for you, and will also set my hand thereto. Then said they, But when shall we call for it at the hands of our lord? But he answered, Yourselves must be present at the doing of it; yea, you must put your desires to it. True, the hand and pen shall be mine, but the ink and paper must be yours, else how can you say it is your petition? Nor have I need to petition for myself, because I have not offended.

He also added as followeth, No petition goes from me in my name to the Prince, and so to his Father by him, but when the people that are chiefly concerned therein do join in heart and soul in the matter, for that must be inserted therein.

So they did heartily agree with the sentence of the lord, and a petition was forthwith drawn up for them. But now who should carry it? that was next. But the secretary advised that Captain Credence should carry it, for he was a well-spoken man. They therefore called for him and propounded to him the business. Well, said the captain, I gladly accept of the motion; and though I am lame, I will do this business for you with as much speed and as well as I can.

The contents of the petition were to this purpose:

O our Lord and Sovereign Prince Emmanuel, the potent, the long-suffering Prince! grace is poured into thy lips, and to thee belongs mercy and forgiveness, though we have rebelled against thee. We, who are no more worthy to be called thy Mansoul, nor yet fit to partake of common benefits, do beseech thee, and thy Father by thee, to do away our transgressions. We confess that thou mightest cast us away for them, but do it not for thy name's sake; let the Lord rather take an opportunity at our miserable condition to let out his bowels and compassion to us; we are compassed on every side: Lord, our own backslidings reprove us; our Diabolonians within our town fright us, and the army of the angel of the bottomless pit distresses us. Thy grace can be our salvation, and whither to go but to thee we know not.

Furthermore, O gracious Prince, we have weakened our captains, and they are discouraged, sick, and of late some of them grievously worsted and beaten out of the field by the power and force of the tyrant. Yea, even those of our captains in whose valour we did formerly use to put most of our confidence, they are as wounded men. Besides, Lord, our enemies are lively, and they are strong; they vaunt and boast themselves, and do threaten to part us among themselves for a booty. They are fallen also upon us, Lord, with many thousand Doubters, such as with whom we cannot tell what to do; they are all grim-looking and unmerciful ones, and they bid defiance to us and thee.

Our wisdom is gone, our power is gone, because thou art departed from us, nor have we what we may call ours, but sin, shame, and confusion of face for sin. Take pity upon us, O Lord, take pity upon us thy miserable town of Mansoul, and save us out of the hands of our enemies. Amen.

This petition, as was touched afore, was handed by the lord secretary and carried to the court by the brave and most stout Captain Credence. Now he carried it out at Mouth-gate, for that, as I said, was the sally-port of the town; and he went and came to Emmanuel with it. Now how it came out, I do not know, but for certain it did, and that so far as to reach the ears of Diabolus. Thus I conclude because that the tyrant had it presently by the end, and charged the town of Mansoul with it, saying, Thou rebellious and stubborn-hearted Mansoul, I will make thee to leave off petitioning; art thou yet for petitioning? I will make thee to leave. Yea, he also knew who the messenger was that carried the petition to the Prince, and it made him both to fear and rage.

Wherefore he commanded that his drum should be beat again, a thing that Mansoul could not abide to hear; but when Diabolus will have his drum beat, Mansoul must abide the noise. Well, the drum was beat and the Diabolonians were gathered together.

Then said Diabolus, O ye stout Diabolonians, be it known unto you that there is treachery hatched against us in the rebellious town of Mansoul; for albeit the town is in our possession, as you see, yet these miserable Mansoulians have attempted to dare and have been so hardy as yet to send to the court to Emmanuel for help. This I give you to understand that ye may yet know how to carry it to the wretched town of Mansoul. Wherefore, O my trusty Diabolonians, I command that yet more and more ye distress this town of Mansoul and vex it with your wiles, ravish their women, deflower their virgins, slay their children, brain their ancients, fire their town, and what other mischief you can; and let this be the reward of the Mansoulians from me for their desperate rebellions against me.

This you see was the charge, but something stepped in betwixt that and execution, for as yet there was but little more done than to rage.

Moreover, when Diabolus had done thus he went the next day up to the castle-gates, and demanded that, upon pain of death, the gates should be opened to him, and that entrance should be given him and his men that followed after. To whom Mr. Godly-fear replied (for he it was that had the charge of that gate) that the gate should not be opened unto him nor to the men that followed after him. He said, moreover, that Mansoul, when she had suffered awhile, should be made perfect, strengthened, settled.

Then said Diabolus, Deliver me then the men that have petitioned against me, especially Captain Credence, that carried it to your Prince; deliver that varlet into my hands, and I will depart from the town.

Then up starts a Diabolonian, whose name was Mr. Fooling, and said, My lord offereth you fair; it is better for you that one man perish than that your whole Mansoul should be undone.

But Mr. Godly-fear made him this reply: How long will Mansoul be kept out of the dungeon when she hath given up her faith to

Diabolus? As good lose the town as lose Captain Credence, for if one be gone the other must follow. But to that Mr. Fooling said nothing.

Then did my lord mayor reply, and said, O thou devouring tyrant! be it known unto thee we shall hearken to none of thy words: we are resolved to resist thee as long as a captain, a man, a sling, and a stone to throw at thee shall be found in the town of Mansoul. But Diabolus answered, Do you hope, do you wait, do you look for help and deliverance? You have sent to Emmanuel, but your wickedness sticks too close in your skirts to let innocent prayers come out of your lips. Think you that you shall be prevailers and prosper in this design? You will fail in your wish, you will fail in your attempts; for it is not only I, but your Emmanuel, is against you. Yea, it is he that hath sent me against you to subdue you; for what then do you hope, or by what means will you escape?

Then said the lord mayor, We have sinned indeed, but that shall be no help to thee, for our Emmanuel hath said it, and that in great faithfulness, "And him that cometh to me I will in nowise cast out." He hath also told us, O thou our enemy! that all manner of sin and blasphemy shall be forgiven to the sons of men. Therefore we dare not despair, but will look for, wait for, and hope for deliverance still.

Now by this time Captain Credence was come from the court from Emmanuel to the castle of Mansoul; and he returned to them with a packet. So my lord mayor, hearing that Captain Credence was come, withdrew himself from the noise of the roaring of the tyrant, and left him to yell at the wall of the town or against the gates of the castle. So he came up to the captain's lodgings, and saluting him he asked him of his welfare, and what was the best news at court? But when he asked Captain Credence that, the water stood in his eyes. Then said the captain, Cheer up, my lord, for all will be well in time; and with that he first produced his packet and laid it by, but that the lord mayor and the rest of the captains took for a sign of good tidings. Now a season of grace being come, he sent for all the captains and elders of the town that were here and there in their lodgings in the castle and upon their guard, to let them know that Captain Credence was returned from the court, and that he had something in general and something in special to communicate to them. So they all came up to him and saluted him, and asked him concerning his journey, and what was the best news at court? And he answered them, as he had done the lord mayor before, that all would be well at last. Now when the captain had thus saluted them, he opened his packet and thence did draw out his several notes for those that he had sent for.

And the first note was for my lord mayor, wherein was signified that the Prince Emmanuel had taken it well that my lord mayor had been so true and trusty in his office and the great concerns that lay upon him for the town and people of Mansoul. Also he bid him to know that he took it well that he had been so bold for his Prince Emmanuel, and had engaged so faithfully in his cause against Diabolus. He also signified at the close of his letter that he should shortly receive his reward.

The second note that came out was for the noble Lord Will-be-will, wherein there was signified that his Prince Emmanuel did well understand how valiant and courageous he had been for the honour of his Lord, now in his absence and when his name was under contempt by Diabolus. There was signified also that his Prince had taken it well that he had been so faithful to the town of Mansoul, in his keeping so strict a hand and eye over and so strict a rein upon the necks of the Diabolonians that did still lie lurking in their several holes in the famous town of Mansoul.

He signified, moreover, how that he understood that my lord had with his own hand done great execution upon some of the chief of the rebels there, to the great discouragement of the adverse party and to the good example of the whole town of Mansoul; and that shortly his lordship should have his reward.

The third note came out for the subordinate preacher, wherein was signified that his Prince took it well from him that he had so honestly and so faithfully performed his office and executed the trust committed to him by his Lord, while he exhorted, rebuked, and forewarned Mansoul according to the laws of the town. He signified, moreover, that he took it well at his hand that he called to fasting, to sackcloth, and ashes when Mansoul was under her revolt. Also that he called for the aid of the Captain Boanerges to help in so weighty a work. And that shortly he also should receive his reward.

The fourth note came out for Mr. Godly

fear, wherein his Lord thus signified: that his Lordship observed that he was the only man in Mansoul that detected Mr. Carnal-security as the only one, that through his subtlety and cunning, had obtained for Diabolus a defection and decay of goodness in the blessed town of Mansoul. Moreover, his Lord gave him to understand that he still remembered his tears and mourning for the state of Mansoul. It was also observed by the same note that his Lord took notice of his detecting of this Mr. Carnal-security at his own table among the guests in his own house, and that in the midst of his jolliness, even while he was seeking to perfect his villainies against the town of Mansoul. Emmanuel also took notice that this reverend person, Mr. Godly-fear, stood stoutly to it at the gates of the castle against all the threats and attempts of the tyrant, and that he put the townsmen in a way to make their petition to their Prince, so as that he might accept thereof, and as that they might obtain an answer of peace; and that therefore shortly he should receive his reward.

After all this there was yet produced a note which was written to the whole town of Mansoul, whereby they perceived that their Lord took notice of their so often repeating of petitions to him, and that they should see more of the fruits of such their doings in time to come. Their Prince did also therein tell them that he took it well that their heart and mind now at last abode fixed upon him and his ways, though Diabolus had made such inroads upon them; and that neither flatteries on the one hand nor hardships on the other could make them yield to serve his cruel designs. There was also inserted at the bottom of this note that his Lordship had left the town of Mansoul in the hands of the lord secretary and under the conduct of Captain Credence, saying, Beware, that you yet yield yourselves under their governance, and in due time you shall receive your reward.

So after the brave Captain Credence had delivered his notes to those to whom they belonged, he retired himself to my lord secretary's lodgings, and there spent time in conversing with him; for they two were very great one with another, and did indeed know more how things would go with Mansoul than did all the townsmen besides. The lord secretary also loved the Captain Credence dearly; yea, many a good bit was sent him from my lord's table; also he might have a show of countenance when the rest of Mansoul lay under the clouds. So after some time for converse was spent the captain betook himself to his chambers to rest. But it was not long after but my lord did send for the captain again; so the captain came to him, and they greeted one another with usual salutations. Then said the captain to the lord secretary, What hath my lord to say to his servant? So the lord secretary took him and had him aside, and after a sign or two of more favour he said, I have made thee the Lord's lieutenant over all the forces in Mansoul; so that from this day forward all men in Mansoul shall be at thy word, and thou shalt be he that shall lead in and that shall lead out Mansoul. Thou shalt therefore manage, according to thy place, the war for thy Prince and for the town of Mansoul against the force and power of Diabolus, and at thy command shall the rest of the captains be.

Now the townsmen began to perceive what interest the captain had both with the court and also with the lord secretary in Mansoul; for no man before could so speed when sent, nor bring such good news from Emmanuel as he. Wherefore what do they, after some lamentation that they made no more use of him in their distresses, but send by their subordinate preacher to the lord secretary to desire him that all that ever they were and had might be put under the government, care, custody and conduct of Captain Credence.

So their preacher went and did his errand, and received this answer from the mouth of his lord: That Captain Credence should be the great doer in all the King's army against the King's enemies, and also for the welfare of Mansoul. So he bowed to the groom and thanked his lordship, and returned and told his news to the townsfolk. But all this was done with all imaginable secresy, because the foes had yet great strength in the town.

But to return to our story again: When Diabolus saw himself thus boldly confronted by the lord mayor, and perceived the stoutness of Mr. Godly-fear, he fell into a rage and forthwith called a council of war, that he might be revenged on Mansoul. So all the princes of the pit came together, and old Incredulity at the head of them, with all the captains of his army. So they consulted what to do. Now the effect and conclusion of the council that day was, how they might take the castle, because they could not conclude themselves masters of the town so long as that was in the possession of their enemies. So

one advised this way, and another advised that; but when they could not agree in their verdict, Apollyon, the president of the council, stood up, and thus he began: My brotherhood, quoth he, I have two things to propound unto you, and my first is this: Let us withdraw ourselves from the town into the plain again, for our presence here will do us no good, because the castle is yet in our enemies' hands; nor is it possible that we should take that so long as so many brave captains are in it, and that this bold fellow, Godly-fear, is made the keeper of the gates of it. Now when we have withdrawn ourselves into the plain, they of their own accord will be glad of some little ease, and it may be of their own accord they again may begin to be remiss; and even their so being will give them a bigger blow than we can possibly give them ourselves. But if that should fail, our going forth of the town may draw the captains out after us, and you know what it cost them when we fought them in the field before. Besides, can we but draw them out into the field, we may lay an ambush behind the town, which shall, when they are come forth abroad, rush in and take possession of the castle.

But Beelzebub stood up and replied, saying, It is impossible to draw them all off from the castle; some, you may be sure, will lie there to keep that; wherefore it will be but in vain thus to attempt unless we were sure that they will all come out. He therefore concluded that what was done must be done by some other means. And the most likely means that the greatest of their heads could invent was that which Apollyon had advised before—to wit, to get the townsmen again to sin. For, said he, it is not our being in the town, nor in the field, nor our fighting, nor our killing of their men, that can make us the masters of Mansoul; for so long as one in the town is able to lift up his finger against us, Emmanuel will take their parts; and if he shall take their parts, we know what time of day it will be with us. Wherefore, for my part, quoth he, there is in my judgment no way to bring them into bondage to us like inventing a way to make them sin. Had we, said he, left all our Doubters at home, we had done as well as we have done now, unless we could have made them the masters and governors of the castle; for Doubters at a distance are but like objections repelled with arguments. Indeed, can we but get them into the hold and make them possessors of that, the day will be our own. Let us therefore withdraw ourselves into the plain, (not expecting that the captains in Mansoul should follow us,) but yet, I say, let us do this, and before we so do let us advise again with our trusty Diabolonians that are yet in their holds of Mansoul, and set them to work to betray the town to us; for they indeed must do it or it will be left undone for ever. By these sayings of Beelzebub (for I think it was he that gave his counsel) the whole conclave was forced to be of his opinion—to wit, that the way to get the castle was to get the town to sin. Then they fell to inventing by what means to do this thing.

Then Lucifer stood up and said, The counsel of Beelzebub is pertinent; now the way to bring this to pass, in mine opinion, is this: Let us withdraw our force from the town of Mansoul; let us do this, and let us terrify them no more, either with summons or threats, or with the noise of our drum, or any other awakening means. Only let us lie in the field at a distance, and be as if we regarded them not, (for frights, I see, do but awaken them and make them stand more to their arms.) I have also another stratagem in my head. You know Mansoul is a market-town, and a town that delights in commerce; what therefore if some of our Diabolonians shall feign themselves far-countrymen, and shall go out and bring to the market of Mansoul some of our wares to sell? and what matter at what rates they sell their wares, though it be but for half the worth? Now, let those that thus shall trade in their market be those that are witty and true to us, and I will lay my crown to pawn it will do. There are two that are come to my thoughts already that I think will be arch at this work, and they are Mr. Penny-wise-pound-foolish, and Mr. Get-i'-the-hundred-and-lose-i'-the-shire; nor is this man with the long name at all inferior to the other. What also if you join with them Mr. Sweet-world and Mr. Present-good?—they are men that are civil and cunning, but our true friends and helpers. Let these, with as many more, engage in this business for us, and let Mansoul be taken up in much business, and let them grow full and rich, and this is the way to get ground of them: remember ye not that thus we prevailed upon Laodicea, and how many at present we do hold in this snare? Now, when they begin to grow full they will forget their misery; and if we shall not affright them they may happen to

fall asleep, and so be got to neglect their town-watch, their castle-watch, as well as their watch at the gates.

Yea, may we not by this means so cumber Mansoul with abundance that they shall be forced to make of their castle a warehouse instead of a garrison fortified against us and a receptacle for men of war? Thus, if we get our goods and commodities thither, I reckon that the castle is more than half ours. Besides, could we so order it that it should be filled with such kind of wares, then if we made a sudden assault upon them it would be hard for the captains to take shelter there. Do you know that of the parable, "The deceitfulness of riches choke the world;" and again, "When the heart is overcharged with surfeiting and drunkenness and the cares of this life, all mischief comes upon them at unawares."

Furthermore, my lords, quoth he, you very well know that it is not easy for a people to be filled with our things and not to have some of our Diabolonians as retainers to their houses and services. Where is there a Mansoulian that is full of this world that has not for his servant and waiting-man Mr. Profuse, or Mr. Prodigality, or some other of our Diabolonian gang, as Mr. Voluptuous, Mr. Pragmatical, Mr. Ostentation, or the like? Now these can take the castle of Mansoul, or blow it up, or make it unfit for a garrison for Emmanuel; and any of these will do. Yea, these, for aught I know, may do it for us sooner than an army of twenty thousand men. Wherefore, to end as I began, my advice is, that we quietly withdraw ourselves, not offering any further force or forcible attempts upon the castle, at least at this time, and let us set on foot our new project, and let us see if that will not make them destroy themselves.

This advice was highly applauded by them all, and was accounted the very masterpiece of hell: to wit, to choke Mansoul with a fulness of this world, and to surfeit her heart with the good things thereof. But see how things meet together! Just as this Diabolonian council was broken up, Captain Credence received a letter from Emmanuel, the contents of which were these: That upon the third day he would meet him in the field in the plains about Mansoul. Meet me in field! quoth the captain; what meaneth my Lord by this? I know not what he meaneth by meeting of me in the field. So he took the note in his hand and did carry it to my lord secretary to ask his thoughts thereupon, (for my lord was a seer in all matters concerning the King and also for the good and comfort of the town of Mansoul.) So he showed my lord the note, and desired his opinion thereof. For my part, quoth Captain Credence, I know not the meaning thereof. So my lord did take and read it, and after a little pause he said, "The Diabolonians have had against Mansoul a great consultation to-day; they have, I say, this day been contriving the utter ruin of the town; and the result of the council is, to set Mansoul into such a way which, if taken, will surely make her destroy herself. And to this end they are making ready for their own departure out of the town, intending to betake themselves to the field again, and there to lie till they shall see whether this their project will take or no. But be thou ready with the men of thy Lord, for on the third day they will be in the plain, there to fall upon the Diabolonians; for the Prince will by that time be in the field, yea, by that it is break of day, sun-rising, or before, and that with a mighty force against them. So he shall be before them, and thou shalt be behind them, and betwixt you both their army shall be destroyed."

When Captain Credence heard this, away he goes to the rest of the captains, and tells them what a note he had awhile since received from the hand of Emmanuel; and, said he, that which was dark therein, has my lord the lord secretary expounded unto me. He told them, moreover, what by himself and by them must be done to answer the mind of their Lord. Then were the captains glad; and Captain Credence commanded that all the King's trumpeters should ascend to the battlements of the castle, and there, in the audience of Diabolus and of the whole town of Mansoul, make the best music that heart could invent. Then the trumpeters did as they were commanded. They got themselves up to the top of the castle, and thus they began to sound. Then did Diabolus start, and said, "What can be the meaning of this? They neither sound boot-and-saddle, nor horse-and-away, nor a charge. What do these madmen mean, that they should be so merry and glad?" Then answered him one of themselves, and said, "This is for joy that their Prince Emmanuel is come to relieve the town of Mansoul—that to this end he is at the head of an army, and that this relief is near."

The men of Mansoul were also greatly concerned at this melodious charm of the trumpets: they said, yea, they answered one another,

saying, "This can be no harm to us; surely this can be no harm to us." Then said the Diabolonians, "What had we best to do?" And it was answered it was best to quit the town; and that, said one, ye may do so in pursuance of your last council, and by so doing also be better able to give the enemy battle should an army from without come upon us. So on the second day they withdrew themselves from Mansoul and abode in the plains without, but they encamped themselves before Eye-gate, in what terrene and terrible manner they could. The reason why they could not abide in the town (besides the reasons that were debated in the last conclave) was, for that they were not possessed of the stronghold, and because, said they, we shall have more convenience to fight, and also to fly, if need be, when we are encamped in the open plains. Besides, the town would have been a pit for them, rather than a place of defence, had the Prince come up and enclosed them fast therein. Therefore they betook themselves to the field, that they might also be out of the reach of the slings, by which they were much annoyed all the while that they were in the town.

Well, the time that the captains were to fall upon the Diabolonians being come, they eagerly prepared themselves for action; for Captain Credence having told the captains over night that they should meet their Prince in the field to-morrow was like oil to a flaming fire, for of a long time they had been at a distance; they therefore were for this the more earnest and desirous of the work. So, as I said, the hour being come, Captain Credence, with the rest of the men of war, drew out their forces before it was day by the sally-port of the town. And being all ready, Captain Credence went up to the head of the army and gave to the rest of the captains the word, and they to their under-officers and soldiers; the word was, "The sword of the Prince Emmanuel and the shield of Captain Credence!" which is in the Mansoulian tongue, "The word of God and faith." Then the captains fell on, and began roundly to front and flank and rear Diabolus's camp.

Now they left Captain Experience in the town, because he was yet ill of his wounds which the Diabolonians had given him in the last fight. But when he perceived that the captains were at it, what does he but, calling for his crutches with haste, gets up, and away he goes to the battle, saying, "Shall I lie here while my brethren are in the fight, and when Emmanuel the Prince will show himself in the field to his servants?" But when the enemy saw the man come with his crutches, they were daunted yet the more; for, thought they, what spirit has possessed these Mansoulians that they fight us upon their crutches! Well, the captains, as I said, fell on, and did bravely handle their weapons, still crying out and shouting as they laid on blows, "The sword of the Prince Emmanuel and the shield of Captain Credence!"

Now when Diabolus saw that the captains were come out, and that so valiantly they surrounded his men, he concluded that for the present nothing from them was to be looked for but blows and the dints of their two-edged swords.

Wherefore he also falls upon the Prince's army with all his deadly force. So the battle was joined. Now, who was it that at first Diabolus met with in the fight but Captain Credence on the one hand, and Lord Will-be-will on the other? Now, Will-be-will's blows were like the blows of a giant; for that man had a strong arm, and he fell in upon the Election-doubters, for they were the lifeguard of Diabolus, and he kept them in play a good while, cutting and battering shrewdly. Now, when Captain Credence saw my lord engaged, he did stoutly fall on, on the other hand, upon the same company also; so they put them to great disorder. Now Captain Good-hope had engaged the Vocation-doubters, and they were sturdy men, but the captain was a valiant man; Captain Experience did also send him some aid, so he made the Vocation-doubters to retreat. The rest of the armies were hotly engaged, and that on every side, and the Diabolonians did fight stoutly. Then did my lord secretary command that the slings from the castle should be played, and his men could throw stones at an hair's breadth. But after a while those that were made to fly before the captains of the Prince did begin to rally again, and they came up stoutly upon the rear of the Prince's army; wherefore the Prince's army began to faint, but remembering that they should see the face of their Prince by and by, they took courage, and a very fierce battle was fought. Then shouted the captains, saying, "The sword of the Prince Emmanuel and the shield of Captain Credence!" and with that Diabolus gave back, thinking that more aid had been come. But no Emmanuel had as yet appeared. Moreover, the battle did hang in doubt, and they made a little retreat on both sides. Now in the time of respite Captain

Credence bravely encouraged his men to stand to it, and Diabolus did the like as well as he could. But Captain Credence made a brave speech to his soldiers, the contents whereof here follow:

Gentlemen soldiers and my brethren in this design, it rejoiceth me much to see in the field for our Prince this day so stout and so valiant an army and such faithful lovers of Mansoul. You have hitherto, as hath become you, shown yourselves men of truth and courage against the Diabolonian forces, so that for all their boasts they have not yet much cause to boast of their gettings. Now, take to yourselves your wonted courage, and show yourselves men even this once only, for in a few minutes after the next engagement this time you shall see your Prince show himself in the field; for we must make this second assault upon this tyrant Diabolus, and then Emmanuel comes.

No sooner had the captain made this speech to his soldiers but one Mr. Speedy came post to the captain from the Prince to tell him that Emmanuel was at hand. This news, when the captain had received, he communicated to the other field-officers, and they again to their soldiers and men of war. Wherefore, like men raised from the dead, so the captains and their men arose, made up to the enemy, and cried as before, "The sword of the Prince Emmanuel and the shield of Captain Credence!"

The Diabolonians also bestirred themselves, and made resistance as well as they could; but in this last engagement the Diabolonians lost their courage, and many of the Doubters fell down dead to the ground. Now when they had been in the heat of battle about an hour more, Captain Credence lift up his eyes and saw and beheld Emmanuel coming; and he came with colours flying, trumpets sounding, and the feet of his men scarce touched the ground, they hasted with that celerity towards the captains that were engaged. Then Captain Credence wheeled with his men to the town-ward and gave to Diabolus the field. So Emmanuel came upon him on the one side, and the enemy's place was betwixt them both; then again they fell to it afresh, and after a little while Emmanuel and Captain Credence met, still trampling down the slain as they came.

But when the captains saw that the Prince was come, and that he fell upon the Diabolonians on the other side, and that Captain Credence and his Highness had got them up betwixt them, they shouted, (they so shouted that the ground rent again,) saying, "The sword of Emmanuel and the shield of Captain Credence!" Now when Diabolus saw that he and his forces were so hard beset by the Prince and his princely army, what doth he and the lords of the pit that were with him but make their escape, and forsake their army and leave them to fall by the hand of Emmanuel and of his noble Captain Credence? So they fell all down slain before them, before the Prince and before his royal army; there was not left so much as one Doubter alive; they lay spread upon the ground dead men, as one would spread dung upon the land.

When the battle was over all things came into order in the camp; then the captains and elders of Mansoul came together to salute Emmanuel while without the corporation; so they saluted him and welcomed him, and that with a thousand welcomes, for that he was come to the borders of Mansoul again; so he smiled upon them and said, Peace be to you! Then they addressed themselves to go to the town; they went then to go up to Mansoul—they, the Prince, and all the new forces that now he had brought with him to the war. Also all the gates of the town were set open for his reception, so glad were they of his blessed return. And this was the manner and order of going into Mansoul:

1. As I said, all the gates of the town were set open, yea, the gates of the castle also; the elders too of the town of Mansoul placed themselves at the gates of the town to salute him at his entrance thither; and so they did, for as he drew near and approached towards the gates, they said, "Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors, and the King of glory shall come in." And they answered again, "Who is the King of glory?" And they made return to themselves, "The Lord strong and mighty, the Lord mighty in battle. Lift up your heads, O ye gates, even lift them up, ye everlasting doors," &c.

2. It was ordered also by those of Mansoul that all the way from the town-gates to those of the castle his blessed Majesty should be entertained with the song by them that had the best skill in music in all the town of Mansoul; then did the elders and the rest of the men of Mansoul answer one another as Emmanuel entered the town, till he came at the castle-gates, with songs and sound of trumpets, saying, They have seen thy goings, O God, even

the goings of my God, my King, in the sanctuary. So the singers went before, the players on instruments followed after, and among them were the damsels playing on timbrels.

3. Then the captains, (for I would speak a word of them,) in their order, waited on the Prince as he entered into the gates of Mansoul. Captain Credence went before, and Captain Good-hope with him; Captain Charity came behind with other of his companions, and Captain Patience followed after all; and the rest of the captains, some on the right hand and some on the left, accompanied Emmanuel into Mansoul. And all the while the colours were displayed, the trumpets sounded, and continual shoutings were among the soldiers. The Prince himself rode into the town in his armour, which was all of beaten gold, and in his chariot; the pillars of it were of silver, the bottom thereof of gold, the covering of it was of purple, the midst thereof being paved with love for the daughters of the town of Mansoul.

4. When the Prince was come to the entrance of Mansoul he found all the streets strewed with lilies and flowers, curiously decked with boughs and branches from the green trees that stood round about the town. Every door also was filled with persons who had adorned every one their fore-part against their house with something of variety and singular excellency to entertain him withal as he passed in the streets; they also themselves, as Emmanuel passed by, did welcome him with shouts and acclamations of joy, saying, Blessed be the Prince that cometh in the name of his Father Shaddai!

5. At the castle-gates the elders of Mansoul—to wit, the lord mayor, the Lord Will-be-will, the subordinate preacher, Mr. Knowledge, and Mr. Mind, with other of the gentry of the place—saluted Emmanuel again. They bowed before him, they kissed the dust of his feet, they thanked, they blessed, and praised his Highness for not taking advantage against them for their sins, but rather had pity upon them in their misery, and returned to them with mercies and to build up their Mansoul for ever. Thus was he had up straightway to the castle—for that was the royal palace and the place where his honour was to dwell—which was ready prepared for his Highness by the presence of the lord secretary and the work of Captain Credence. So he entered in.

6. Then the people and commonalty of the town of Mansoul came to him into the castle to mourn, and to weep, and to lament for their wickedness, by which they had forced him out of the town. So they, when they were come, bowed themselves to the ground seven times: they also wept, they wept aloud, and asked forgiveness of the Prince, and prayed that he would again, as of old, confirm his love to Mansoul.

To the which the great Prince replied, Weep not, but go your way, eat the fat and drink the sweet, and send portions to them for whom naught is prepared, for the joy of your Lord is your strength. I am returned to Mansoul with mercies, and my name shall be set up, exalted and magnified by it. He also took these inhabitants and kissed them, and laid them to his bosom.

Moreover, he gave to the elders of Mansoul and to each town officer a chain of gold and a signet. He also sent to their wives ear-rings, and jewels, and bracelets, and other things. He also bestowed upon the true-born children of Mansoul many precious things.

When Emmanuel the Prince had done all these things for the famous town of Mansoul, then he said unto them, first, Wash your garments, then put on your ornaments, and then come to me into the castle of Mansoul. So they went to the fountain that was open for Judah and Jerusalem to wash in; and there they washed and there they made their garments white, and came again to the Prince into the castle, and thus they stood before him.

And now there was music and dancing throughout the whole town of Mansoul, and that because their Prince had again granted to them his presence and the light of his countenance; the bells also did ring, and the sun shone comfortably upon them for a great while together.

The town of Mansoul did also now more thoroughly seek the destruction and ruin of all remaining Diabolonians that abode in the walls and the dens that they had in the town of Mansoul; for there was of them that had to this day escaped with life and limb from the hands of their oppressors in the famous town of Mansoul.

But the Lord Will-be-will was a greater terror to them now than ever he had been before, forasmuch as his heart was yet more fully bent to seek, contrive, and pursue them to death; he pursued them night and day, and did put them now to sore distress, as will afterwards appear.

After things were thus far put into order in

the famous town of Mansoul, eare was taken and orders given by the blessed Prinee Emmanuel that the townsmen should, without further delay, appoint some to go forth into the plain to bury the dead that were there—the dead that fell by the sword of Emmanuel and by the shield of the Captain Credenee—lest the fumes and ill savours that would arise from them might infeet the air, and so annoy the famous town of Mansoul. This also was a reason of this order—to wit, that as mueh as in Mansoul lay they might eut off the name, and being, and remembranee of those enemies from the thought of the famous town of Mansoul and its inhabitants.

So order was given out by the lord mayor, that wise and trusty friend of the town of Mansoul, that persons should be employed about this neeessary business; and Mr. Godly-fear and one Mr. Upright were to be overseers about this matter; so persons were put under them to work in the fields and to bury the slain that lay dead in the plains. And these were their plaees of employment: some were to make the graves, some to bury the dead, and some were to go to and fro in the plains, and also round about the borders of Mansoul, to see if a skull, or a bone, or a pieee of a bone of a Doubter was yet to be found above ground anywhere near the eorporation; and if any were found, it was ordered that the searehers that searehed should set up a mark thereby and a sign, that those that were appointed to bury them might find it and bury it out of sight, that the name and remembranee of a Diabolonian Doubter might be blotted out from under heaven, and that the ehildren, and they that were to be born in Mansoul, might not know (if possible) what a skull, what a bone, or a pieee of a bone of a Doubter was.

So the buriers and those that were appointed for that purpose did as they were eommanded; they buried the Doubters, and all the skulls, and bones, and pieees of bones of Doubters wherever they found them, and so they eleansed the plains. Now also Mr. God's-peaee took up his commission and aeted again as in former days.

Thus they buried in the plains about Mansoul, the Eleetion-doubters, the Voeation-doubters, the Graee-doubters, the Perseveranee-doubters, the Resurreetion-doubters, the Salvation-doubters and the Glory-doubters, whose eaptains were Captain Rage, Captain Cruel, Captain Damnation, Captain Insatiable, Captain Brimstone, Captain Torment, Captain No-ease, Captain Sepulehre, and Captain Pasthope; and old Inereduility was under Diabolus their general. There were also seven heads of their army, and they were the Lord Beelzebub, the Lord Lueifer, the Lord Legion, the Lord Apollyon, the Lord Python, the Lord Cerberus, and the Lord Belial. But the prinees and the eaptains, with old Inereduility their general, did all of them make their eseape; so their men fell down slain by the power of the Prince's forees and by the hands of the men of the town of Mansoul. They also were buried as before related, to the exeeeding great joy of the now famous town of Mansoul. They that buried them buried also with them their arms, whieh were eruel instruments of death, (their weapons were arrows, darts, mauls, firebrands, and the like;) they buried also their armour, their eolours, banners, with the standard of Diabolus, and what else soever they eould find that did but smell of a Diabolonian Doubter.

Now, when the tyrant had arrived at Hell-gate-hill with his old friend Inereduility, they immediately descended the den, and having there with their fellows for a while eondoled their misfortunes and the great loss that they sustained against the town of Mansoul, they fell at length into a passion, and revenged they would be for the loss that they sustained before the town of Mansoul; wherefore they presently ealled a eouneil to eontrive yet further what was to be done against the famous town of Mansoul, for their yawning paunehes eould not wait to see the result of their Lord Lueifer's and their Lord Apollyon's eounsel that they had given before, (for their raging gorge thought every day even as long as a short for ever until they were filled with the body and soul, with the flesh and bones, and with all the delieaeies of Mansoul.) They therefore resolved to make another attempt upon the town of Mansoul, and that by an army mixed and made up partly of Doubters and partly of Blood-men. A more partieular aeeount now take of both.

The Doubters are sueh as have their name from their nature, as well as from the land and kingdom where they are born; their nature is to put a question upon every one of the truths of Emmanuel, and their eountry is ealled the land of Doubting; and that land lieth off and farthest remote to the north, between the land of Darkness and that ealled the Valley of the Shadow of Death. For though the land of Darkness and that called the Valley of the

Shadow of Death be sometimes called as if they were one and the selfsame place, yet indeed they are two, lying but a little way asunder, and the land of Doubting points in and lieth between them. This is the land of Doubting, and these that came with Diabolus to ruin the town of Mansoul are the natives of that country.

The Blood-men are a people that have their name derived from the malignity of their nature, and from the fury that is in them to execute it upon the town of Mansoul; their land lieth under the Dog-star, and by that they are governed as to their intellectuals.

The name of their country is the Province of Loath-good; the remote parts of it are far distant from the land of Doubting, yet they do both butt and bound upon the hill called Hell-gate-hill. These people are always in league with the Doubters, for they jointly do make question of the faith and fidelity of the men of the town of Mansoul, and so are both alike qualified for the service of their prince.

Now of these two countries did Diabolus, by the beating of his drum, raise another army against the town of Mansoul, of five and twenty thousand strong. There were ten thousand Doubters and fifteen thousand Blood-men, and they were put under several captains for the war; and old Incredulity was again made general of the army.

As for the Doubters, their captains were five of the seven that were heads of the last Diabolonian army; and these are their names: Captain Beelzebub, Captain Lucifer, Captain Apollyon, Captain Legion, and Captain Cerberus; and the captains that they had before were some of them made lieutenants and some ensigns of the army.

But Diabolus did not count that in this expedition of his these Doubters would prove his principal men, for their manhood had been tried before, also the Mansoulians had put them to the worst; only he did bring them to multiply a number, and to help, if need was, at a pinch; but his trust he put in the Blood-men, for that they were all rugged villains, and he knew that they had done feats heretofore.

As for the Blood-men, they also were under command, and the names of their captains were—Captain Cain, Captain Nimrod, Captain Ishmael, Captain Esau, Captain Saul, Captain Absalom, Captain Judas, and Captain Pope.

1. Captain Cain was over two bands: to wit, the zealous and the angry Blood-men; his standard-bearer bore the red colours, and his escutcheon was the murdering club.

2. Captain Nimrod was captain over two bands: to wit, the tyrannical and encroaching Blood-men; his standard-bearer bore the red colours, and his escutcheon was the great bloodhound.

3. Captain Ishmael was captain over two bands: to wit, the mocking and scornful Blood-men; his standard-bearer bore the red colours, and his escutcheon was one mocking at Abraham's Isaac.

4. Captain Esau was captain over two bands: to wit, the Blood-men that grudged that another should have the blessing; also over the Blood-men that are for executing their private revenge upon others; his standard-bearer bore the red colours, and his escutcheon was one privately lurking to murder Jacob.

5. Captain Saul was captain over two bands: to wit, the groundlessly jealous and the devilishly furious Blood-men; his standard-bearer bore the red colours, and his escutcheon was three bloody darts cast at harmless David.

6. Captain Absalom was captain over two bands: to wit, over the Blood-men that will kill a father or a friend for the glory of this world; also over those Blood-men that will hold one fair in hand with words till they shall have pierced him with their swords; his standard-bearer bore the red colours, and his escutcheon was the son pursuing the father's blood.

7. Captain Judas was over two bands: to wit, the Blood-men that will sell a man's life for money, and those also that will betray their friend with a kiss; his standard-bearer bore the red colours, and his escutcheon was thirty pieces of silver and the halter.

8. Captain Pope was captain over one band, for all these spirits are joined in one under him; his standard-bearer bore the red colours, and his escutcheon was the stake, the flame, and the good man in it.

Now the reason why Diabolus did so soon rally another force after he had been beaten out of the field was, for that he put mighty confidence in his army of Blood-men; for he put a great deal more trust in them than he did before in his army of Doubters, though they had also often done great service for him in the strengthening of him in his kingdom; but these Blood-men he had often proved,

and their sword did seldom return empty. Besides, he knew that these, like mastiffs, would fasten upon any—upon father, mother, brother, sister, prince, or governor; yea, upon the Prinee of prinees. And that whieh eneouraged him the more was for that they did onee force Emmanuel out of the kingdom of Universe; and why, thought he, may they not also drive him from the town of Mansoul?

So this army of five-and-twenty thousand strong was by their general, the great Lord Incredulity, led up against the town of Mansoul. Now Mr. Pry-well, the scoutmaster-general, did himself go out to spy, and he did bring Mansoul tidings of their eoming. Wherefore they shut up their gates, and put themselves in a posture of defence against these new Diabolonians that eame up against the town.

So Diabolus brought up his army and beleaguered the town of Mansoul; the Doubters were plaeed about Feel-gate, and the Blood-men set down before Eye-gate and Ear-gate.

Now when this army had thus eneamped themselves, Ineredulity, in the name of Diabolus, his own name, and in the name of the Blood-men and the rest that were with him, sent a summons as hot as a red-hot iron to Mansoul to yield to their demands, threatening that if they still stood it out against them they would presently burn down Mansoul with fire. For you must know that as for the Blood-men, they were not so much that Mansoul should be surrendered, as that Mansoul should be destroyed and cut off out of the land of the living. True, they sent to them to surrender, but should they so do, that would not staneh or quench the thirsts of these men; they must have blood, the blood of Mansoul, else they die; and it is from henee that they have their name. Wherefore these Blood-men he reserved till now, that they might, when all his engines proved ineffectual, as his last and sure card, be played against the town of Mansoul.

Now when the townsmen had reeeived this red-hot summons, it begat in them at present some ehanging and interehanging of thoughts; but they jointly agreed in less than half an hour to carry the summons to the Prinee, the which they did when they had writ at the bottom of it, "Lord, save Mansoul from bloody men!"

So he took it, and looked upon it and considered it, and took notiee also of that short petition that the men of Mansoul had written at the bottom of it; and called to him the noble Captain Credence, and bid him go and take Captain Patience with him, and go and take eare of that side of Mansoul that was beleaguered by the Blood-men. So they went and did as they were eommanded; the Captain Credenee went and took Captain Patience, and they both seeured that side of Mansoul that was besieged by the Blood-men.

Then he eommanded that Captain Goodhope, and Captain Charity, and my Lord Will-be-will should take charge of the other side of the town; and I, said the Prince, will set my standard upon the battlements of your castle, and do you three watch against the Doubters. This done, he again eommanded that the brave captain, the Captain Experienee, should draw up his men in the market-place, and that there he should exereise them day by day before the people of the town of Mansoul. Now this siege was long, and many a fierce attempt did the enemy, especially those called Blood-men, make upon the town of Mansoul; and many a shrewd brush did some of the townsmen meet with from them, especially Captain Self-denial, who, I should have told you before, was eommanded to take the care of Ear-gate and Eye-gate now against the Blood-men. This Captain Self-denial was a young man, but stout, and a townsman in Mansoul, as Captain Experience also was. And Emmanuel, at his seeond return to Mansoul, made him a eaptain over a thousand of the Mansoulians for the good of the eorporation. This captain therefore, being an hardy man and a man of great courage, and willing to venture himself for the good of the town of Mansoul, would now and then sally out upon the Blood-men and give them many notable alarms, and entered several brisk skirmishes with them, and also did some execution upon them; but you must think that this eould not so easily be done but he must meet with brushes himself, for he carried several of their marks in his faee, yea, and some in some other parts of his body.

So after some time spent for the trial of the faith, and hope, and love of the town of Mansoul, the Prinee Emmanuel upon a day ealls his eaptains and men of war together and divides them into two companies; this done, he eommands them at a time appointed, and that in the morning very early, to sally out upon the enemy, saying, "Let half of you fall upon the Doubters, and half of you fall upon the

Blood-men. Those of you that go out against the Doubters kill and slay and cause to perish so many of them as by any means you can lay hands on; but for you that go out against the Blood-men, slay them not, but take them alive."

So at the time appointed, betimes in the morning, the captains went out as they were commanded against the enemies: Captain Good-hope, Captain Charity, and those that were joined with them, as Captain Innocent and Captain Experience, went out against the Doubters; and Captain Credence and Captain Patience, with Captain Self-denial and the rest that were to join with them, went out against the Blood-men.

Now those that went out against the Doubters drew up into a body before the plain, and marched on to bid them battle; but the Doubters, remembering their last success, made a retreat, not daring to stand the shock, but fled from the Prince's men; wherefore they pursued them, and in their pursuit slew many, but they could not catch them all. Now those that escaped went, some of them home, and the rest by fives, nines, and seventeens, like wanderers, went straggling up and down the country, where they upon the barbarous people showed and exercised many of their Diabolonian actions; nor did these people rise up in arms against them, but suffered themselves to be enslaved by them. They would also after this show themselves in companies before the town of Mansoul, but never to abide it; for if Captain Credence, Captain Good-hope, or Captain Experience did but show themselves, they fled.

Those that went out against the Blood-men did as they were commanded; they forbore to slay any, but sought to compass them about. But the Blood-men, when they saw that no Emmanuel was in the field, concluded also that no Emmanuel was in Mansoul; wherefore, they looking upon what the captains did to be, as they call it, a fruit of the extravagancy of their wild and foolish fancies, rather despised them than feared them; but the captains, minding their business, at last did compass them around: they also that had routed the Doubters came in amain to their aid; so, in fine, after some little struggling — for the Blood-men also would have run for it, only now it was too late (for though they are mischievous and cruel where they can overcome, yet all Blood-men are chicken-hearted men when they once come to see themselves matched and equalled,)—so the captains took them and brought them to the Prince.

Now when they were taken, had before the Prince, and examined, he found them to be of three several counties, though they all came of one land.

1. One sort of them came out of Blindmanshire, and they were such as did ignorantly what they did.

2. Another sort of them came out of Blindzealshire, and they did superstitiously what they did.

3. The third sort of them came out of the town of Malice, in the county of Envy, and they did what they did out of spite and implacableness.

For the first of these—to wit, they that came out of Blindmanshire—when they saw where they were and against whom they had fought, they trembled and cried as they stood before him; and as many of these as asked him mercy, he touched their lips with his golden sceptre.

They that came out of Blindzealshire, they did not as their fellows did; for they pleaded that they had a right to do what they did, because Mansoul was a town whose laws and customs were diverse from all that dwelt thereabout; very few of these could be brought to see their evil, but those that did and asked mercy, they also obtained favour.

Now they that came out of the town of Malice, that is in the county of Envy, they neither wept, nor disputed, nor repented, but stood gnawing of their tongues before him for anguish and madness because they could not have their will upon Mansoul. Now these last, with all those of the other two sorts that did not unfeignedly ask pardon for their faults, those he made to enter into sufficient bond to answer for what they had done against Mansoul and against her King, at the great and general assizes to be holden for our Lord the King, where he himself should appoint, for the country and kingdom of Universe.

So they became bound, each man for himself, to come in when called upon, to answer before our Lord the King for what they had done, as before.

And thus much concerning this second army that was sent by Diabolus to overthrow Mansoul.

But there were three of those that came from the land of Doubting who, after they had wandered and ranged the country awhile and perceived that they had escaped, were

so hardy as to thrust themselves, knowing that yet there were in the town some who took part with Diabolus—I say, they were so hardy as to thrust themselves into Mansoul. (Three, did I say? I think there were four.) Now to whose house should these Doubters go but to the house of an old Diabolonian in Mansoul, whose name was Evil-questioning; a very great enemy he was to Mansoul, and a great doer among Diabolonians there. Well, to this Evil-questioning's house, as was said, did these Diabolonians come, (you may be sure that they had directions how to find the way thither;) so he made them welcome, pitied their misfortune, and succored them with the best that he had in his house. Now, after a little acquaintance, (and it was not long before they had that,) this old Evil-questioning asked the Doubters if they were all of a town; he knew that they were all of one kingdom. And they answered, No, nor of one shire, neither; for I, said one, am an Election-doubter; I, said another, am a Vocation-doubter; then said the third, I am a Salvation-doubter; and the fourth said he was a Grace-doubter. Well, quoth the old gentleman, be of what shire you will, I am persuaded that you are town-boys; you have the very length of my foot, are one with my heart, and shall be welcome to me. So they thanked him, and were glad that they had found themselves an harbour in Mansoul. Then said Evil-questioning to them, How many of your company might there be that came with you to the siege of Mansoul? And they answered, There were but ten thousand Doubters in all, for the rest of the army consisted of fifteen thousand Blood-men. These Blood-men, quoth they, border upon our country, but, poor men! as we hear they were every one taken by Emmanuel's forces. Ten thousand! quoth the old gentleman: I'll promise you that is a round company. But how came it to pass, since you were so mighty a number, that you fainted and durst not fight your foes? Our general, said they, was the first man that did run for it. Pray, quoth their landlord, who was that your cowardly general? He was once the lord mayor of Mansoul, said they. But pray call him not a cowardly general, for whether any from the east to the west had done more service for our Prince Diabolus than has my Lord Incredulity will be a hard question for you to answer. But had they catched him, they would for certain have hanged him, and we promise you hanging is but a bad business. Then said the old gentleman, I would that all the ten thousand Doubters were now well armed in Mansoul, and myself at the head of them: I would see what I could do. Ay, said they, that would be well if we could see that; but wishes, alas! what are they? and these words were spoken aloud. Well, said old Evil-questioning, take heed that you talk not too loud: you must be squat and close, and must take care of yourselves while you are here, or I'll assure you you will be snapped.

Why? quoth the Doubters.

Why! quoth the old gentleman. Why, because both the Prince and the lord secretary, and their captains and soldiers, are all at present in town; yea, the town is as full of them as ever it can hold. And besides, there is one whose name is Will-be-will, a most cruel enemy of ours, and him the Prince has made keeper of the gates, and has commanded him that with all the diligence he can he should look for, search out, and destroy all and all manner of Diabolonians. And if he lighted upon you, down you go, though your heads were made of gold.

And now to see how it happened. One of the Lord Will-be-will's faithful soldiers, whose name was Mr. Diligence, stood all this while listening under old Evil-questioning's eaves, and heard all the talk that had been betwixt him and the Doubters that he entertained under his roof.

The soldier was a man that my lord had much confidence in, and that he loved dearly, and that both because he was a man of courage and also a man that was unwearied in seeking after Diabolonians to apprehend them.

Now this man, as I told you, heard all the talk that was betwixt old Evil-questioning and these Diabolonians; wherefore what does he but goes to his lord and tells him what he had heard? And sayest thou so, my trusty? quoth my lord. Ay, quoth Diligence, that I do, and if your lordship will be pleased to go with me, you shall find it as I have said. And are they there? quoth my lord: I know Evil-questioning well, for he and I were great in the time of our apostacy. But I know not now where he dwells. But I do, said this man; and if your lordship will go, I will lead you the way into his den. Go! quoth my lord; that I will. Come, my Diligence, let us go find them out. So my lord and his man went together the direct way to his house. Now his man went before to show him his way, and they went till they came even under old Mr. Evil-questioning's wall. Then said Diligence, Hark, my

lord! do you know the old gentleman's tongue when you hear it? Yes, said my lord, I know it well, but I have not seen him many a day. This I know, he is cunning; I wish he doth not give us the slip. Let me alone for that, said his servant Diligence. But how shall we find the door? quoth my lord. Let me alone for that too, said his man. So he had my Lord Will-be-will about and showed him the way to the door. Then my lord without more ado broke open the door, rushed into the house, and caught them all five together, even as Diligence, his man, had told him. So my lord apprehended them and led them away, and committed them to the hand of Mr. True-man the jailer, and commanded and he did put them in ward. This done, my lord mayor was acquainted in the morning with what my Lord Will-be-will had done over night, and his lordship rejoiced much at the news, not only because there were Doubters apprehended, but because that old Evil-questioning was taken; for he had been a very great trouble to Mansoul, and much affliction to my lord mayor himself. He had also been sought for often, but no hand could ever be laid upon him till now.

Well, the next thing was to make preparation to try these five that by my lord had been apprehended, and that were in the hands of Mr. True-man the jailer. So the day was set and the court called and come together, and being seated, the prisoners were brought to the bar. My Lord Will-be-will had power to have slain them when at first he took them, and that without any more ado, but he thought it at this time more for the honour of the Prince, the comfort of Mansoul, and the discouragement of the enemy to bring them forth to public judgment.

But, I say, Mr. True-man brought them in chains to the bar, to the town-hall, for that was the place of judgment. So, to be short, the jury was pannelled, the witnesses sworn, and the prisoners tried for their lives: the jury was the same that tried Mr. No-truth, Pitiless, Haughty, and the rest of their companions.

And first, old Questioning himself was set to the bar, for he was the receiver, the entertainer and comforter of these Doubters, that by nation were outlandish men; then he was bid to hearken to his charge, and was told that he had liberty to object if he had aught to say for himself. So his indictment was read; the manner and form here follows:

Mr. Questioning, thou art here indicted by the name of Evil-questioning, (an intruder upon the town of Mansoul,) for that thou art a Diabolonian by nature, and also a hater of the Prince Emmanuel, and one that hast studied the ruin of the town of Mansoul. Thou art also here indicted for countenancing the King's enemies, after wholesome laws made to the contrary. For, 1. Thou hast questioned the truth of her doctrine and state; 2. In wishing that ten thousand Doubters were in her; 3. In receiving, in entertaining, and encouraging of her enemies that came from their army unto thee. What sayest thou to this indictment?—art thou guilty or not guilty?

My lord, quoth he, I know not the meaning of this indictment, forasmuch as I am not the man concerned in it; the man that standeth by this charge, accused before this bench, is called by the name of Evil-questioning, which name I deny to be mine, mine being Honest-inquiring. The one indeed sounds like the other; but I trow your lordship knows that between these two there is a wide difference; for I hope that a man, even in the worst of times, and that too amongst the worst of men, may make an honest inquiry after things without running the danger of death.

Then spake my Lord Will-be-will, for he was one of the witnesses: My lord, and you the honourable bench and magistrates of the town of Mansoul, you all have heard with your ears that the prisoner at the bar has denied his name, and so thinks to shift from the charge of the indictment. But I know him to be the man concerned, and that his proper name is Evil-questioning. I have known him, my lord, above this thirty years, for he and I (a shame it is for me to speak it) were great acquaintance when Diabolus, that tyrant, had the government of Mansoul; and I testify that he is a Diabolonian by nature, an enemy to our Prince, and hater of the blessed town of Mansoul. He has in times of rebellion been at and lain in my house, my lord, not so little as tweuty nights together; and we did use to talk then (for the substance of talk) as he and his Doubters have talked of late; true, I have not seen him many a day. I suppose that the coming of Emmanuel to Mansoul has made him to change his lodgings, as this indictment has driven him to change his name; but this is the man, my lord.

Then said the court unto him, Hast thou any more to say?

Yes, quoth the old gentleman, that I have; for all that as yet has been said against me is

but by the mouth of one witness, and it is not lawful for the famous town of Mansoul at the mouth of one witness to put any man to death.

Then stood forth Mr. Diligence and said, My lord, as I was upon my watch such a night, at the head of Bad-street in this town, I chanced to hear a muttering within this gentleman's house; then thought I, What is to do here? So I went up close but very softly to the side of the house to listen, thinking, as indeed it fell out, that there I might light upon some Diabolonian conventicle. So, as I said, I drew nearer and nearer, and when I was got up close to the wall, it was but a while before I perceived that there were outlandish men in the house, but I did well understand their speech, for I have been a traveller myself. Now hearing such language, in such a tottering cottage as this old gentleman dwelt in, I clapt mine ear to a hole in the window, and there heard them talk as followeth. This old Mr. Questioning asked these Doubters what they were, whence they came, and what was their business in these parts? And they told him to all these questions, yet he did entertain them. He also asked what numbers there were of them, and they told him ten thousand men. He then asked them why they made no more manly assault upon Mansoul, and they told him; so he called their general coward for marching off when he should have fought for his prince. Further, this old Evil-questioning wished, and I heard him wish, Would all the ten thousand Doubters were now in Mansoul, and himself at the head of them! He bid them also to take heed and lie quiet, for if they were taken they must die, although they had heads of gold.

Then said the court: Mr. Evil-questioning, here is now another witness against you, and his testimony is full. 1. He swears that you did receive these men into your house, and that you did nourish them there, though you knew that they were Diabolonians and the King's enemies. 2. He swears that you did wish ten thousand of them in Mansoul. 3. He swears that you did give them advice to be quiet and close, lest they should be taken by the King's servants. All which manifesteth that thou art a Diabolonian, for hadst thou been a friend to the King thou wouldst have apprehended them.

Then said Evil-questioning: To the first of these I answer, The men that came into mine house were strangers, and I took them in, and is it now become a crime in Mansoul for a man to entertain strangers? That I did also nourish them is true, and why should my charity be blamed? As for the reason why I wished ten thousand of them in Mansoul, I never told it to the witnesses nor to themselves. I might wish them to be taken, and so my wish might mean well to Mansoul for aught that any yet knows. I did also bid them take heed that they fell not into the captains' hands, but that might be because I am unwilling that any man should be slain, and not because I would have the King's enemies, as such, escape.

My lord mayor then replied that though it was a virtue to entertain strangers, yet it was treason to entertain the King's enemies. And for what else thou hast said, thou dost by words but labour to evade and defer the execution of judgment. But could there be no more proved against thee but that thou art a Diabolonian, thou must for that die the death by the law; but to be a receiver, a nourisher, a countenancer, and a harbourer of others of them, yea, of outlandish Diabolonians—of them that come from far on purpose to cut off and destroy our Mansoul—this must not be borne.

Then said Evil-questioning, I see how the game will go; I must die for my name and for my charity. And so he held his peace.

Then they called the outlandish Doubters to the bar; and the first of them that was arraigned was the Election-doubter; so his indictment was read, and because he was an outlandish man, the substance of it was told him by an interpreter—to wit, that he was there charged with being an enemy of Emmanuel the Prince, a hater of the town of Mansoul, and an opposer of her most wholesome doctrine.

Then the judge asked him if he would plead? But he said only this, that he confessed that he was an Election-doubter, and that was the religion that he had ever been brought up in. He said, moreover, If I must die for my religion, I trow I shall die a martyr, and so I care the less.

Then the judge replied: To question election is to overthrow a great doctrine of the Gospel—to wit, the omniscience, and power, and will of God; to take away the liberty of God with his creature; to stumble the faith of the town of Mansoul; and to make salvation to depend upon works, and not upon grace. It also belies the word, and disquiets the minds of the men of Mansoul; therefore by the best of laws he must die.

Then was the Vocation-doubter called and set to the bar; and his indictment for substance was the same with the other, only he was particularly charged with denying the calling of Mansoul.

The judge asked him also what he had to say for himself?

So he replied that he never believed that there was any such thing as a distinct and powerful call of God to Mansoul, otherwise than by the general voice of the word; nor by that neither, otherwise than as it exhorted them to forbear evil and to do that which is good; and in so doing a promise of happiness is annexed.

Then said the judge: Thou art a Diabolonian, and hast denied a great part of one of the most experimental truths of the Prince of the town of Mansoul; for he has called, and she has heard a most distinct and powerful call of her Emmanuel, by which she has been quickened, awakened, and possessed with heavenly grace to desire to have communion with her Prince, to serve him, and do his will, and to look for her happiness merely of his good pleasure. And for thine abhorrence of this good doctrine thou must die the death.

Then the Grace-doubter was called and his indictment read; and he replied thereto that though he was of the land of Doubting, his father was the offspring of a Pharisee, and lived in good fashion among his neighbours; and that he taught him to believe, and believe it he did and would, that Mansoul shall never be saved freely by grace.

Then said the judge: Why, the law of the Prince is plain—1. Negatively, Not of works. 2. Positively, By grace you are saved. And thy religion settleth in and upon the works of the flesh, for the works of the law are the works of the flesh. Besides, in saying as thou hast done thou hast robbed God of his glory and given it to a sinful man; thou hast robbed Christ of the necessity of his undertaking and the sufficiency thereof, and hast given both these to the works of the flesh. Thou hast despised the work of the Holy Ghost, and hast magnified the will of the flesh and of the legal mind. Thou art a Diabolonian, the son of a Diabolonian, and for thy Diabolonian principles thou must die.

The court then having proceeded thus far with them, sent out the jury, who forthwith brought them in guilty of death. Then stood up the recorder and addressed himself to the prisoners: You, the prisoners at the bar, you have been here indicted and proven guilty of high crimes against Emmanuel our Prince, and against the welfare of the famous town of Mansoul—crimes for which you must be put to death; and die ye accordingly.

So they were sentenced to the death of the cross. The place assigned them for execution was that where Diabolus drew up his last army against Mansoul, save only that old Evil-questioning was hanged at the top of Bad-street, just over against his own door.

When the town of Mansoul had thus far rid themselves of their enemies and of the troublers of their peace, in the next place a strict commandment was given out that yet my Lord Will-be-will should, with Diligence his man, search for and do his best to apprehend what Diabolonians were yet left alive in Mansoul. The names of several of them were Mr. Fooling, Mr. Let-good-slip, Mr. Slavish-fear, Mr. No-love, Mr. Mistrust, Mr. Flesh, and Mr. Sloth. It was also commanded that he should apprehend Mr. Evil-questioning's children that he left behind him, and that they should demolish his house. The children that he left behind were these: Mr. Doubt, and he was his eldest son; the next to him was Legal-life, Unbelief, Wrong-thoughts-of-Christ, Clip-promise, Carnal-sense, Live-by-feeling, Self-love. All these he had by one wife, and her name was No-hope; she was the kinswoman of old Incredulity, for he was her uncle, and when her father, old Dark, was dead, he took her and brought her up, and when she was marriageable he gave her to this old Evil-questioning to wife.

Now the Lord Will-be-will did put into execution his commission, with good Diligence his man. He took Fooling in the streets and hanged him up in Want-wit-alley, over against his own house. This Fooling was he that would have had the town of Mansoul deliver up Captain Credence into the hands of Diabolus, provided that then he would have withdrawn his force out of the town. He also took Mr. Let-good-slip one day as he was busy in the market, and executed him according to law. Now there was an honest, poor man in Mansoul, and his name was Mr. Meditation—one of no great account in the days of apostacy, but now of repute with the best of the town. This man therefore they were willing to prefer; now Mr. Let-good-slip had a great deal of wealth heretofore in Mansoul, and at Emmanuel's coming it was sequestered to the use of the Prince; this therefore was now

given to Mr. Meditation, to improve for the common good, and after him to his son, Mr. Think-well; this Think-well he had by Mrs. Piety his wife, and she was the daughter of Mr. Recorder.

After this my lord apprehended Clip-promise; now, because he was a notorious villain, (for by his doings much of the King's coin was abused,) therefore he was made a public example. He was arraigned and judged to be first set in the pillory, then to be whipped by all the children and servants in Mansoul, and then to be hanged till he was dead.

He also apprehended Carnal-sense and put him in hold, but how it came about I cannot tell, but he brake prison and made his escape. Yea, and the bold villain will not yet quit the town, but lurks in the Diabolonian dens in the daytime, and haunts like a ghost honest men's houses at nights. Wherefore there was a proclamation set up in the market-place in Mansoul, signifying that whosoever could discover Carnal-sense, and apprehend him and slay him, should be admitted daily to the Prince's table and should be made keeper of the treasure of Mansoul. Many therefore did bend themselves to do this thing, but take him and slay him they could not, though often he was discovered.

But my lord took Mr. Wrong-thoughts-of-Christ and put him into prison, and he died there, though it was long first, for he died of a lingering consumption.

Self-love was also taken and committed to custody, but there were many that were allied to him in Mansoul, so his judgment was deferred; but at last Mr. Self-denial stood up and said, If such villains as these may be winked at in Mansoul, I will lay down my commission. He also took him from the crowd and had him among his soldiers, and there he was brained. But some in Mansoul muttered at it, though none durst speak plainly, because Emmanuel was in town. But this brave act of Captain Self-denial came to the Prince's ears; so he sent for him and made him a lord in Mansoul.

Then my Lord Self-denial took courage, and set to the pursuing the Diabolonians with my Lord Will-be-will; and they took Live-by-feeling and they took Legal-life, and put them in hold till they died. But Mr. Unbelief was a nimble jack; him they could never lay hold of, though they attempted to do it often. He therefore, and some few more of the Diabolonian tribe, did yet remain in Mansoul to the time that Mansoul left off to dwell any longer in the kingdom of Universe. But they kept them to their dens and holes; if one of them did appear, or happen to be seen in any of the streets of the town of Mansoul, the whole town would be up in arms after them; yea, the very children in Mansoul would cry out after them as after a thief, and would wish that they might stone them to death with stones. And now did Mansoul arrive to some good degree of peace and quiet; her Prince also did abide within her borders; her captains also and her soldiers did their duties, and Mansoul minded her trade that she had with the country that was afar off; also she was busy in her manufacture.

When the town of Mansoul had thus far rid themselves of so many of their enemies and the troublers of their peace, the Prince sent to them and appointed a day wherein he would at the market-place meet the whole people, and there give them in charge concerning some further safety and comfort, and to the condemnation and destruction of their home-bred Diabolonians. So the day appointed was come, and the townsmen met together; Emmanuel also came down in his chariot, and all his captains in their state attending of him on the right hand and on the left. Then was an "O ye" made for silence; and after some mutual carriages of love the Prince began and thus proceeded:

You, my Mansoul, and the beloved of mine heart, many and great are the privileges that I have bestowed upon you; I have singled you out from others and have chosen you to myself, not for your worthiness, but for mine own sake. I have also redeemed you, not only from the dread of my Father's law, but from the hand of Diabolus. This I have done because I have loved you, and because I have set my heart upon you to do you good. I have also, that all things that might hinder thy way to the pleasures of paradise might be taken out of the way, laid down for thee, for thy soul, a plenary satisfaction, and have bought thee to myself—a price not of corruptible things as of silver and gold, but a price of blood, mine own blood, which I have freely spilt upon the ground to make thee mine. So I have reconciled thee, O my Mansoul! to my Father, and interested thee in the mansion-houses that are with my Father, in the royal city, where things are, O my Mansoul! that eye hath not seen, nor hath entered into the heart of man to conceive.

Besides, O my Mansoul! thou secst what I

have done, and how I have taken thee out of the hands of thine enemies, unto whom thou hast deeply revolted from my Father, and by whom thou wast content to be possessed and also to be destroyed. I came to thee first by my law, and then by my Gospel, to awaken thee and show thee my glory. And thou knowest what thou wast, what thou saidest, what thou didst, and how many times thou rebelledst against my Father and me; yet I left thee not, as thou seest this day, but came to thee, have borne thy manners, have waited upon thee, and after all accepted of thee, even of my mere grace and favour, and would not suffer thee to be lost, as thou most willingly wouldst have been.

Thou seest, moreover, my Mansoul, how I have passed by thy backslidings and have healed thee. Indeed I was angry with thee, but I have turned mine anger away from thee, because I loved thee still, and mine anger and mine indignation is ceased in the destruction of thine enemies, O Mansoul! Nor did thy goodness fetch me again unto thee after that I for thy transgressions had hid my face and withdrawn my presence from thee. The way of backsliding was thine, but the way and means of thy recovery was mine. I invented the means of thy return. It was I that made an hedge and a wall when thou wast beginning to turn to things in which I delighted not. It was I that made thy sweet bitter, thy day night, thy smooth way thorny, and that also confounded all that sought thy destruction. It was I that set Mr. Godly-fear to work in Mansoul. It was I that stirred up thy conscience and understanding, thy will and thy affections, after thy great and woeful decay. It was I that put life into thee, O Mansoul! to seek me that thou mightest find me, and in thy finding find thine own health, and happiness, and salvation. It was I that fetched the second time the Diabolonians out of Mansoul, and it was I that overcame them and that destroyed them before thy face.

And now, my Mansoul, I am returned to thee in peace, and thy transgressions against me are as if they had not been. Nor shall it be with thee as in former days, but I will do better for thee than at thy beginning. For yet a little while, O my Mansoul! even after a few more times are gone over thy head, I will (but be not troubled at what I say) take down this famous town of Mansoul, stick and stone, to the ground, and I will carry the stones thereof, and the timber thereof, and the walls thereof, and the dust thereof, and the inhabitants thereof, into mine own country, even into a kingdom of my Father; and will there set it up in such strength and glory as it never did see in the kingdom where now it is placed. I will even there set it up for my Father's habitation, for for that purpose it was at first erected in the kingdom of Universe; and there will I make it a spectacle of wonder, a monument of mercy, and the admirer of its own mercy. There shall the natives of Mansoul see all that of which they have seen nothing here; there shall they be equal to those unto whom they have been inferior here. And there thou shalt, O my Mansoul! have such communion with me, with my Father, and with your lord secretary as is not possible here to be enjoyed, nor ever could be, shouldst thou live in Universe the space of a thousand years.

And there, O my Mansoul! thou shalt be afraid of murderers no more—of Diabolonians and their threats no more. There shall be no more plots, nor contrivances, nor designs against thee, O my Mansoul! There thou shalt no more hear the evil tidings or the noise of the Diabolonian drum. There thou shalt not see the Diabolonian standard-bearers, nor yet behold Diabolus's standard. No Diabolonian mount shall be cast up against thee there, nor shall there the Diabolonian standard be set up to make thee afraid. There thou shalt not need captains, engines, soldiers and men of war. There thou shalt meet with no sorrow nor grief, nor shall it be possible that any Diabolonian should again, for ever, be able to creep into thy skirts, burrow in thy walls, or be seen again within thy borders, all the days of eternity. Life shall there last longer than here you are able to desire it should, and yet it shall always be sweet and new, nor shall any impediment attend it for ever.

There, O Mansoul! thou shalt meet with many of those that have been like thee, and that have been partakers of thy sorrows; even such as I have chosen, and redeemed, and set apart, as thou, for my Father's court and city royal. All they will be glad in thee, and thou, when thou seest them, shalt be glad in thine heart.

There are things, O Mansoul!—even things of thy Father's providing and mine—that never were seen since the beginning of the world, and they are laid up with my Father, and sealed up among his treasures for thee, till thou shalt come thither to enjoy them.

And thus, O my Mansoul! I have showed unto thee what shall be done to thee hereafter if thou canst hear, if thou canst understand; and now I will tell thee what at present must be thy duty and practice until I come and fetch thee to myself, according as is related in the Scriptures of truth.

First, I charge thee that thou dost hereafter keep more white and clean the liveries which I gave thee before my last withdrawing from thee.

When your garments are white the world will count you mine. Also when your garments are white, then I am delighted in your ways; for then your goings to and fro will be like a flash of lightning, that those that are present must take notice of, also their eyes will be made to dazzle thereat. Deck thyself, therefore, according to my bidding, and make thyself by my law straight steps for thy feet, so shall thy King greatly desire thy beauty, for he is thy Lord, and worship thou him.

Now that thou mayest keep them as I bid thee, I have, as I before told thee, provided for thee an open fountain to wash thy garments in. Look therefore that thou wash often in my fountain and go not in defiled garments; for as it is to my dishonour and my disgrace, so it will be to thy discomfort, when you shall walk in filthy garments. Keep thy garments always white, and let thy head lack no ointment.

My Mansoul, I have ofttimes delivered thee from the designs, plots, attempts, and conspiracies of Diabolus, and for all this I ask thee nothing but that thou render not to me evil for my good, but that thou bear in mind my love and the continuation of my kindness to my beloved Mansoul, so as to provoke thee to walk, in thy measure, according to the benefits bestowed on thee. Of old the sacrifices were bound with cords to the horns of the golden altar. Consider what is said to thee, O my blessed Mansoul!

O my Mansoul! I have lived, I have died, I live and will die no more, for thee. I live that thou mayest not die. Because I live thou shalt live also. I reconciled thee to my Father by the blood of my cross, and, being reconciled, thou shalt live through me. I will pray for thee, I will fight for thee, I will yet do thee good.

Nothing can hurt thee but sin; nothing can grieve me but sin; nothing can make thee base before thy foes but sin; take heed of sin, my Mansoul.

And dost thou know why I at first, and do still, suffer Diabolonians to dwell in thy walls, O Mansoul? It is to keep thee waiting, to try thy love, to make thee watchful, and to cause thee yet to prize my noble captains, their soldiers, and my mercy.

It is also that yet thou mayest be made to remember what a deplorable condition thou once wast in. I mean, when not some, but all, did dwell, not in thy walls, but in thy castle and in thy stronghold, O Mansoul!

O my Mansoul! should I slay all them within, many there be without that would bring thee into bondage; for were all those within cut off, those without would find thee sleeping, and then as in a moment they would swallow up my Mansoul. I therefore let them live in thee, not to do thee hurt, (the which they yet will if thou hearken to them and serve them,) but to do thee good, the which they must if thou watch and fight against them. Know, therefore, that whatever they shall tempt thee to, my design is that they should drive thee, not further off, but nearer to my Father, to learn thee war, to make petitioning desirable to thee, and to make thee little in thine own eyes. Hearken diligently to this, my Mansoul.

Show me then thy love, my Mansoul, and let not those that are within thy walls take thy affections off from Him that hath redeemed thy soul. Yea, let the sight of a Diabolonian heighten thy love to me. I came once, and twice, and thrice to save thee from the poison of those arrows that would have wrought thy death. Stand for me, my friend, my Mansoul, against the Diabolonians, and I will stand for thee before my Father and all his court. Love me against temptation, and I will love thee notwithstanding thine infirmities.

O my Mansoul! remember what my captains, my soldiers, and mine engines have borne for thee; they have fought for thee, they have suffered by thee, they have borne much at thy hands to do thee good. Hadst thou not had them to help thee, Diabolus had certainly made an end of thee. Nourish them, therefore, my Mansoul. When thou dost well, they will be well; when thou dost ill, they will be ill, and sick, and weak. Make not my captains sick, O Mansoul! for if they be sick, thou canst not be well; if they be weak, thou canst not be strong; if they be faint, thou canst not be stout and valiant for thy King, O Mansoul! Nor must thou think always to

live by sense; thou must live upon my word. Thou must believe, O my Mansoul! when I am from thee, that yet I love thee and bare thee upon mine heart for ever.

Remember, therefore, O my Mansoul! that thou art beloved of me. As I have therefore taught thee to watch, to fight, to pray, and to make war against my foes, so now I command thee to believe that my love is constant to thee. O my Mansoul! how have I set my heart, my love upon thee! Watch! Behold, I lay none other burden upon thee than what thou hast already. Hold fast till I come.

THE

LIFE AND DEATH OF MR. BADMAN.

PRESENTED TO THE WORLD IN A FAMILIAR DIALOGUE BETWEEN MR. WISEMAN AND MR. ATTENTIVE.

THE AUTHOR TO THE READER.

Courteous Reader:

As I was considering with myself what I had written concerning the progress of the Pilgrim from this world to glory, and how it had been acceptable to many in this nation, it came again into my mind to write as then of him that was going to heaven, so now of the life and death of the ungodly, and of their travel from this world to hell. The which in this I have done, and have put it, as thou seest, under the name and title of Mr. Badman, a name very proper for such a subject; I have also put it in the form of a dialogue, that I might with more ease to myself and pleasnre to the reader perform the work.

And although, as I said, I have put it forth in this method, yet have I, as little as may be, gone out of the road of mine own observation of things. Yea, I think I may truly say that to the best of my remembrance all the things that here I discourse of, I mean as to matter of fact, have been acted upon the stage of the world, even many times before mine eyes.

Here, therefore, courteous reader, I present thee with the life and death of Mr. Badman indeed; yea, I do trace him in his life, from his childhood to his death, that thou mayest, as in a glass, behold with thine own eyes the steps that take hold of hell; and also discern, while thou art reading of Mr. Badman's death, whether thou thyself art treading in his path thereto.

And let me entreat thee to forbear quirking and mocking for that Mr. Badman is dead, but rather gravely inquire concerning thyself by the word whether thou art one of his lineage or no; for Mr. Badman has left many of his relations behind him; yea, the very world is overspread with his kindred. True, some of his relations, as he, are gone to their place and long home, but thousands of thousands are left behind, as brothers, sisters, cousins, nephews, besides innumerable of his friends and associates.

I may say, and yet speak nothing but too much truth in so saying, that there is scarce a fellowship, a community, or fraternity of men in the world but some of Mr. Badman's relations are there; yea, rarely can we find a family or a household in a town where he has not left behind him a brother, nephew, or friend.

The butt, therefore, that at this time I shoot at is wide, and it will be as impossible for this book to go into several families and not to arrest some, as for the king's messenger to rush into an house full of traitors and find none but honest men there.

I cannot but think that this shot will light upon many, since our fields are so full of this game; but how many it will kill to Mr. Badman's course and make alive to the Pilgrim's progress, that is not in me to determine; this secret is with the Lord our God only, and he alone knows to whom he will bless it to so good and so blessed an end. However, I have put fire to the pan, and doubt not but the report will quickly be heard.

I told you before that Mr. Badman had left many of his friends and relations behind him, but if I survive them (and that's a great question to me) I may also write of their lives; however, whether my life be longer or shorter, this is my prayer at present—that God will stir up witnesses against them that may either convert or confound them; for wherever they live

and roll in their wickedness they are the pest and plague of that country.

England shakes and totters already by reason of the burden that Mr. Badman and his friends have wickedly laid upon it; yea, our earth reels and staggereth to and fro like a drunkard; the transgression thereof is heavy upon it.

Courteous reader, I will treat thee now, even at the door and threshold of this house, but only with this intelligence, that Mr. Badman lies dead within. Be pleased, therefore, (if thy leisure will serve thee,) to enter in, and behold the state in which he is laid betwixt his deathbed and the grave. He is not buried as yet, nor doth he stink, as is designed he shall before he lies down in oblivion.

Now, as others have had their funerals solemnized according to their greatness and grandeur in the world, so likewise Mr. Badman (forasmuch as he deserveth not to go down to his grave with silence) has his funeral state according to his deserts.

Four things are usual at great men's funerals, which we will take leave, and I hope without offence, to allude to in the funeral of Mr. Badman.

First. They are sometimes, when dead, presented to their friends, by their completely wrought images, as lively as by cunning men's hands they can be, that the remembrance of them may be renewed to their survivors, the remembrance of them and their deeds; and this I have endeavoured to answer in my discourse of Mr. Badman; and therefore I have drawn him forth in his features and actions from his childhood to his gray hairs. Here, therefore, thou hast him lively set forth as in cuts, both as to the minority, flower, and seniority of his age, together with those actions of his life that he was most capable of doing, in and under those present circumstances of time, place, strength, and the opportunities that did attend him in these.

Secondly. There is also usual at great men's funerals those badges and escutcheons of their honour that they have received from their ancestors or have been thought worthy of for the deeds and exploits they have done in their life; and here Mr. Badman has his, but such as vary from all men of worth, but so much the more agreeing with the merit of his doings; they all have descended in state, he only as an abominable branch. His deserts are the deserts of sin; and therefore the escutcheons of honour that he has are only that he died without honour and at his end became a fool. Thou shalt not be joined with them in burial. The seed of evil-doers shall never be renowned.

The funeral pomp, therefore, of Mr. Badman is to wear upon his hearse the badges of a dishonourable and wicked life, since his bones are full of the sins of his youth, which shall lie down, as Job says, in the dust with him; nor is it fit that any should be his attendants, now at his death, but such as with him conspired against their own souls in their life—persons whose transgressions have made them infamous to all that have or shall know what they have done.

Some notice, therefore, I have also here in this little discourse given the reader of them who were his confederates in his life and attendants at his death; with a hint either of some high villainy committed by them, as also of those judgments that have overtaken and fallen upon them from the just and avenging hand of God. All which are things either fully known by me, as being eye and ear witness thereto, or that I have received from such hands whose relations, as to this, I am bound to believe. And that the reader may know them from other things and passages herein contained, I have pointed at them with a finger, thus ☞.

Thirdly. The funerals of persons of quality have been solemnized with some suitable sermon at the time and place of their burial; and that I am not come to as yet, having got no further than to Mr. Badman's death; but forasmuch as he must be buried after he hath become polluted before his beholders, I doubt not but some such that we read are appointed to be at the burial of Gog will do this work in my stead, such as shall leave him neither skin nor bone above ground, but shall set a sign by it till the buriers have buried it in the valley of Hamongog. Ezek. xxxix.

Fourthly. At funerals there did use to be mourning and lamentations, but here also Mr. Badman differs from others; his familiars cannot lament his departure, for they have not sense of his damnable state; they rather ring him and sing him to hell in the sleep of death in which he goes thither. Good men count him no loss to the world; his place can well be without him; his loss is only his own, and it is too late for him to recover that damage or loss by a sea of bloody tears, could he shed them. Yea, God has said he will laugh at his destruction; who, then, shall lament for him, saying, Ah! my brother? He was but a stink-

ing weed in his life, nor was he better at all in his death. Such may well be thrown over the wall without sorrow when once God has plucked them up by the roots in his wrath.

Reader, if thou art of the race, lineage, stock, or fraternity of Mr. Badman, I tell thee, before thou readest this book, thou wilt neither brook the author nor it, because he hath writ of Mr. Badman as he has. For he that condemneth the wicked that die so passeth also the sentence upon the wicked that live. I therefore expect neither credit of nor countenance from thee for this narration of thy kinsman's life.

For thy old love to thy friend, his ways, doings, &c., will stir up in thee enmity rather, in thy very heart, against me. I shall therefore incline to think of thee that thou wilt rend, burn, or throw it away in contempt; yea, and wish also that for writing so notorious a truth some mischief may befall me. I look also to be loaded by thee with disdain, scorn and contempt; yea, that thou shouldest railingly and vilifying say I lie, and am a bespatterer of honest men's lives and deaths. For Mr. Badman, when himself was alive, could not abide to be counted a knave, (though his actions told all that went by that indeed he was such an one.) How, then, should his brethren that survive him, and that tread in his very steps, approve of the sentence that by this book is pronounced against him? Will they not rather imitate Korah, Dathan, and Abiram's friends—even rail at me for condemning him, as they did at Moses for doing execution?

I know it is ill puddling in the cockatrice's den, and that they run hazards that hunt the wild boar. The man also that writeth Mr. Badman's life had need be fenced with a coat of mail and with the staff of a spear, for that his surviving friends will know what he doth; but I have ventured to do it, and to play, at this time, at the hole of these asps; if they bite, they bite; if they sting, they sting. Christ sends his lambs into the midst of wolves, not to do like them, but to suffer by them for bearing plain testimony against their bad deeds; but had one not need to walk with a guard and to have a sentinel stand at one's door for this? Verily, the flesh would be glad of such help; yea, a spiritual man, could he tell how to get it. Acts xxiii. But I am stripped naked of these, and yet am commanded to be faithful in my service for Christ. Well, then, I have spoken what I have spoken, and now come on me what will. Job xii. 13. True, the text says, "Rebuke a scorner, and he will hate thee; and that he that reproveth a wicked man, getteth himself a blot and shame;" but what then? Open rebuke is better than secret love, and he that receives it shall find it so afterwards.

So, then, whether Mr. Badman's friends shall rage or laugh at what I have writ, I know the better end of the staff is mine. My endeavour is to stop an hellish course of life and to save a soul from death, (James v.;) and if for so doing I meet with envy from them from whom in reason I should have thanks, I must remember the man in the dream that cut his way through his armed enemies, and so got into the beauteous palace;—I must, I say, remember him, and do myself likewise.

Yet four things I will propound to the consideration of Mr. Badman's friends before I turn my back upon them:

1. Suppose that there be a hell in very deed—not that I do question it, any more than I do whether there be a sun to shine, but I suppose it for argument's sake with Mr. Badman's friends—I say, suppose there be an hell, and that, too, such an one as the Scripture speaks of—one at the remotest distance from God and life eternal—one where the worm of a guilty conscience never dies, and where the fire of the wrath of God is not quenched.

Suppose, I say, that there is such an hell, prepared of God (as there is indeed) for the body and soul of the ungodly world after this life to be tormented in;—I say, do but with thyself suppose it, and then tell me, is it not prepared for thee, thou being a wicked man? Let thy conscience speak, I say; is it not prepared for thee, thou being an ungodly man? And dost thou think, wast thou there now, that thou art able to wrestle with the judgment of God? Why then do the fallen angels tremble there? Thy hands cannot be strong nor can thy heart endure in that day when God shall deal with thee. Ezek. xxii. 14.

2. Suppose that some one that is now a soul in hell for sin was permitted to come hither again to dwell, and that they had a grant also that upon amendment of life next time they die to change that place for heaven and glory, what sayest thou, O wicked man? Would such an one (thinkest thou) run again into the same course of life as before, and venture the damnation that for sin he had already been in? Would he choose again to lead that cursed

life that afresh would kindle the flames of hell upon him, and that would bind him under the heavy wrath of God? Oh he would not, he would not; the 16th of Luke insinuates it; yea, reason itself, awake, would abhor it, and tremble at such a thought.

3. Suppose, again, that thou that livest and rollest in thy sin, and that as yet hast known nothing but the pleasure thereof, shouldest be an angel conveyed to some place where, with convenience from thence, thou mightest have a view of heaven and hell—of the joys of the one, and the torments of the other;—I say, suppose that from thence thou mightest have such a view thereof as would convince thy reason that both heaven and hell are such realities as by the word they are declared to be, wouldest thou (thinkest thou?) when brought to thy home again, choose to thyself thy former life—to wit, to return to thy folly again? No; if belief of what thou sawest remained with thee, thou wouldest eat fire and brimstone first.

4. I will propound again. Suppose that there was amongst us such a law (and such a magistrate to inflict the penalty) that for every open wickedness committed by thee so much of thy flesh should, with burning pincers, be plucked from thy bones; wouldest thou then go on in thy open way of lying, swearing, and whoring as thou with delight doest now? Surely, surely no. The fear of the punishment would make thee forbear, yea, would make thee tremble, even when thy lusts were powerful, to think what a punishment thou wast sure to sustain so soon as the pleasure was over. But oh the folly, the madness, the desperate madness, that is in the hearts of Mr. Badman's friends, who, in despite of the threatenings of an holy and sin-avenging God, and of the outcries and warning of all good men, yea, that will in despite of the groans and torments of those that are now in hell for sin, (Luke xiv. 24, 28,) go on in a sinful course of life, yea, though every sin is also a step of descent down to that infernal cave! Oh how true is that saying of Solomon!—"The heart of the sons of men is full of evil, and madness is in their heart while they live, and after that they go to the dead." Eccles. ix. 3. To the dead! that is, to the dead in hell, to the damned dead—the place to which those that have died bad men are gone, and that those that live bad men are like to go to, when a little more sin, like stolen waters, hath been imbibed by their sinful souls.

That which has made me publish this book is—

1. For that wickedness like a flood is like to drown our English world; it begins already to be above the tops of the mountains; it has almost swallowed up all; our youth, our middle age, old age, and all, are almost carried away of this flood. O debauchery, debauchery, what hast thou done in England! Thou hast corrupted our young men, hast made our old men beasts; thou hast deflowered our virgins and hast made matrons bawds; thou hast made our earth to reel to and fro like a drunkard; it is in danger to be removed like a cottage; yea, it is, because transgression is so heavy upon it, like to "fall and rise no more." Isa. xxiv. 20.

Oh that I could mourn for England, and for the sins that are committed therein, even while I see that, without repentance, the men of God's wrath are about to deal with us, each having his slaughtering weapon in his hand. Ezek. ix. 1, 2. Well, I have written, and by God's assistance shall pray that this flood may abate in England; and could I but see the tops of the mountains above it, I should think that these waters were abating.

2. It is the duty of those that can to cry out against this deadly plague; yea, to lift up their voice as with a trumpet against it, that men may be awakened about it, fly from it, as from that which is the greatest of evils. Sin pulled angels out of heaven, pulls men down to hell and overthroweth kingdoms. Who that sees an house on fire will not give the alarm to them that dwell therein? Who that sees the land invaded will not set the beacons on a flame? Who that sees the devils, as roaring lions, continually devouring souls, will not make an outcry? But, above all, when we see sin, sinful sin, swallowing up a nation, sinking of a nation, and bringing its inhabitants to temporal, spiritual, and eternal ruin, shall we not cry out and cry, "They are drunk, but not with wine; they stagger, but not with strong drink;" they are intoxicated with the deadly poison of sin, which will, if its malignity be not by wholesome means allayed, bring soul and body, and estate and country, and all, to ruin and destruction?

3. In and by this my outcry I shall deliver myself from the ruins of them that perish; for a man can do no more in this matter—I mean as man in my capacity—than to detect and condemn the wickedness, warn the evil-doer of the judgment, and fly therefrom myself. But oh that I might not only deliver myself!

Oh that many would hear and turn at this cry from sin, that they may be secured from the death and judgment that attend it!

Why I have handled the matter in this method is best known to myself; and why I have concealed most of the names of the persons whose sins or punishments I here and there in this book make relation of, is—

1. For that neither the sins nor judgments were all alike open; the sins of some were committed and the judgments executed for them only in a corner. Not to say that I could not learn some of their names, for could I, I should not have made them public, for this reason:

2. Because I would not provoke those of their relations that survive them; I would not justly provoke them; and yet, as I think I should, should I have entailed their punishment to their sins, and both to their names, and so have turned them into the world.

3. Nor would I lay them under any disgrace and contempt, which would, as I think, unavoidably have happened unto them, had I withal inserted their names.

As for those whose names I mention, their crimes or judgments were manifest—public almost as anything of that nature that happeneth to mortal men. Such therefore have published their own shame by their sin, and God his anger by taking of open vengeance.

As Job says, "God has struck them as wicked men in the open sight of others." Job xxxiv. 26. So that I cannot conceive, since their judgment was so conspicuous, that my admonishing thereof should turn to their detriment; for the publishing of these things are, so far as relation is concerned, intended for remembrances, that they may also bethink themselves, repent, and turn to God, lest the judgments of their sins should prove hereditary. For the God of heaven hath threatened to visit the iniquity of the fathers upon the children, if they hate him, to the third and fourth generation. Ex. xx. 5.

Nebuchadnezzar's punishment for his pride, (for he was for his sin driven from his kingly dignity, and from among men too, to eat grass like an ox and to company with the beasts,) Daniel did not stick to tell Belshazzar, his son, to his face thereof, nor to publish it, that it might be read and remembered by the generations to come. The same may be said of Judas and Ananias, etc., for their sin and punishment were known to all the dwellers at Jerusalem. Acts v. 1.

Nor is it a sign but of a desperate impenitence and hardness of heart when the offspring or relations of those who have fallen by open, fearful, and prodigious judgments for their sin shall overlook, forget, pass by, or take no notice of such outgoings of God against them and their house. Thus Daniel aggravates Belshazzar's crime for that he hardened his heart in pride, though he knew that for that very sin and transgression his father was brought down from his height and made to be a companion for asses. "And thou his son, O Belshazzar," says he, "hast not humbled thy heart, though thou knewest all this." Dan. v. A home reproof indeed, but home is most fit for an open and continued transgression.

Let those, then, that are the offspring or relations of such who by their own sin and the dreadful judgments of God are made to become a sign, (Deut. xvi. 9, 10,) having been swept as dung from off the face of the earth, beware, lest when judgment knocks at their door for their sins, as it did before at the door of their progenitors, it falls also with as heavy a stroke as on them that went before them; lest, I say, they in that day, instead of finding mercy, find, for their high, daring and judgment-affronting sins, judgment without mercy.

To conclude: Let those that would not die Mr. Badman's death take heed of Mr. Badman's ways, for his ways bring to his ends; wickedness will not deliver him that is given to it, though he should cloak all with a profession of religion.

If it was a transgression of old for a man to wear a woman's apparel, surely it is a transgression now for a sinner to wear a Christian profession for a cloak. Wolves in sheep's clothing swarm in England this day—wolves both as to doctrine and as to practice too. Some men make a profession, I doubt not, on purpose that they may twist themselves into a trade and thence into an estate, yea, and if need be, into an estate knavishly by the ruin of their neighbour. Let such take heed, for those that do such things have the greater damnation.

Christian, make thy profession shine by a conversation according to the Gospel, or else thou wilt damnify religion, bring scandal to thy brethren, and give offence to the enemies; and it would be better that a millstone was hanged about thy neck, and that thou, so adorned, was cast into the bottom of the sea, than so to do.

Christian, a profession according to the

Gospel is in these days a rare thing; seek, then, after it, put it on, and keep it without spot and (as becomes thee) white and clean, and thou shalt be a rare Christian.

The prophecy of the last time is that professing men (for so I understand the text) shall be many of them base, (2 Tim. iii.;) but continue thou in the things that thou hast learned, not of wanton men nor of licentious times, but of the word and doctrine of God—that is, according to godliness—and thou shalt walk with Christ in white.

Now, God Almighty give his people grace, not to hate or malign sinners, nor yet to choose any of their ways, but to keep themselves pure from the blood of all men, by speaking and doing according to that name and those rules that they profess to know and love, for Jesus Christ's sake.

JOHN BUNYAN.

LIFE AND DEATH OF MR. BADMAN.

Wiseman. Good-morrow, my good neighbour, Mr. Attentive; whither are you walking so early this morning? Methinks you look as if you were concerned about something more than ordinary. Have you lost any of your cattle, or what is the matter?

Attentive. Good sir, good-morrow to you. I have not as yet lost aught, but yet you give a right guess of me, for I am, as you say, concerned in my heart, but it is because of the badness of the times. And, sir, you, as all our neighbours know, are a very observing man; pray, therefore, what do you think of them?

Wiseman. Why, I think, as you say—to wit, that they are bad times, and bad they will be until men are better, for they are bad men that make bad times; if men therefore should mend, so would the times. It is a folly to look for good days so long as sin is so high and those that study its nourishment so many. God bring it down, and those that nourish it to repentance, and then, my good neighbour, you will be concerned not as you are now. Now you are concerned because times are so bad, but then you will be so because times are so good; now you are concerned so as to be perplexed, but then you will be concerned so as to lift up your voice with shouting; for I dare say, could you see such days, they would make you shout.

Attentive. Ay, so they would; such times I have longed for, such times I have prayed for, but I fear they will be worse before they be better.

Wiseman. Make no conclusion, man, for He that hath the hearts of men in his hand can change them from worse to better, and so bad times into good. God gives long life to them that are good, and especially to those of them that are capable of doing him service in the world. The ornament and beauty of this lower world, next to God and his wonders, are the men that spangle and shine in godliness.

Now as Mr. Wiseman said this he gave a great sigh.

Attentive. Amen, amen! But why, good sir, do you sigh so deeply? Is it for aught else than that for the which, as you have perceived, I myself am concerned?

Wiseman. I am concerned with you for the badness of the times, but that was not the cause of that sigh, of which, I see, you take notice. I sighed at the remembrance of the death of that man for whom the bell tolled at our town yesterday.

Attentive. Why, I trow Mr. Goodman, your neighbour, is not dead? Indeed, I did hear that he had been sick.

Wiseman. No, no, it is not he. Had it been he, I could not but have been concerned, but yet not as I am concerned now. If he had died, I should only have been concerned that the world had lost a light, but the man that I am concerned for now was one that never was good; therefore such a one who is not dead only, but damned. He died that he might die, he went from life to death, and then from death to death, from death natural to death eternal. And as he spake this the water stood in his eyes.

Attentive. Indeed to go from a deathbed to hell is a fearful thing to think on. But, good neighbour Wiseman, be pleased to tell me who this man was, and why you conclude him so terrible in his death.

Wiseman. Well, if you can stay, I will tell you who he was and why I conclude thus concerning him.

Attentive. My leisure will admit me to stay, and I am willing to hear you out. And I pray God your discourse may take hold on my heart, that I may be bettered thereby.

So they agreed to sit down under the tree. Then Mr. Wiseman proceeded as followeth.

Wiseman. The man that I mean is one Mr. Badman; he has lived in our town a great while, and now, as I said, he is dead. But the

reason of my being concerned at his death is not for that he was at all related to me, or for that any good conditions died with him, for he was far from them, but for that, as I greatly fear, he hath, as was hinted before, died two deaths at once.

Attentive. I perceive what you mean by two deaths at once; and to speak truth it is a fearful thing thus to have ground to think of any; for although the death of the ungodly and sinners is laid to heart but of few, yet to die in such a state is more dreadful and fearful than any man can imagine. Indeed, if a man had no soul, if his state was not truly immortal, the matter would not be so much; but for a man to be so disposed of by his Maker as to be appointed a sensible being for ever, and for him to fall into the hands of avenging justice, that will be always, to the utmost extremity that his sin deserveth, punishing of him in the dismal dungeon of hell, this must needs be unutterably sad and lamentable.

Wiseman. There is no man, I think, that is sensible of the worth of one soul but must, when he hears of the death of unconverted men, be stricken with sorrow and grief, because, as you said well, that man's state is such that he has a sensible being for ever. For it is sense that makes punishment heavy. But yet sense is not all that the damned have; they have sense and reason too; so then, as sense receiveth punishment with sorrow, because it feels and bleeds under the same, so by reason, and the exercise thereof in the midst of torment, all present affliction is aggravated, and that three manner of ways:

1. Reason will consider thus with himself: For what am I thus tormented? And will easily find it is for nothing but that base and filthy thing, sin; and now will vexation be mixed with punishment, and that will greatly heighten the affliction.

2. Reason will consider thus with himself: How long must this be my state? And will soon return to himself this answer: This must be my state for ever and ever. Now this will greatly increase the torment.

3. Reason will consider thus with himself: What have I lost more than present ease and quiet by my sins that I have committed? And will quickly return himself this answer: I have lost communion with God, Christ, saints and angels, and a share in heaven and eternal life. And this also must needs greatly add to the misery of poor damned souls. And this is the case of Mr. Badman.

Attentive. I feel my heart even shake at the thoughts of coming into such a state. Hell! who knows that is yet alive what the torments of hell are? This word *hell* gives a very dreadful sound.

Wiseman. Ay, so it does in the ears of him that has a tender conscience. But if, as you say, and that truly, the very name of hell is so dreadful, what is the place itself, and what are the punishments that are there inflicted, and that without the least intermission, upon the souls of damned men for ever and ever!

Attentive. Well, but passing this, my leisure will permit me to stay, and therefore pray tell me what it is that makes you think that Mr. Badman is gone to hell?

Wiseman. I will tell you. But first, do you know which of the Badmans I mean?

Attentive. Why, was there more of them than one?

Wiseman. Oh yes, a great many, both brothers and sisters, and yet all of them the children of godly parents—the more, a great deal, is the pity.

Attentive. Which of them, therefore, was it that died?

Wiseman. The eldest, old in years and old in sin; but the sinner that dies an hundred years old shall be accursed.

Attentive. Well, but what makes you think he is gone to hell?

Wiseman. His wicked life and fearful death, especially since the manner of his death was so corresponding with his life.

Attentive. Pray let me know the manner of his death if yourself did perfectly know it.

Wiseman. I was there when he died, but I desire not to see another such man, while I live, die in such sort as he did.

Attentive. Pray therefore let me hear it.

Wiseman. You say you have leisure and can stay, and therefore, if you please, we will discourse even orderly of him. First, we will begin with his life, and then proceed to his death, because a relation of the first may the more affect you when you shall hear of the second.

Attentive. Did you then so well know his life?

Wiseman. I knew him of a child. I was a man when he was but a boy; and I made a special observation of him from first to last.

Attentive. Pray then let me hear from you an account of his life, but be as brief as you can, for I long to hear of the manner of his death.

Wiseman. I will endeavour to answer your desires; and first, I will tell you that from a child he was very bad; his very beginning was ominous, and presaged that no good end was in likelihood to follow thereupon. There were several sins that he was given to when he was but a little one, that manifested him to be notoriously infected with original corruption; for I dare say he learned none of them of his father and mother, nor was he admitted to go much abroad among other children that were vile, to learn to sin of them; nay, contrariwise, if at any times he did get abroad amongst others, he would be as the inventor of bad words and an example in bad actions. To them all he used to be, as we say, the ringleader and master sinner from a child.

Attentive. This was a bad beginning indeed, and did demonstrate that he was, as you say, polluted, very much polluted, with original corruption. For, to speak my mind freely, I do confess that it is mine opinion that children come polluted with sin into the world, and that ofttimes the sins of their youth, especially while they are very young, are rather by virtue of indwelling sin than by examples that are set before them by others; not but that they learn to sin by example too, but example is not the root, but rather the temptation to wickedness. The root is sin within; for from within, out of the heart of man, proceedeth sin.

Wiseman. I am glad to hear that you are of this opinion, and to confirm what you have said by a few hints from the word: Man in his birth is compared to an ass (an unclean beast) and to a wretched infant in its blood; besides, all the first-born of old that were offered unto the Lord were to be redeemed at the age of a month, and that was before they were sinners by imitation. The Scripture also affirmeth that by the sin of one judgment came upon all; and renders this reason, "for that all have sinned;" nor is that objection worth a rush, that Christ by his death has taken away original sin. First, Because it is scriptureless. Secondly, Because it makes them incapable of salvation by Christ, for none but those that in their own persons are sinners are to have salvation by him. Many other things might be added, but between persons so well agreed as you and I are these may suffice at present; but when an antagonist comes to deal with us about this matter, then we have for him often other strong arguments if he be an antagonist worth the taking notice of.

Attentive. But, as was hinted before, he used to be ringleading sinner or the master of mischief among other children, yet these are but generals; pray therefore tell me in particular what were the sins of his childhood?

Wiseman. I will so. When he was but a child he was so addicted to lying that his parents scarce knew when to believe he spake true; yea, he would invent, tell, and stand to the lies that he invented and told, and that with such an audacious face that one might even read in his very countenance the symptoms of an hard and desperate heart this way.

Attentive. This was an ill beginning indeed, and argueth that he began to harden himself in sin betimes. For a lie cannot be knowingly told and stood in (and I perceive that this was his manner of way in lying) but he must, as it were, force his own heart unto it. Yea, he must make his heart hard and bold to do it; yea, he must be arrived to an exceeding pitch of wickedness thus to do, since all this he did against that good education that before you seemed to hint he had from his father and mother.

Wiseman. The want of a good education, as you have intimated, is many times a cause why children do so easily so soon become bad, especially when there is not only a want of that, but bad examples enough, as, the more is the pity, there is in many families; by virtue of which poor children are trained up in sin and nursed therein for the devil and hell. But it was otherwise with Mr. Badman, for to my knowledge this his way of lying was a great grief to his parents, for their hearts were much dejected at this beginning of their son; nor did there want counsel and correction from them to him if that would have made him better. He wanted not to be told in my hearing, and that over and over and over, "That all liars should have their part in the lake that burns with fire and brimstone," and that whosoever loveth and maketh a lie should not have any part in the new and heavenly Jerusalem; but all availed nothing with him. When a fit or an occasion to lie came upon him, he would invent, tell, and stand to his lie as steadfastly as if it had been the biggest of truths that he told, and that with that hardening of his heart and face that it would be to those who stood by a wonder. Nay, and this he would do when under the rod of correction, which is appointed by God for parents to use, that thereby they might keep their children from hell.

Attentive. Truly it was, as I said, a bad beginning, he served the devil betimes; yea, he became nurse to one of his brats, for a spirit of lying is the devil's brat; "For he is a liar, and the father of it."

Wiseman. Right! he is the father of it indeed. A lie is begot by the devil as the father, and is brought forth by the wicked heart as the mother; wherefore another Scripture also saith, "Why hath Satan filled thy heart to lie?" &c. Yea, he calleth the heart that is big with a lie an heart that hath conceived—that is, by the devil. "Why hast thou conceived this thing in thy heart? Thou hast not lied unto men, but unto God." True, his lie was a lie of the highest nature, but every lie hath the same father and mother as had the lie last spoken of; "For he is a liar, and the father of it." A lie, then, is a brat of hell, and it cannot be in the heart before the person has committed a kind of spiritual adultery with the devil. That soul, therefore, that telleth a known lie has lain with and conceived it by lying with the devil, the only father of lies. For a lie has only one father and mother, the devil and the heart. No marvel, therefore, if the hearts that hatch and bring forth lies be so much of complexion with the devil. Yea, no marvel though God and Christ have so bent their word against liars; a liar is wedded to the devil himself.

Attentive. It seems a marvellous thing in mine eyes that since a lie is the offspring of the devil, and since a lie brings the soul to the very den of devils—to wit, the dark dungeon of hell—that men should be so desperately wicked as to accustom themselves to so horrible a thing.

Wiseman. It seems also marvellous to me, especially when I observe for how little a matter some men will study, contrive, make, and tell a lie. You shall have some that will lie it over and over, and that for a penny profit; yea, lie, and stand in it, although they know that they lie; yea, you shall have some men that will not stick to tell lie after lie, though themselves get nothing thereby. They will tell lies in their ordinary discourse with their neighbours; also their news, their jests, and their tales must needs be adorned with lies, or else they seem to bear no good sound to the ear, nor show much to the fancy of him to whom they are told. But, alas! what will these liars do when for their lies they shall be tumbled down into hell, to that devil that did beget those lies in their heart, and so be tormented by fire and brimstone with him, and that for ever and ever, for their lies?

Attentive. Can you not give one some examples of God's judgments upon liars, that one may tell them to liars when one hears them lie, if perhaps they may by the hearing thereof be made afraid and ashamed to lie?

Wiseman. Examples! Why, Ananias and his wife are examples enough to put a stop, one would think, to a spirit addicted thereto, for they both were stricken down dead for telling a lie, and that by God himself, in the midst of a company of people. But if God's threatening of liars with hell-fire and with the loss of the kingdom of heaven will not prevail with them to leave off to lie and make lies, it cannot be imagined that a relation of temporal judgments that have swept liars out of the world heretofore should do it. Now, as I said, this lying was one of the first sins that Mr. Badman was addicted to, and he could make them and tell them fearfully.

Attentive. I am sorry to hear this of him, and so much the more because, as I fear, this sin did not reign in him alone; for usually one that is accustomed to lying is also accustomed to other evils besides; and if it were not so also with Mr. Badman, it would indeed be a wonder.

Wiseman. You say true: the liar is a captive slave of more than the spirit of lying; and therefore this Mr. Badman, as he was a liar from a child, so he was also much given to pilfer and steal; so that what he could, as we say, handsomely lay his hands on, that was counted his own, whether they were the things of his fellow-children, or if he could lay hold of any thing at a neighbour's house he would take it away; you must understand me of trifles, for, being yet but a child, he attempted no great matter, especially at first. But yet as he grew up in strength and ripeness of wit, so he attempted to pilfer and steal things still of more value than at first. He took at last great pleasure in robbing of gardens and orchards, and as he grew up to steal pullen from the neighbourhood; yea, what was his father's could not escape his fingers; all was fish that came to his net, so hardened at last was he in this mischief also.

Attentive. You make me wonder more and more. What! play the thief too! What! play the thief so soon! He could not but know, though he was but a child, that what he took from others was none of his own. Besides, if his father was a good man, as you say,

it could not be but he must also hear from him that to steal was to transgress the law of God, and so to run the hazard of eternal damnation.

Wiseman. His father was not wanting to use the means to reclaim him, often urging, as I have been told, that saying in the law of Moses, "Thou shalt not steal;" and also that, "That is the curse that goeth forth over the face of the whole earth, for every one that stealeth shall be cut off," &c. The light of nature also, though he was little, must needs show him that what he took from others was not his own, and that he would not willingly have been served so himself. But all was to no purpose; let father and conscience say what they would to him, he would go on, he was resolved to go on, in his wickedness.

Attentive. But his father would, as you intimate, sometimes rebuke him for his wickedness; pray how would he carry it then?

Wiseman. How! why, like a thief that is found. He would stand gloating and hanging down his head in a sullen, pouching manner, (a body might read, as we used to say, the picture of ill luck in his face,) and when his father did demand his answer to such question concerning his villainy, he would grumble and mutter at him, and that should be all that he could get.

Attentive. But you said that he would also rob his father; methinks that was an unnatural thing.

Wiseman. Natural or unnatural, all is one to a thief. Besides, you must think that he had likewise companions to whom he was, for the wickedness that he saw in them, more firmly knit than either to father or mother. Yea, and what had he cared if father and mother had died of grief for him? Their death would have been, as he would have counted, great release and liberty to him; for the truth is, they and their counsel was his boudage; yea, and if I forget not, I have heard some say that when he was at times among his companions he would greatly rejoice to think that his parents were old and could not live long, and then, quoth he, I shall be mine own man, to do what I list without their control.

Attentive. Then it seems he counted that robbing of his parents was no crime?

Wiseman. None at all; and therefore he fell directly under that sentence, "Whoso robbeth his father or his mother, and saith it is no transgression, the same is the companion of a destroyer." And for that he set so light by them as to their persons and counsels, it was a sign that at present he was of a very abominable spirit, and that some judgment awaited to take hold of him in time to come.

Attentive. But can you imagine what it was—I mean, in his conceit, (for I speak not now of the suggestions of Satan, by which doubtless he was put on to do these things,)—I say, what it should be in his conceit that should make him think that this his manner of pilfering and stealing was no great matter?

Wiseman. It was for that the things that he stole were small: to rob orchards and gardens, and to steal pullen and the like, these he counted tricks of youth, nor would he be beat out of it by all that his friends could say. They would tell him that he must not covet or desire (and yet to desire is less than to take) even any thing, the least thing, that was his neighbour's, and that if he did it would be a transgression of the law; but all was one to him; what through the wicked talk of his companions and the delusion of his own corrupt heart, he would go on in his pilfering course, and where he thought himself secure would talk of and laugh at it when he had done.

☞ *Attentive.* Well, I heard a man once, when he was upon the ladder with a rope about his neck, confess (when ready to be turned off by the hangman) that that which had brought him to that end was his accustoming of himself, when young, to pilfer and steal small things. To my best remembrance he told us that he began the trade of a thief by stealing of pins and of points; and therefore did forewarn all the youth that then were gathered together to see him die to take heed of beginning, though but with little sins, because by tampering at first with little ones way is made for the commission of bigger.

Wiseman. Since you are entered upon stories, I also will tell you one; the which, though I heard it not with mine own ears, yet my author I dare believe. It is concerning one old Tod, that was hanged about twenty years ago or more at Hertford for being a thief. The story is this:

At a summer assizes holden at Hertford, while the judge was sitting upon the bench, comes this old Tod into the court, clothed in a green suit, with his leathern girdle in his hand, his bosom open, and all on a muck of sweat, as if he had run for his life; and being come in, he spake aloud as follows. My lord, said he, here is the veriest rogue that breathes upon the face of the earth. I have been a thief

from a child; when I was but a little one I gave myself to rob orchards and to do other such like wicked things, and I have continued a thief ever since. My lord, there has not been a robbery committed these many years, within so many miles of this place, but I have either been at it or privy to it.

The judge thought this fellow was mad, but after some conference with some of the justices they agreed to indict him; and so they did of several felonious actions, to all which he heartily confessed guilty, and so was hanged with his wife at the same time.

Attentive. This is a remarkable story indeed, and you think it is a true one?

Wiseman. It is not only remarkable, but pat to our purpose. This thief, like Mr. Badman, began his trade betimes; he began, too, where Mr. Badman began, even at robbing of orchards and other such things, which brought him, as you may perceive, from sin to sin, till at last it brought him to the public shame of sin, which is the gallows.

As for the truth of this story, the relater told me that he was at the same time himself in the court, and stood within less than two yards of old Tod when he heard him aloud to utter the words.

Attentive. These two sins of lying and stealing were a bad sign of an evil end.

Wiseman. So they were; and yet Mr. Badman came not to his end like old Tod, though I fear to as bad, nay, worse than was that death of the gallows, though less discerned by spectators; but more of that by and by. But you talk of these two sins as if these were all that Mr. Badman was addicted to in his youth. Alas, alas! he swarmed with sins, even as a beggar does with vermin, and that when he was a boy.

Attentive. Why, what other sins was he addicted to—I mean while he was but a child?

Wiseman. You need not ask to what other sins was he, but to what other sins was he not, addicted—that is, of such as suited with his age; for a man may safely say that nothing that was vile came amiss to him if he was but capable to do it. Indeed, some sins there be that childhood knows not how to be tampering with; but I speak of sins that he was capable of committing, of which I will nominate two or three more.

And, first. He could not endure the Lord's day, because of the holiness that did attend it; the beginning of that day was to him as if he was going to prison, (except he could get out from his father and mother, and lurk in by-holes among his companions until holy duties were over.) Reading the Scriptures, hearing sermons, godly conference, repeating of sermons and prayer were things that he could not away with; therefore, if his father on such days (as often he did, though sometimes notwithstanding his diligence he would be sure to give him the slip) did keep him strictly to the observation of the day, he would plainly show by all carriages that he was highly discontent therewith; he would sleep at duties, would talk vainly with his brothers, and, as it were, think every godly opportunity seven times as long as it was, grudging till it was over.

Attentive. This his abhorring of that day was not, I think, for the sake of the day itself, for as it is a day it is nothing else but as other days of the week; but I suppose that the reason of his loathing of it was for that God hath put sanctity and holiness upon it, also because it is the day above all the days of the week that ought to be spent in holy devotion, in remembrance of our Lord's resurrection from the dead.

Wiseman. Yes, it was therefore that he was such an enemy to it, even because more restraint was laid upon him on that day from his own ways than were possible should be laid upon him on all others.

Attentive. Doth not God, by instituting of a day unto holy duties, make great proof how the hearts and inclinations of poor people do stand to holiness of heart and a conversation in holy duties?

Wiseman. Yes, doubtless; and a man shall show his heart and his life, what they are, more by one Lord's day than by all the days of the week besides; and the reason is, because on the Lord's day there is a special restraint laid upon man, as to thoughts and life, more than upon other days of the week besides. Also, men are enjoined on that day to a stricter performance of holy duties, and restraint of worldly business, than upon other days they are; wherefore, if their hearts incline not naturally to good, now they will show it, now they will appear what they are. The Lord's day is a kind of an emblem of the heavenly Sabbath above, and it makes manifest how the heart stands to the perpetuity of holiness, more than to be found in a transient duty does.

On other days a man may be in and out of holy duties, and all in a quarter of an hour; but now, the Lord's day is, as it were, a day

that enjoins to one perpetual duty of holiness —"Remember that thou keep holy the Sabbath-day," (which by Christ is not abrogated, but changed into the first of the week;) not as it was given in particular to the Jews, but as it was sanctified by him from the beginning of the world—and therefore is a great proof of the frame and temper of a man's heart, and does more make manifest to what he is inclined than doth his other performance of duties; therefore God puts great difference between them that truly call (and walk in) this day as holy and count it honourable, upon the account that now they have an opportunity to show how they delight to honour him, in that they have not only an hour, but a whole day to show it in;—I say, he puts great difference between these and that other sort that say, When will the Sabbath be gone, that we may be at our worldly business? The first he calleth a blessed man, but brandeth the other for an unsanctified worldling. And indeed, to delight ourselves in God's service upon his holy days gives a better proof of a sanctified nature than to grudge at the coming and to be weary of the holy duties of such days, as Mr. Badman did.

Attentive. There may be something in what you say, for he that cannot abide to keep one day holy to God, to be sure he hath given a sufficient proof that he is an unsanctified man; and as such what should he do in heaven, that being the place where a perpetual sabbath is to be kept to God?—I say, to be kept for ever and ever. And for aught I know, one reason why one day in seven hath been by our Lord set apart unto holy duties for men may be to give them conviction that there is enmity in the hearts of sinners to the God of heaven, for he that hateth holiness hateth God himself. They pretend to love God, and yet love not a holy day, and yet love not to spend that day in one continued act of holiness to the Lord; they had as good say nothing as to call him, Lord, Lord! and yet not do the things that he says. And this Mr. Badman was such a one; he could not abide this day nor any of the duties of it. Indeed, when he could get from his friends, and so spend it in all manner of idleness and profaneness, then he would be pleased well enough; but what was this but a turning the day into night, or other than taking an opportunity, at God's forbidding to follow our callings, to solace and satisfy our lusts and delights of the flesh? I take the liberty to speak thus of Mr. Badman, upon a confidence of what you, sir, have said of him is true.

Wiseman. You need not to have made that apology for your censuring of Mr. Badman, for all that knew him will confirm what you say of him to be true. He could not abide either that day or any thing else that had the stamp or image of God upon it. Sin, sin, and to do the thing that was naught, was that which he delighted in, and that from a little child.

Attentive. I must say again, I am sorry to hear it, and that for his own sake, and also for the sake of his relations, who must needs be broken to pieces with such doings as these; for, for these things' sake comes the wrath of God upon the children of disobedience; and doubtless he must be gone to hell if he died without repentance; and to beget a child for hell is sad for parents to think on.

Wiseman. Of his dying, as I told you, I will give you a relation anon; but now we are upon his life, and upon the manner of his life in his childhood, even of the sins that attended him then, some of which I have mentioned already; and indeed I have mentioned but some, for yet there are more to follow, and those not at all inferior to what you have already heard.

Attentive. Pray what were they?

Wiseman. Why, he was greatly given, and that while a lad, to grievous swearing and cursing; yea, he then made no more of swearing and cursing than I do of telling my fingers; yea, he would do it without provocation thereto. He counted it a glory to swear and curse, and it was as natural to him as to eat, and drink, and sleep.

Attentive. Oh what a young villain was this! Here is, as the apostle says, a yielding of members as instruments of unrighteousness unto sin indeed: this is proceeding from evil to evil with a witness; this argueth that he was a black-mouthed young wretch indeed.

Wiseman. He was so; and yet, as I told you, he counted above all this kind of sinning to be a badge of his honour; he reckoned himself a man's fellow when he had learned to swear and curse boldly.

Attentive. I am persuaded that many do think, as you have said, that to swear is a thing that does bravely become them, and that it is the best way for a man, when he would put authority or terror to his words, to stuff them full of the sin of swearing.

Wiseman. You say right, else, as I am per

suaded, men would not so usually belch out their blasphemous oaths as they do; they take a pride in it; they think that to swear is gentlemanlike; and having once accustomed themselves unto it, they hardly leave it all the days of their lives.

Attentive. Well, but now we are upon it, pray show me the difference between swearing and cursing; for there is a difference, is there not?

Wiseman. Yes, there is a difference between swearing and cursing—swearing, vain swearing, such as young Badman accustomed himself unto. Now vain and sinful swearing is a light and wicked calling of God, &c., to witness to our vain and foolish attesting of things, and those things are of two sorts:

1. Things that we swear are or shall be done.

2. Things so sworn to, true or false.

1. Things that we swear are or shall be done. Thou swearest thou hast done such a thing, that such a thing is so or shall be so; for it is no matter which of these it is that men swear about: if it be done lightly, and wickedly, and groundlessly it is vain, because it is a sin against the third commandment, which says, "Thou shalt not take the name of the Lord thy God in vain." For this is a vain using of that holy and sacred name, and so a sin for which, without sound repentance, there is not nor can be rightly expected forgiveness.

Attentive. Then it seems though as to the matter of fact a man swears truly, yet if he swearcth lightly and groundlessly his oath is evil, and he by it under sin?

Wiseman. Yes, a man may say, "The Lord liveth," and that is true, and yet in so saying swear falsely, because he sweareth vainly, needlessly, and without a ground. To swear groundedly and necessarily, (which then a man does when he swears as being called thereto of God,) that is tolerated by the word; but this was none of Mr. Badman's swearing, and therefore that which now we are not concerned about.

Attentive. I perceive by the prophet that a man may sin in swearing to the truth; they therefore must needs most horribly sin that swear to confirm their jests and lies, and, as they think, the better to beautify their foolish talking.

Wiseman. They sin with an high hand, for they presume to imagine that God is as wicked as themselves—to wit, that he is an avoucher of lies to be true. For, as I said before, to swear is to call God to witness; and to swear to a lie is to call God to witness that that lie is true. This therefore must needs offend, for it puts the highest affront upon the holiness and righteousness of God; therefore his wrath must sweep them away. This kind of swearing is put in with lying, and killing, and stealing, and committing adultery, and therefore must not go unpunished; for if "God will not hold him guiltless that taketh his name in vain," which a man may do when he swears to a truth, (as I have showed before,) how can it be imagined that he should hold such guiltless who by swearing will appeal to God if lies be not true, or that swear out of their frantic and bedlam madness? It would grieve and provoke a sober man to wrath if one should swear to a notorious lie, and avouch that that man would attest it for a truth, and yet thus do men deal with the holy God. They tell their jestings, tales, and lies, and then swear by God that they are true. Now this kind of swearing was as common with young Badman as it was to eat when he was an hungered or to go to bed when it was night.

Attentive. I have often mused in my mind what it should be that should make men so common in the use of the sin of swearing, since those that be wise will believe them never the sooner for that.

Wiseman. It cannot be anything that is good, you may be sure, because the thing itself is abominable. 1. Therefore it must be from promptings of the spirit of the devil within them. 2. Also it flows sometimes from hellish rage, when the tongue hath set on fire of hell even the whole course of nature. 3. But, commonly, swearing flows from that daring boldness that biddeth defiance to the law that forbids it. 4. Swearers think also that by their belching of their blasphemous oaths out of their black and polluted mouths they show themselves the more valiant men. 5. And imagine also that by these outrageous kind of villainies they shall conquer those that at such a time they have to do with, and make them believe their lies to be true. They also swear frequently to get gain thereby, and when they meet with fools they overcome them this way. But, if I might give advice in this matter, no buyer should lay out one farthing with him that is a common swearer in his calling, especially with such an oath-master that endeavoureth to swear away his commodity to another, and that would swear his chapman's money into his own pocket.

Attentive. All these causes of swearing, so far as I can perceive, flow from the same root as do the oaths themselves, even from a hardened and desperate heart. But pray show me now how wicked cursing is to be distinguished from this kind of swearing.

Wiseman. Swearing, as I said, hath immediately to do with the name of God, and it calls upon him to be witness of the truth of what is said—that is, if they that swear, swear by him. Some indeed swear by idols, as by the mass, by Our Lady, by saints, beasts, birds, and other creatures, but the usual way of our profane ones in England is to swear by God, Christ, faith, and the like. But however or by whatever they swear, cursing is distinguished from swearing thus:

To curse, to curse profanely, it is to sentence another or ourself for or to evil, or to wish that some evil might happen to the person or thing under the curse unjustly.

1. It is to sentence for or to evil—that is, without a cause; thus Shimei cursed David; he sentenced him for and to evil unjustly when he said to him, "Come out, come out, thou bloody man, and thou man of Belial. The Lord hath returned upon thee all the blood of the house of Saul, in whose stead thou hast reigned, and the Lord hath delivered the kingdom into the hand of Absalom thy son; and behold thou art taken in thy mischief, because thou art a bloody man." This David calls a grievous curse. "And behold," saith he to Solomon his son, "thou hast with thee Shimei, a Benjamite, which cursed me with a grievous curse when I went to Mahanaim."

But what was this curse? Why—1. It was a wrong sentence passed upon David; Shimei called him "bloody man, man of Belial," when he was not. 2. He sentenced him to the evil that at present was upon him for being a bloody man—that is, against the house of Saul—when that present evil overtook David for quite another thing.

And we may thus apply it to the profane ones of our times, who in their rage and envy have little else in their mouths but a sentence against their neighbour for and to evil unjustly. How common it is with many, when they are but a little offended with one, to cry, Hang him! Damn him, rogue! This is both a sentencing of him for and to evil, and is in itself a grievous curse.

2. The other kind of cursing is to wish that some evil might happen to and overtake this or that person or thing; and this kind of cursing Job counted a grievous sin. "I have not suffered," says he, "my mouth to sin by wishing a curse to his soul," or consequently to body or estate. This, then, is a wicked cursing, to wish that evil might either befall another or ourselves; and this kind of cursing young Badman accustomed himself unto.

1. He would wish that evil might befall others; he would wish their necks broken, or that their brains were out, or that the pox or the plague was upon them, and the like; all which is a devilish kind of cursing, and is become one of the common sins of our age.

2. He would also as often wish a curse to himself, saying, Would I might be hanged, or burned, or that the devil might fetch me, if it be not so or the like. We count the Damnme blades to be great swearers, but when in their hellish fury they say, God damn me! God perish me! or the like, they rather curse than swear; yea, curse themselves, and that with a wish that damnation might light upon themselves; which wish and curse of theirs in a little time they will see accomplished upon them, even in hell-fire, if they repent them not of their sins.

Attentive. But did this young Badman accustom himself to such filthy kind of language?

Wiseman. I think I may say that nothing was more frequent in his mouth, and that upon the least provocation. Yea, he was so versed in such kind of language that neither father, nor mother, nor brother, nor sister, nor servant, no, nor the very cattle that his father had, could escape these curses of his. I say, that even the brute beasts when he drove them or rid upon them, if they pleased not his humour, they must be sure to partake of his curse. He would wish their necks broke, their legs broke, their guts out, or that the devil might fetch them, or the like; and no marvel, for he that is so hardy as to wish damnation or other bad curses to himself or dearest relations, would not stick to wish evil to the silly beasts in his madness.

Attentive. Well, I see still that this Badman was a desperate villain. But pray, sir, since you have gone thus far, now show me whence this evil of cursing ariseth, and also what dishonour it bringeth to God, for I easily discern that it doth bring damnation to the soul.

Wiseman. This evil of cursing ariseth, in general, from the desperate wickedness of the heart, but particularly from—1. Envy, which is, as I apprehend, the leading sin to witchcraft. 2. It also ariseth from pride, which was

the sin of the fallen angels. 3. It ariseth too from scorn and contempt of others. 4. But for a man to curse himself must needs arise from desperate madness.

The dishonour that it bringeth to God is this: It taketh away from him his authority, in whose power it is only to bless and curse; not to curse wickedly, as Mr. Badman, but justly, righteously, giving by his curse to those that are wicked the due reward of their deeds.

Besides, these wicked men, in their wicked cursing of their neighbour, &c., do even curse God himself in his handiwork. Man is God's image, and to curse wickedly the image of God is to curse God himself. Therefore, as when men wickedly swear they rend and tear God's name, and make him, as much as in them lies, the avoucher and approver of all their wickedness, so he that curseth and condemneth in this sort his neighbour, or that wisheth him evil, curseth and condemneth and wisheth evil to the image of God, and consequently judgeth and condemneth God himself.

Suppose that a man should say with his mouth, I wish that the king's picture was burned, would not this man's so saying render him as an enemy to the person of the king? Even so it is with them that by cursing wish evil to their neighbour or to themselves; they contemn the image, even the image of God himself.

Attentive. But do you think that the men that do thus do think that they do so vilely, so abominably?

Wiseman. The question is not what men do believe concerning their sin, but what God's word says to it. If God's word says that swearing and cursing are sins, though men should count them for virtues, their reward will be a reward for sin—to wit, the damnation of the soul.

To curse another and to swear vainly and falsely are sins against the light of nature.

1. To curse is so, because whoso curseth another knows that at the same time he would not be so served himself.

2. To swear also is a sin against the same law, for nature will tell me that I should not lie, and therefore much less swear to confirm it. Yea, the heathens have looked upon swearing to be a solemn ordinance of God, and therefore not to be lightly or vainly used by men, though to confirm a matter of truth.

Attentive. But I wonder, since cursing and swearing are such evils in the eyes of God, that he doth not make some examples to others for their committing such wickedness.

Wiseman. Alas! so he has a thousand times twice told, as may be easily gathered by any observing people in every age and country. I could present you with several myself, but waiving the abundance that might be mentioned, I will here present you with two: One was that dreadful judgment of God upon one N. P. at Wimbledon, in Surrey, who, after a horrible fit of swearing at and cursing of some persons that did not please him, suddenly fell sick and in a little time died, raving, cursing, and swearing.

But, above all, take that dreadful story of Dorothy Mately, an inhabitant of Ashover in the county of Derby.

This Dorothy Mately, said the relater, was noted by the people of the town to be a great swearer, and curser, and liar, and thief, (just like Mr. Badman;) and the labour that she usually did follow was to wash the rubbish that came forth of the lead mines, and there to get sparks of lead ore; and her usual way of asserting of things was with these kind of imprecations: I would I might sink into the earth if it be not so, or I would God would make the earth open and swallow me up. Now upon the 23d of March, 1660, this Dorothy was washing of ore upon the top of a steep hill, about a quarter of a mile from Ashover, and was there taxed by a lad for taking of two single pence out of his pocket, (for he had laid his breeches by and was at work in his drawers,) but she violently denied it, wishing that the ground might swallow her up if she had them. She also used the same wicked words on several other occasions that day.

Now, one George Hodgkinson of Ashover, a man of good report there, came accidentally by where this Dorothy was, and stood still a while to talk with her as she was washing her ore; there stood also a little child by her tub-side, and another a distance from her, calling aloud to her to come away; wherefore the said George took the girl by the hand to lead her away to her that called her: but behold, they had not gone above ten yards from Dorothy but they heard her crying out for help; so, looking back, he saw the woman and her tub and sieve twirling round and sinking into the ground. Then said the man, Pray to God to pardon thy sin, for thou art never like to be seen alive any longer. So she and her tub twirled round and round, till they sunk about

three yards into the earth, and then for awhile stayed. Then she called for help again, thinking, as she said, that she should stay there. Now the man, though greatly amazed, did begin to think which way to help her; but immediately a great stone, which appeared in the earth, fell upon her head and broke her skull, and then the earth fell in upon her and covered her. She was afterwards digged up, and found about four yards within ground, with the boy's two single pence in her pocket, but her tub and sieve could not be found.

Attentive. You bring to my mind a sad story, the which I will relate unto you. The thing is this: About a bowshot from where I once dwelt there was a blind alehouse, and the man that kept it had a son whose name was Edward. This Edward was, as it were, an half fool, both in his words and manner of behaviour. To this blind alehouse certain jovial companions would once or twice a week come, and this Ned (for so they called him) his father would entertain his guests withal—to wit, by calling for him to make them sport by his foolish words and gestures. So when these boon-blades came to this man's house, the father would call for Ned; Ned therefore would come forth, and the poor wretch was devilishly addicted to cursing, yea, to cursing his father and mother and any one else that crossed him. And because (though he was an half fool) he saw that his practice was pleasing, he would do it with the more audaciousness.

Well, when these brave fellows did come at their times to this tippling-house (as they call it) to fuddle and make merry, then must Ned be called out; and because his father was best acquainted with Ned, and best knew how to provoke him, therefore he would usually ask him such questions or command him such business as would be sure to provoke him indeed. Then would he (after his foolish manner) curse his father most bitterly; at which the old man would laugh, (and so would the rest of the guests, as at that which pleased them best,) still continuing to ask that Ned might be provoked to curse, that they might still be provoked to laugh. This was the mirth with which the old man did use to entertain his guests.

The curses wherewith this Ned did use to curse his father, and at which the old man would laugh, were these and such like: The devil take you! The devil fetch you! He would also wish him plagues and destructions many. Well, so it came to pass, through the righteous judgment of God, that Ned's wishes and curses were in a little time fulfilled upon his father; for not many months passed between them after this manner but the devil did indeed take him, possess him, and also in a few days carried him out of this world by death. I say, Satan did take him and possess him; I mean, so it was judged by those that knew him and had to do with him in that his lamentable condition. He could feel him like a live thing go up and down in his body, but when tormenting-time was come, (as he had often tormenting fits,) then he would lie like an hard lump in the soft place of his chest, (I mean I saw it so,) and would so rend and tear him and make him roar till he died away.

I told you before that I was an ear and eye witness of what I here say, and so I was. I have heard Ned in his roguery cursing his father, and his father laughing thereat most heartily, still provoking Ned to curse, that his mirth might be increased. I saw his father also when he was possessed; I saw him in one of his fits, and saw his flesh (as it was thought) by the devil gathered up on an heap about the bigness of an half egg, to the unutterable torture and affliction of the old man. There was also one Freeman (who was more than an ordinary doctor) sent for to cast out this devil, and I was there when he attempted to do it; the manner thereof was this: They had the possessed into an outer room, and laid him on his belly upon a form, with his head hanging over the form's end: then they bound him down thereto; which done, they set a pan of coals under his mouth, and put something therein which made a great smoke, by this means (as it was said) to fetch out the devil. There, therefore, they kept the man till he was almost smothered in the smoke, but no devil came out of him; at which Freeman was somewhat abashed, the man greatly afflicted, and I made to go away wondering and fearing. In a little time, therefore, that which possessed the man carried him out of the world, according to the cursed wishes of his son. And this was the end of this hellish mirth.

Wiseman. These were all sad judgments.

Attentive. These were dreadful judgments indeed.

Wiseman. Ay, and they look like the threatenings of that text, (though chiefly it concerned Judas,) "As he loved cursing, so let it come unto him; as he delighted not in blessing, so let it be far from him; as he clothed himself with cursing as with a garment, so let

it come into his bowels like water and as oil into his bones."

Attentive. It is a fearful thing for youth to be trained up in a way of cursing and swearing.

Wiseman. Trained up in them! That I cannot say Mr. Badman was, for his father hath ofttimes in my hearing bewailed the badness of his children, and of this naughty boy in particular. I believe the wickedness of his children made him, in the thoughts of it, go many a night with a heavy heart to bed, and with as heavy a one to rise in the morning. But all was one to his graceless son; neither wholesome counsel nor fatherly sorrow would make him mend his manners.

There are some indeed that do train up their children to swear, curse, lie, and steal, and great is the misery of such poor children whose hard hap it is to be ushered into the world by, and to be under the tuition too, of such ungodly parents. It had been better for such parents had they not begat them, and better for such children had they never been born. Oh, methinks for a father or mother to train up a child in that very way that leadeth to hell and damnation, what thing so horrible! But Mr. Badman was not by his parents so brought up.

Attentive. But methinks, since this young Badman would not be ruled at home, his father should have tried what good could have been done of him abroad by putting him out to some man of his acquaintance that he knew to be able to command him and to keep him pretty hard to some employ; so should he at least have been prevented of time to do those wickednesses that could not be done without time to do them in.

Wiseman. Alas! his father did so; he put him out betimes to one of his own acquaintance, and entreated him of all love that he would take care of his son and keep him from extravagant ways. His trade also was honest and commodious; he had besides a full employ therein, so that this young Badman had no vacant seasons nor idle hours yielded him by his calling, therein to take opportunities to do badly; but all was one to him: as he had begun to be vile in his father's house, even so he continued to be when he was in the house of his master.

Attentive. I have known some children who, though they have been very bad at home, yet have altered much when they have been put out abroad, especially when they have fallen into a family where the governors thereof have made conscience of maintaining the worship and service of God therein; but perhaps that might be wanting in Mr. Badman's master's house.

Wiseman. Indeed some children do greatly mend when put under other men's roofs, but, as I said, this naughty boy did not so, nor did his badness continue because he wanted a master that both could and did correct it, for his master was a very good man, a very devout person, one that frequented the best soul-means, that set up the worship of God in his family, and also that walked himself thereafter. He was also a man very meek and merciful, one that did never outdrive young Badman in business, nor that kept him at it at unseasonable hours.

Attentive. Say you so? This is rare. I, for my part, can see but few that can parallel in these things with Mr. Badman's master.

Wiseman. Nor I neither, (yet Mr. Badman had such an one,) for, for the most part, masters are now-a-days such as mind nothing but their worldly concerns, and if apprentices do but answer their commands therein, soul and religion may go whither they will. Yea, I much fear that there have been many towardly lads put out by their parents to such masters that have quite undone them as to the next world.

Attentive. The more is the pity. But pray, now you have touched upon this subject, show me how many ways a master may be the ruin of his poor apprentice.

Wiseman. Nay, I cannot tell you of all the ways, yet some of them I will mention.

Suppose then a towardly lad be put to be an apprentice with one that is reputed to be a godly man, yet that lad may be ruined many ways—that is, if his master be not circumspect in all things that respect both God and man, and that before his apprentice.

1. If he be not moderate in the use of his apprentice; if he drive him beyond his strength; if he holds him to work at unseasonable hours; if he will not allow him convenient time to read the word, to pray, &c.: this is the way to destroy him—that is, in those tender beginnings of good thoughts and good beginnings about spiritual things.

2. If he suffers his house to be scattered with profane and wicked books, such as stir up to lust, to wantonness, such as teach idle, wanton, lascivious discourse, and such as have a tendency to provoke to profane drollery and

jesting; and, lastly, such as tend to corrupt and pervert the doctrine of faith and holiness. All these things will eat as doth a canker, and will quickly spoil in youth, &c., those good beginnings that may be putting forth themselves in them.

3. If there be a mixture of servants—that is, if some very bad be in the same place—that is a way also to undo such tender lads; for they that are bad and sordid servants will be often (and they have an opportunity to be) distilling and fomenting of their profane and wicked words and tricks before them, and these will easily stick in the flesh and minds of youth, to the corrupting of them.

4. If the master have one guise for abroad and another for home—that is, if his religion hangs in his house as his cloak does, and he be seldom in it except he be abroad—this young beginners will take notice of and stumble at. We say hedges have eyes and little pitchers have ears; and indeed children make a greater inspection into the lives of fathers, masters, &c., than ofttimes they are aware of; and therefore should masters be careful, else they may soon destroy good beginnings in their servants.

5. If the master be unconscionable in his dealing and trades with lying words, or if bad commodities be avouched to be good, or if he seeks after unreasonable gain or the like, his servant sees it, and it is enough to undo him. 'Eli's sons being bad before the congregation made men despise the sacrifice of the Lord."

But these things by the by; only they may serve for a hint to masters to take heed that they take not apprentices to destroy their souls. But young Badman had none of these hindrances; his father took care and provided well for him as to this; he had a good master, he wanted not good books, nor good instructions, nor good sermons, nor good examples, nor good fellow-servants neither; but all would not do.

Attentive. It is a wonder that in such a family, amidst so many spiritual helps, nothing should take hold of his heart. What! not good books, nor good instructions, nor good sermons, nor good examples, nor good fellow-servants, nor nothing do him good?

Wiseman. He minded none of these things; nay, all these were abominable to him.

1. For good books, they might lie in his master's house till they rotted, for him; he would not regard to look into them, but, contrariwise, would get all the bad and abominable books that he could, as beastly romances and books full of ribaldry, even such as tended to set all fleshly lusts on fire. True, he durst not be known to have any of these to his master; therefore would he never let them be seen by him, but would keep them in close places, and peruse them at such times as yielded him fit opportunities thereto.

2. For good instruction, he liked that much as he liked good books; his care was to hear but little thereof, and to forget what he had heard as soon as it was spoken; yea, I have heard some that knew him then say that one might evidently discern by the show of his countenance and gestures that good counsel was to him like little ease, even a continual torment to him; nor did he ever count himself at liberty but when farthest off of wholesome words. He would hate them that rebuked him, and count them his deadly enemies.

3. For good example, which was frequently set him by his master both in religious and civil matters, these young Badman would laugh at, and would also make a by-word of them when he came in place where he with safety could.

4. His master indeed would make him go with him to sermons, and that where he thought the best preachers were. but this ungodly young man—what shall I say?—was, I think, a master of art in all mischief; he had these wicked ways to hinder himself of hearing, let the preacher thunder never so loud.

1. His way was, when come into the place of hearing, to sit down in some corner and then to fall fast asleep;

2. Or else to fix adulterous eyes upon some beautiful object that was in the place, and so all sermon-while wherewith be feeding his fleshly lusts;

3. Or if he could get near to some that he observed would fit his humour, he would be whispering, giggling, and playing with them till such time as sermon was done.

Attentive. Why he was grown to a prodigious height of wickedness!

Wiseman. He was so; and that which aggravates all was, this was his practice as soon as he came to his master; he was ready at all these things, as if he had, before he came to his master, served an apprenticeship to learn them.

Attentive. There could not but be added, as you relate them, rebellion to his sin. Methinks it is as if he had said, I will not hear, I will not regard, I will not mind good, I will not

mend, I will not turn, I will not be converted.

Wiseman. You say true, and I know not to whom more fitly to compare him than to that man who, when I myself rebuked him for his wickedness, in this great huff replied, What would the devil do for company if it was not for such as I?

Attentive. Why, did you ever hear any man say so?

Wiseman. Yes, that I did; and this young Badman was as like him as an egg is like an egg. Alas! the Scripture makes mention of many that by their actions speak the same: "They say unto God, Depart from us, for we desire not the knowledge of thy ways." Again: "They refuse to hearken, and pull away their shoulder, and stop their ears; yea, they make their hearts hard as an adamant stone, lest they should hear the law, and the words that the Lord of hosts hath sent." What are all these but such as Badman, and such as the young man but now mentioned? That young man was my playfellow when I was solacing myself in my sins; I may make mention of him to my shame; but he has a great many fellows.

Attentive. Young Badman was like him indeed, and he trod his steps as if wickedness had been his very copy; I mean, as to his desperateness, for had he not been a desperate one, he would never have made you such a reply when you was rebuking of him for his sin. But when did you give him such a rebuke?

Wiseman. Awhile after God had parted him and I, by calling of me, as I hope, by his grace, still leaving him in his sins; and so far as I could ever gather, as he lived so he died, even as Mr. Badman did; but we will leave him and return again to our discourse.

Attentive. Ha! poor obstinate sinners! Do they think that God cannot be even with them?

Wiseman. I do not know what they think, but I know what God has said—that as "he cried and they would not hear, so they shall cry, and I will not hear, saith the Lord." Doubtless there is a time coming when Mr. Badman shall cry for this.

Attentive. But I wonder that he should be so expert in wickedness so soon. Alas! he was but a stripling; I suppose he was as yet not twenty.

Wiseman. No, nor eighteen, neither, but (as with Ishmael, and with the children that mocked the prophet) the seeds of sin did put forth themselves betimes in him.

Attentive. Well, he was as wicked a young man as commonly one shall hear of.

Wiseman. You will say so when you know all.

Attentive. All! I think here is a great all, but if there is more behind, pray let us hear it.

Wiseman. Why then I will tell you that he had not been with his master much above a year and a half but he came acquainted with three young villains, who here shall be nameless, that taught him to add to his sin much of like kind, and he as aptly received their instructions. One of them was chiefly given to uncleanness, another to drunkenness, and the third to purloining or stealing from his master.

Attentive. Alas, poor wretch! he was bad enough before, but these, I suppose, made him much worse.

Wiseman. That they made him worse you may be sure of, for they taught him to be an arch, a chief one in all their ways.

Attentive. It was an ill hap that he ever came acquainted with them.

Wiseman. You must rather word it thus: It was the judgment of God that he did; that is, he came acquainted with them through the anger of God. He had a good master, and before him a good father; by these he had good counsel given him for months and years together, but his heart was set upon mischief; he loved wickedness more than to do good, even until his iniquity came to be hateful; therefore from the anger of God it was that these companions of his and he did at last so acquaint together. Says Paul, "They did not like to retain God in their knowledge;" and what follows?—"wherefore God gave them over (or up) to their own hearts' lusts." And again, "As for such as turn aside to their own crooked ways, the Lord shall lead them forth with the workers of iniquity." This therefore was God's hand upon him, that he might be destroyed, be damned, because he received not the love of the truth that he might be saved. He chose his delusions and deluders for him, even the company of base men, of fools, that he might be destroyed.

Attentive. I cannot but think indeed that it is a great judgment of God for a man to be given up to the company of vile men; for what are such but the devil's decoys, even those by whom he draws the simple into his net? A whoremaster, a drunkard, a thief, what

are they but the devil's baits, by which he catcheth others?

Wiseman. You say right; but this young Badman was no simple one, if by simple you mean one uninstructed, for he had often good counsel given him; but if by simple you mean him that is a fool as to the true knowledge of and faith in Christ, then he was a simple one indeed, for he chose death rather than life, and to live in continual opposition to God rather than to be reconciled unto him; according to that saying of the wise man, "The fools hated knowledge, and did not choose the fear of the Lord." And what judgment more dreadful can a fool be given up to than to be delivered into the hands of such men, that have skill to do nothing but to ripen sin and hasten its finishing unto damnation? And therefore men should be afraid of offending God, because he can in this manner punish them for their sins.

I knew a man that once was, as I thought, hopefully awakened about his condition; yea, I knew two that were so awakened; but in time they began to draw back and to incline again to their lusts; wherefore God gave them up to the company of three or four men that in less than three years' time brought them roundly to the gallows, where they were hanged like dogs, because they refused to live like honest men.

Attentive. But such men do not believe that thus to be given up of God is in judgment and anger; they rather take it to be their liberty, and do count it their happiness; they are glad that their cord is loosed and that the reins are on their neck; they are glad that they may sin without control, and that they may choose such companions as can make them more expert in an evil way.

Wiseman. Their judgment is therefore so much the greater, because thereto is added blindness of mind and hardness of heart in a wicked way. They are turned up to the way of death, but must not see to what place they are going. "They must go as the ox to the slaughter, and as the fool to the correction of the stocks, till a dart strike through their liver, not knowing that it is for their life." This, I say, makes their judgment double; they are given up of God for awhile to sport themselves with that which will assuredly make them mourn at last, when their flesh and their body is consumed. These are those that Peter speaks of, that shall utterly perish in their own corruptions; these, I say, who count it pleasure to riot in the daytime, and that sport themselves with their own deceivings, as natural brute beasts made to be taken and destroyed.

Attentive. Well, but I pray now concerning these three villains that were young Badman's companions; tell me more particularly how he carried it then.

Wiseman. How he carried it! Why, he did as they. I intimated so much before when I said they made him an arch, a chief one in their ways.

First, He became a frequenter of taverns and tippling-houses, and would stay there until he was even as drunk as a beast. And if it was so that he could not get out by day, he would, be sure, get out by night. Yea, he became so common a drunkard at last that he was taken notice of to be a drunkard even by all.

Attentive. This was swinish, for drunkenness is so beastly a sin, a sin so much against nature, that I wonder that any that have but the appearance of men can give up themselves to so beastly, yea, worse than a beastly, thing.

Wiseman. It is a swinish vanity indeed. I will tell you another story. There was a gentleman that had a drunkard to be his groom, and coming home one night very much abused with beer, his master saw it. Well, quoth his master within himself, I will let thee alone to-night, but to-morrow morning I will convince thee that thou art worse than a beast by the behaviour of my horse. So when morning was come he bids his man go and water his horse, and so he did; but coming up to his master, he commands him to water him again; so the fellow rid into the water the second time, but his master's horse would now drink no more; so the fellow came up and told his master. Then said his master, Thou drunken sot! thou art far worse than my horse; he will drink but to satisfy nature, but thou wilt drink to the abuse of nature; he will drink but to refresh himself, but thou to thy hurt and damage; he will drink that he may be more serviceable to his master, but thou till thou art incapable of serving either God or man. O thou beast! how much art thou worse than the horse that thou ridest on!

Attentive. Truly, I think that his master served him right, for in doing as he did he showed him plainly, as he said, that he had not so much government of himself as his horse had of himself, and consequently that his beast did live more according to the law of his nature by far than did his man. But pray go on with what you have further to say.

Wiseman. Why, I say that there are four things which, if they are well considered, would make drunkenness to be abhorred in the thoughts of the children of men:

1. It greatly tendeth to impoverish and beggar a man. "The drunkard," says Solomon, "shall come to poverty." Many that have begun the world with plenty have gone out of it in rags through drunkenness. Yea, many children that have been born to good estates have yet been brought to a flail and a rake through this beastly sin of their parents.

2. The sin of drunkenness, it bringeth upon the body many great and incurable diseases, by which men do in little time come to their end, and none can help them. So because they are overmuch wicked, therefore they die before their time.

3. Drunkenness is a sin that is oftentimes attended with abundance of other evils: "Who hath woe? who hath sorrow? who hath contentions? who hath babblings? who hath wounds without cause? who hath redness of eyes? They that tarry long at the wine, they that go to seek mixed wine;" that is, the drunkard.

4. By drunkenness men do oftentimes shorten their days, go out of the alehouse drunk, and break their necks before they come home. Instances not a few might be given of this, but this is so manifest that a man need say nothing.

Attentive. But that which is worse than all is, it also prepares men for everlasting burnings.

Wiseman. Yea, and it so stupefies and besots the soul that a man that is far gone in drunkenness is hardly ever recovered to God. Tell me, when did you see an old drunkard converted? No, no; such an one will sleep till he dies, though he sleeps on the top of a mast; let his dangers be never so great, and death and damnation never so near, he will not be awaked out of his sleep. So that if a man have any respect either to credit, health, life, or salvation he will not be a drunken man. But the truth is, where this sin gets the upper hand men are, as I said before, so intoxicated and bewitched with the seeming pleasures and sweetness thereof that they have neither heart nor mind to think of that which is better in itself, and would, if embraced, do them good.

Attentive. You said that drunkenness tends to poverty, yet some make themselves rich by drunken bargains.

Wiseman. I said so because the word says so. And as to some men's getting thereby, that is indeed but rare and base; yea, and base will be the end of such gettings. The word of God is against such ways, and the curse of God will be the end of such doings. An inheritance may sometimes thus be hastily gotten at the beginning, but the end thereof shall not be blessed. Hark what the prophet saith: "Woe to him that coveteth an evil covetousness, that sets his nest on high!" whether he makes drunkenness or aught else the engine or decoy to get it, for that man doth but consult the shame of his own house, the spoiling of his family, and the damnation of his soul; for that which he getteth by working of iniquity is but a getting by the devices of hell; therefore he can be no gainer, neither for himself or family, that gains by an evil course. But this was one of the sins that Mr. Badman was addicted to after he came acquainted with these three fellows, nor could all that his master could do break him of this beastly sin.

Attentive. But where, since he was but an apprentice, could he get money to follow this practice, for drunkenness, as you have intimated, is a very costly sin?

Wiseman. His master paid for all. For, as I told you before, as he learned of these three villains to be a beastly drunkard, so he learned of them to pilfer and steal from his master. Sometimes he would sell off his master's goods, but keep the money—that is, when he could; also sometimes he would beguile his master by taking out of his cash-box; and when he could do neither of these he would convey away of his master's wares what he thought would be least missed, and send or carry them to such and such houses, where he knew they would be laid up to his use, and then appoint set times there to meet and make merry with these fellows.

Attentive. This was as bad, nay, I think worse, than the former, for by thus doing, he did not only run himself under the wrath of God, but he endangered the undoing of his master and his family.

Wiseman. Sins go not alone, but follow one the other as do the links of a chain; he that will be a drunkard must have money, either of his own or of some other man's; either of his father's, mother's, master's, or at the highway, or some way.

Attentive. I fear that many an honest man is undone by such kind of servants.

Wiseman. I am of the same mind with you, but this should make the dealer the more wary

what kind of servants he keeps and what kind of apprentices he takes. It should also teach him to look well to his shop himself; also to take a strict account of all things that are bought and sold by his servants. The master's neglect herein may embolden his servant to be bad, and may bring him too in a short time to rags and a morsel of bread.

Attentive. I am afraid that there is much of this kind of pilfering amongst servants in these bad days of ours.

☞ *Wiseman.* Now, while it is in my mind, I will tell you a story. When I was in prison there came a woman to me that was under a great deal of trouble. So I asked her (she being a stranger to me) what she had to say to me. She said she was afraid she should be damned. I asked her the cause of those fears. She told me that she had some time since lived with a shopkeeper at Wellingborough, and had robbed his box in the shop several times of money, to the value of more than now I will say; and, Pray, says she, tell me what I shall do. I told her I would have her go to her master and make him satisfaction. She said she was afraid. I asked her why? She said she doubted he would hang her. I told her that I would intercede for her life, and would make use of other friends too to do the like, but she told me she durst not venture that. Well, said I, shall I send to your master, while you abide out of sight, and make your peace with him before he sees you? And with that I asked her master's name. But all that she said in answer to this was, Pray let it alone till I come to you again. So away she went, and neither told me her master's name nor her own. This is about ten or twelve years since, and I never saw her again. I tell you this story for this cause, to confirm your fears that of such kind of servants too many there be, and that God makes them sometimes like old Tod, of whom mention was made before, (through the terrors that he lays upon them,) to betray themselves.

I could tell you of another that came to me with a like relation concerning herself and the robbing of her mistress, but at this time let this suffice.

Attentive. But what was that other villain addicted to?—I mean young Badman's third companion?

Wiseman. Uncleanness; I told you before, but it seems you forgot.

Attentive. Right, it was uncleanness; uncleanness also is a filthy sin.

Wiseman. It is so, and yet it is one of the most reigning sins in our day.

Attentive. So they say, and that too among those that one would think had more wit, even among the great ones.

Wiseman. The more is the pity, for usually examples that are set by them that are great and chief spread sooner and more universally than do the sins of other men; yea, and when such men are at the head in transgressing, sin walks with a bold face through the land. As Jeremiah saith of the prophets, so may it be said of such: "From them is profaneness gone forth into all the land;" that is, with bold and audacious face.

Attentive. But pray let us return again to Mr. Badman and his companions. You say one of them was very vile in the commission of uncleanness.

Wiseman. Yes, so I say; not but that he was a drunkard and also thievish, but he was most arch in this sin of uncleanness; this roguery was his masterpiece, for he was a ringleader to them all in the beastly sin of whoredom. He was also best acquainted with such houses where they were, and so could readily lead the rest of his gang unto them. The strumpets also, because they knew this young villain, would at first discover themselves in all their whorish pranks to those that he brought with him.

Attentive. That is a deadly thing; I mean, it is a deadly thing to young men when such beastly queans shall, with words and carriages that are openly tempting, discover themselves unto them; it is hard for such to escape their snare.

Wiseman. That is true, therefore the wise man's counsel is the best: "Come not near the door of her house;" for they are (as you say) very tempting, as is seen by her in the Proverbs: "I looked," says the wise man, "through my casement, and behold among the simple ones I discerned a young man void of understanding passing through the streets near her corner, and he went the way to her house, in the twilight, in the evening, in the black and dark night; and behold, there met him a woman with the attire of an harlot, and subtle of heart, (she is lewd and stubborn; her feet abide not in her house; now is she without, now is she in the streets, and lieth in wait at every corner.) So she caught him, and kissed him, and with an impudent face said unto him, I have peace-offerings with me; this day have I paid my vows. Therefore came I forth to meet thee, diligently to seek thy face, and I

have found thee. I have deeked my bed with eoverings of tapestry, with earved works, with fine linen of Egypt. I have perfumed my bed with myrrh, aloes, and einnamon. Come, let us take our fill of love until the morning, let us solaee ourselves with loves." Here was a bold beast; and indeed, the very eyes, hands, words, and ways of sueh are all snares and bands to youthful, lustful fellows; and with these was young Badman greatly snared.

Attentive. This sin of uneleanness is mightily eried out against both by Moses, the prophets, Christ, and his apostles, and yet, as we see, for all that, how men run headlong to it!

Wiseman. You have said the truth, and I will add that God, to hold men baek from so filthy a sin, has set sueh a stamp of his indignation upon it, and eommanded sueh evil effeets to follow it, that were not they that use it bereft of all fear of God and love to their own health they eould not but stop and be afraid to eommit it. For besides the eternal damnation that doth attend sueh in the next world, (for those "have no inheritanee in the kingdom of Christ and of God," Eph. v.,) the evil effeets thereof in this world are dreadful. This sin is sueh a snare to the soul that unless a miraele of graee prevents, it unavoidably perishes in the enehanting and bewitehing pleasures of it. This is manifest by these and sueh like texts: "The adulteress will hunt for the precious life. Whoso eommitteth adultery with a woman laeketh understanding; and he that doth it destroyeth his own soul. An whore is a deep diteh, and a strange woman is a narrow pit. Her house inelines to death, and her paths unto the dead. None that go in unto her return again, neither take they hold of the path of life. She hath east down many wounded; yea, many strong men have been slain by her; her house is the way to hell, going down to the chambers of death."

Attentive. These are dreadful sayings, and do show the dreadful state of those that are guilty of this sin.

Wiseman. Verily, so they do. But yet that whieh makes the whole more dreadful is, that men are given up to this sin beeause they are abhorred of God; and beeause abhorred, therefore they shall fall into the eommission of it and shall live there: "The mouth (that is, the flattering lips) of a strange woman is a deep pit, the abhorred of the Lord shall fall therein." Therefore it saith again of sueh, that they "have none inheritanee in the kingdom of Christ and of God."

Attentive. Put all together, and it is a dreadful thing to live and die in this transgression.

Wiseman. True; but suppose that instead of all these judgments this sin had attending of it all the felieities of this life, and no bitterness, shame or disgraee mixed with it, yet one hour in hell will spoil all. Oh this hell, hell-fire, damnation in hell! it is sueh an inconeeivable punishment that were it but thoroughly believed it would nip this sin, with others, in the head. But here is the misehief: those that give up themselves to these things do so harden themselves in unbelief and atheism about the things, the punishments that God hath threatened to inflict upon the eommitters of them, that at last they arrive to almost an absolute and firm belief that there is no judgment to eome hereafter, else they would not, they eould not, no not attempt to, eommit this sin by sueh abominable language as some do.

Attentive. Well, but I wonder, if young Badman's master knew him to be sueh a wreteh, that he would suffer him in his house?

Wiseman. They liked one another even as fire and water do. Young Badman's ways were odious to his master, and his master's ways were sueh as young Badman could not endure. Thus in these two were fulfilled that saying of the Holy Ghost: "An unjust man is an abomination to the just; and he that is upright in the way is an abomination to the wicked."

The good man's ways Mr. Badman eould not abide, nor eould the good man abide the bad ways of his base apprentiee. Yet would his master, if he eould, have kept him and also have learned him his trade.

Attentive. If he eould! Why he might if he would, might he not?

Wiseman. Alas! Badman ran away from him onee and twice, and would not at all be ruled. So the next time he did run away from him he did let him go indeed, for he gave him no oeeasion to run away, exeept it was by holding of him as mueh as he eould (and that he could do but little) to good and honest rules of life. And had it been one's own ease one should have let him go. For what should a man do that had either regard to his own peaee, his ehildren's good, or the preservation of the rest of his servants from evil, but let him go? Had he stayed, the house of eorreetion had been most fit for him, but thither his master was loth to send him, beeause of the love that he bore to his father. An house of eorreetion, I say, had been the fittest plaee for him, but his master let him go.

Attentive. He ran away, you say; but whither did he run?

Wiseman. Why, to one of his own trade and also like himself. Thus the wicked joined hand in hand, and there he served out his time.

Attentive. Then sure he had his heart's desire when he was with one so like himself.

Wiseman. Yes, so he had, but God gave it him in his anger.

Attentive. How do you mean?

Wiseman. I mean as before, that for a wicked man to be, by the providence of God, turned out of a good man's doors into a wicked man's house to dwell is a sign of the anger of God. For God by this and such judgments says thus to such an one: "Thou wicked one, thou lovest not me, my ways, nor my people; thou castest my law and good counsel behind thy back: come, I will dispose of thee in my wrath; thou shalt be turned over to the ungodly, thou shalt be put to school to the devil; I will leave thee to sink and swim in sin till I shall visit thee with death and judgment." This was therefore another judgment that did come upon this young Badman.

Attentive. You have said the truth, for God by such a judgment as this in effect says so indeed; for he takes them out of the hand of the just, and binds them up in the hands of the wicked, and whither they then shall be carried a man may easily imagine.

Wiseman. It is one of the saddest tokens of God's anger that happens to such kind of persons, and that for several reasons:

1. Such an one, by this judgment, is put out of the way and from under the means which ordinarily are made use of to do good to the soul. For a family where godliness is professed and practised is God's ordinance, the place which he has appointed to teach young ones the way and fear of God. Now to be put out of such a family, into a bad, a wicked one, as Mr. Badman was, must needs be in judgment and a sign of the anger of God. For in ungodly families men learn to forget God, to hate goodness, and to estrange themselves from the ways of those that are good.

2. In bad families they have continually fresh examples and also incitements to evil, and fresh encouragements to it too. Yea, moreover, in such places evil is commended, praised, well spoken of, and they that do it are applauded; and this, to be sure, is a drowning judgment.

3. Such places are the very haunts and walks of the infernal spirits, who are continually poisoning the cogitations and minds of one or other in such families, that they be able to poison others. Therefore observe it: usually in wicked families some one or two are more arch for wickedness than are any others that are there. Now, such are Satan's conduit-pipes, for by them he conveys the spawn of hell, through their being crafty in wickedness, into the ears and souls of their companions; yea, and when they have once conceived wickedness, they travail with it, as doth a woman with child, till they have brought it forth: "Behold, he travaileth with iniquity, and hath conceived mischief and brought forth falsehood." Some men, as here is intimated in the text, and as was hinted also before, have a mind of mystical but hellish copulation with the devil, who is the father and their soul the mother of sin and wickedness; and they, so soon as they have conceived by him, finish by bringing forth sin, both it and their own damnation.

Attentive. How much then doth it concern those parents that love their children to see that if they go from them they be put into such families as be good, that they may learn there betimes to eschew evil and to follow that which is good!

Wiseman. It doth concern them indeed; and it doth also concern them that take children into their families to take heed what children they receive. For a man may soon by a bad boy be damaged both in his name, estate, and family, and also hindered in his peace and peaceable pursuit after God and godliness; I say, by one such vermin as a wicked and filthy apprentice.

Attentive. True, for one sinner destroyeth much good, and a poor man is better than a liar. But many times a man cannot help it, for such as at the beginning promise very fair are by a little time proved to be very rogues, like young Badman.

Wiseman. That is true also; but when a man has done the best he can to help it he may with the more confidence expect the blessing of God to follow, or he shall have the more peace if things go contrary to his desire.

Attentive. Well, but did Mr. Badman and his master agree so well? I mean his last master, since they were birds of a feather; I mean since they were so well met for wickedness.

Wiseman. This second master was, as before I told you, bad enough, but yet he would often fall out with young Badman, his servant, and

chide, yea, and sometimes beat him too, for his naughty doings.

Attentive. What! for all he was so bad himself! This is like the proverb, The devil corrects vice.

Wiseman. I will assure you it is as I say, for you must know that Badman's ways suited not with his master's gains. Could he have done as the damsel that we read of (Acts xvi.) did —to wit, fill his master's purse with his badness—he had certainly been his white boy; but it was not so with young Badman, and therefore, though his master and he did suit well enough in the main, yet in this and that point they differed. Young Badman was for neglecting of his master's business, for going to the whorehouse, for beguiling of his master, for attempting to debauch his daughters, and the like. No marvel, then, if they disagreed in their points. Not so much for that his master had an antipathy against the fact itself—for he could do so when he was an apprentice—but for that his servant, by his sin, made spoil of his commodities, &c., and so damnified his master.

Had (as I said before) young Badman's wickedness only a tendency to his master's advantages, as could he have sworn, lied, cozened, cheated, and defrauded customers for his master, (and indeed sometimes he did so,) but had that been all that he had done he had not had, no, not a wry word from his master; but this was not always Mr. Badman's way.

Attentive. That was well brought in, even the maid that we read of in the Acts, and the distinction was as clear betwixt the wickedness and wickedness of servants.

Wiseman. Alas! men that are wicked themselves yet greatly hate it in others, not simply because it is wickedness, but because it opposeth their interest. Do you think that that maid's master would have been troubled at the loss of her if he had not lost with her his gain? No, I'll warrant you; she might have gone to the devil for him. But when her master saw "that the hope of his gain was gone," then, then he fell to persecuting Paul. But Mr. Badman's master did sometimes lose by Mr. Badman's sins, and then Badman and his master were at odds.

Attentive. Alas, poor Badman! Then it seems thou couldst not at all times please thy like?

Wiseman. No, he could not, and the reason I have told you.

Attentive. But do not bad masters condemn themselves in condemning the badness of their servants?

Wiseman. Yes, in that they condemn that in another which they either have or do allow in themselves. And the time will come when that very sentence that hath gone out of their own mouths against the sins of others, themselves living and taking pleasure in the same, shall return with violence upon their own pates. The Lord pronounced judgment against Baasha, as for all his evils in general, so for this in special, because he was "like the house of Jeroboam, and yet killed him." This is Mr. Badman's master's case, and he is like his man, and yet he beats him; he is like his man, and yet he rails at him for being bad.

Attentive. But why did not young Badman run away from his master, as he ran away from the other?

Wiseman. He did not. And, if I be not mistaken, the reason why was this: There was godliness in the house of the first, and that young Badman could not endure. For fare, for lodging, for work, and time he had better and more by his master's allowance than ever he had by his last; but all this would not content because godliness was promoted there. He could not abide this praying, this reading of Scriptures, and hearing and repeating of sermons; he could not abide to be told of his transgressions in a sober and godly manner.

Attentive. There is a great deal in the manner of reproof; wicked men both can and cannot abide to hear their transgressions spoken against.

Wiseman. There is a great deal of difference indeed; this last master of Mr. Badman would tell Mr. Badman of his sins in Mr. Badman's own dialect; he would swear, and curse, and damn when he told him of his sins; and this he could bear better than to be told of them after a godly sort. Besides, that last master would, when his passions and rage was over, laugh at and make merry with the sins of his servant Badman; and that would please young Badman well. Nothing offended Badman but blows, and those he had but few of now, because he was pretty well grown up. For the most part, when his master did rage and swear, he would give him oath for oath, and curse for curse, at least secretly, let him go on so long as he would.

Attentive. This was hellish living.

Wiseman. It was hellish living indeed; and a man might say that with this master young Badman completed himself yet more and more

in wickedness as well as in his trade; for by that he came out of his time, what with his own inclination to sin, what with his acquaintance with his three companions, and what with this last master and the wickedness he saw in him, he became a sinner in grain. I think he had a bastard laid to his charge before he came out of his time.

Attentive. Well, but it seems he did live to come out of his time; but what did he then?

Wiseman. Why, he went home to his father, and he, like a loving and tender-hearted father, received him into his house.

Attentive. And how did he carry it there?

Wiseman. Why, the reason why he went home was for money to set up for himself. He stayed but a little at home, but that little while that he did stay he refrained himself as well as he could, and did not so much discover himself to be base, for fear his father should take distaste, and so should refuse or for awhile forbear to give him money.

Yet even then he would have his times and companions, and the fill of his lusts with them, but he used to blind all with this: he was glad to see his old acquaintance, and they as glad to see him, and he could not, in civility, but accommodate them with a bottle or two of wine or a dozen or two of drink.

Attentive. And did the old man give him money to set up with?

Wiseman. Yes, about two hundred pounds.

Attentive. Therein, I think, the old man was out. Had I been his father, I would have held him a little at stavesend till I had had far better proof of his manners to be good, (for I perceived that his father did know what a naughty boy he had been, both by what he used to do at home, and because he changed a good master for a bad, &c.) He should not, therefore, have given him money so soon. What if he had pinched a little and gone to journey-work, for a time, that he might have known what a penny was by his earning of it? Then, in all probability, he had known better how to have spent it; yea, and by that time, perhaps, have better considered with himself how to have lived in the world. Ay, and who knows but he might come to himself with the prodigal, and have asked God and his father forgiveness for the villainies that he had committed against them?

Wiseman. If his father could also have blessed his manner of dealing to him, and have made it effectual for the ends that you have propounded, then I should have thought as you. But alas, alas! you talk as if you never knew, or had at this present forgot, what the bowels and compassions of a father are. Why did you not serve your own son so? But it is evident enough that we are better at giving good counsel to others than we are at taking good counsel ourselves. But, mine honest neighbour, suppose that Mr. Badman's father had done as you say, and by so doing had driven his son to ill courses, what had he bettered either himself or his son in so doing?

Attentive. That is true; but it doth not follow that if the father had done as I said the son would have done as you suppose. But if he had done as you have supposed, what had he done worse than he had done already?

Wiseman. He had done bad enough, that is true. But suppose his father had given him no money, and suppose that young Badman had taken a pet thereat, and in anger had gone beyond sea, and his father had never seen him nor heard of him more; or suppose that, of a mad and headstrong stomach he had gone to the highway for money, and so had brought himself to the gallows and his father and family to great contempt; or, if by so doing he had not brought himself to that end, yet he had added to all his wickedness such and such evils besides,—what comfort could his father have had in this?

Besides, when his father had done for him what he could, with desire to make him an honest man, he would then, whether his son had proved honest or no, have laid down his head with far more peace than if he had taken your counsel.

Attentive. Nay, I think I should not have been forward to have given advice in the case; but truly you have given me such an account of his villainies that the hearing thereof has made me angry with him.

Wiseman. In an angry mood we may soon outshoot ourselves; but, poor wretch as he is! he is gone to his place. But, as I said, when a good father hath done what he can for a bad child, and that child shall prove never the better, he will lie down with far more peace than if through severity he had driven him to inconveniences.

I remember that I have heard of a good woman that had (as this old man) a bad and ungodly son, and she prayed for him, counselled him, and carried it motherly to him for several years together, but still he remained bad. At last, upon a time, after she had been

at prayer, as she was wont, for his conversion, she comes to him, and thus, or to this effect, begins again to admonish him. Son, said she, thou hast been and art a wicked child; thou hast cost me many a prayer and tear, and yet thou remainest wicked; well, I have done my duty, I have done what I can to save thee; now I am satisfied that if I shall see thee damned at the day of judgment I shall be so far off from being grieved for thee that I shall rejoice to hear the sentence of thy damnation at that day. And it converted him.

I tell you, that if parents carry it lovingly towards their children, mixing their mercies with loving rebukes, and their loving rebukes with fatherly and motherly compassions, they are more likely to save their children than by being churlish and severe towards them. But if they do not save them, if their mercy do them no good, yet it will greatly ease them at the day of death to consider, "I have done by love as much as I could to save and deliver my child from hell."

Attentive. Well, I yield. But pray let us return again to Mr. Badman. You say that his father gave him a piece of money that he might set up for himself.

Wiseman. Yes, his father did give him a piece of money, and he did set up, and almost as soon set down again; for he was not long set up but by his ill managing of his matters at home, together with his extravagant expenses abroad, he was got so far in debt and had so little in his shop to pay that he was hard put to it to keep himself out of prison. But when his creditors understood that he was about to marry, and in a fair way to get a rich wife, they said among themselves, "We will not be hasty with him; if he gets a rich wife, he will pay us all."

Attentive. But how could he so quickly run out, for I perceive it was in little time by what you say?

Wiseman. It was in little time indeed; I think he was not above two years and a half in doing of it; but the reason is apparent, for he being a wild young man, and now having the bridle loose before him, and being wholly subjected to his lusts and vices, he gave himself up to the way of his heart and to the sight of his eye, forgetting that for all these things God would bring him to judgment; and he that doth thus, you may be sure, shall not be able long to stand on his legs.

Besides, he had now an addition of new companions—companions, you must think, most like himself in manners, and so such that cared not who sunk, so they themselves might swim. These would often be haunting of him and of his shop too when he was absent. They would commonly egg him to the alehouse, but yet make him Jack-pay-for-all: they would also be borrowing money of him, but take no care to pay again, except it was with more of their company, which also he liked very well; and so his poverty came "like one that travaileth," and his "want like an armed man."

But all the while they studied his temper; he loved to be flattered, praised, and commended for wit, manhood, and personage; and this was like stroking him over the face. Thus they colleagued with him, and yet got more and more into him, and so (like horseleeches) they drew away that little that his father had given him, and brought him quickly down almost to dwell next door to the beggar.

Attentive. Then was the saying of the wise man fulfilled: "He that keepeth company with harlots and is a companion of fools shall be destroyed."

Wiseman. Ay, and that too, "A companion of riotous persons shameth his father;" for he, poor man, hath both grief and shame to see how his son (now at his own hand) behaved himself in the enjoyment of those good things in and under the lawful use of which he might have lived to God's glory, his own comfort, and credit among his neighbours. "But he that followeth vain persons shall have poverty enough." The way that he took led him directly into this condition, for who can expect other things of one that follows such courses? Besides, when he was in his shop he could not abide to be doing; he was naturally given to idleness; he loved to live high, but his hands refused to labour; and what else can the end of such an one be but that which the wise man saith?—"The drunkard and the glutton shall come to poverty, and drowsiness shall clothe a man with rags."

Attentive. But now, methinks, when he was brought thus low, he should have considered the hand of God that was gone out against him, and should have smote upon the breast and have returned.

Wiseman. Consideration, good consideration, was far from him; he was as stout and proud now as ever in all his life, and was as high too in the pursuit of his sin as when he was in the midst of his fulness; only he went now

like a tired jade; the devil had ridden him almost off his legs.

Attentive. Well, but what did he do when all was almost gone?

Wiseman. Two things were now his play: 1. He bore all in hand by swearing, and cracking, and lying that he was as well to pass as he was the first day he set up for himself, yea, that he had rather got than lost; and he had at his beck some of his companions that would swear to confirm it as fast as he.

Attentive. This was double wickedness; it was a sin to say it, and another to swear to it.

Wiseman. That is true; but what evil is that that he will not do that is left of God, as I believe Mr. Badman was?

Attentive. And what was the other thing?

Wiseman. Why, that which I hinted before—he was for looking out for a rich wife; and now I am come to some more of his invented, devised, designed, and abominable roguery, such as will yet declare him to be a most abominable sinner.

The thing was this: a wife he wanted, or rather money, for, as for a woman, he could have whores enough at his whistle. But, as I said, he wanted money, and that must be got by a wife or no way; nor could he so easily get a wife, neither, except he became an artist at the way of dissembling; nor would dissembling do among that people that could dissemble as well as he. But there dwelt a maid not far from him that was both godly and one that had a good portion; but how to get her, there lay all the craft. Well, he calls a council of some of his most trusty and cunning companions and breaks his mind to them—to wit, that he had a mind to marry, and he also told them to whom. But, said he, how shall I accomplish my end? She is religious and I am not. Then one of them made reply, saying, Since she is religious, you must pretend to be so likewise, and that for some time before you go to her; mark therefore whither she goes daily to hear, and do you go thither also; but there you must be sure to behave yourself soberly, and make as if you liked the word wonderful well; stand also where she may see you, and when you come home be sure that you walk the streets very soberly and go within sight of her; this done for awhile, then go to her and first talk of how sorry you are for your sins, and show great love to the religion that she is of, still speaking well of her preachers and of her godly acquaintance, bewailing your hard hap that it was not your lot to be acquainted with her and her fellow-professors sooner; and this is the way to get her. Also you must write down sermons, talk of Scriptures, and protest that you came a-wooing to her only because she is godly, and because you should count it your greatest happiness if you might but have such a one; as for her money, slight it, it will never be the further off; that is the way to come soonest at it, for she will be jealous at first that you come for her money; you know what she has, but make not a word about it. Do this, and you shall see if you do not entangle the lass.

Thus the snare was laid for this poor, honest maid, and she was quickly catched in the pit.

Attentive. Why, did he take this counsel?

Wiseman. Did he! Yea, after awhile went as boldly to her, and that under a vizard of religion, as if he had been for honesty and godliness one of the most sincere and upright-hearted in England. He observed all his points and followed the advice of his counsellors, and quickly obtained her too, for natural parts he had: he was tall and fair, and had plain but very good clothes on his back; and his religion was the more easily attained, for he had seen something in the house of his father and first master, and so could the more readily put himself into the form and show thereof.

So he appointed a day and went to her, as that he might easily do, for she had neither father nor mother to oppose. Well, when he was come, and had given her a civil compliment to let her understand why he was come, then he began and told her that he had found in his heart a great deal of love to her person, and that of all the damsels in the world he had pitched upon her, if she thought fit, to make her his beloved wife. The reasons, as he told her, why he had pitched upon her were her religious and personal excellencies, and therefore entreated her to take his condition into her tender and loving consideration. As for the world, quoth he, I have a very good trade, and can maintain myself and family well while my wife sits still on her seat; I have got thus and thus much already, and feel money come in every day; but that is not the thing that I aim at; it is an honest and godly wife. Then he would present her with a good book or two, pretending how much good he had got by them himself. He would also be often speaking well of godly ministers, especially of those that he perceived she liked and loved most. Besides, he would be often telling of her what

a godly father he had, and what a new man he was also become himself; and thus did this treacherous dealer deal with this honest and good girl, to her great grief and sorrow, as afterward you shall hear.

Attentive. But had the maid no friend to look after her?

Wiseman. Her father and mother were dead, and that he knew well enough, and so she was the more easily overcome by his naughty, lying tongue. But if she had never so many friends she might have been beguiled by him. It is too much the custom of young people now to think themselves wise enough to make their own choice, and that they need not ask counsel of those that are elder and also wiser than they; but this is a great fault in them, and many of them have paid dear for it. Well, to be short, in a little time Mr. Badman obtains his desire, gets this honest girl and her money, is married to her, brings her home, makes a feast, entertains her royally, but her portion must pay for all.

Attentive. This was wonderful deceitful doings: a man shall seldom hear of the like.

Wiseman. By this his doing he showed how little he feared God and what little dread he had of his judgments. For all this carriage and all these words were by him premeditated evil; he knew he lied, he knew he dissembled; yea, he knew that he made use of the name of God, of religion, good men and good books but as a stalking-horse, thereby the better to catch his game. In all this his glorious pretence of religion he was but a glorious painted hypocrite, and hypocrisy is the highest sin that a poor carnal wretch can attain unto; it is also a sin that most dareth God and that also bringeth the greater damnation. Now was he a whited wall, now was he a painted sepulchre, now was he a grave that appeared not, for this poor honest, godly damsel little thought that both her peace, and comfort, and estate, and liberty, and person, and all were going to her burial when she was going to be married to Mr. Badman; and yet so it was, she enjoyed herself but little afterwards; she was as if she was dead and buried to what she enjoyed before.

Attentive. Certainly some wonderful judgment of God must attend and overtake such wicked men as these.

Wiseman. You may be sure that they shall have judgment to the full for all these things when the day of judgment is come. But as for judgment upon them in this life, it doth not always come—no, not upon those that are worthy thereof: "They that tempt God are delivered, and they that work wickedness are set up;" but they are reserved to the day of wrath, and then, for their wickedness, God will repay them to their faces. "The wicked is reserved to the day of destruction; they shall be brought forth to the day of wrath. Who shall declare his way to his face? and who shall repay him what he hath done? Yet shall he be brought to the grave, and remain in the tomb;" that is, ordinarily they escape God's hand in this life, save only a few examples are made that others may be cautioned and take warning thereby, but at the day of judgment they must be rebuked for their evil with the lashes of devouring fire.

Attentive. Can you give me no example of God's wrath upon men that have acted this tragical wicked deed of Mr. Badman?

Wiseman. Yes, Hamor and Shechem and all the men of their city, for attempting to make God and religion the stalking-horse to get Jacob's daughter to wife, were together slain with the edge of the sword—a judgment of God upon them, no doubt, for their dissembling in that matter. All manner of lying and dissembling is dreadful, but to make God and religion a disguise, therewith to blind thy dissimulation from others' eyes, is highly provoking to the Divine Majesty.

☞ I knew one that dwelt not far off from our town that got him a wife as Mr. Badman got his, but he did not enjoy her long; for one night, as he was riding home from his companions, where he had been at a neighbouring town, his horse threw him to the ground, where he was found dead at break of day, frightfully and lamentably mangled with his fall and besmeared with his own blood.

Attentive. Well, but pray return again to Mr. Badman: how did he carry it to his wife after he was married to her?

Wiseman. Nay, let us take things along as we go. He had not been married but a little while but his creditors came upon him for their money. He deferred them a little while, but at last things were come to that point that pay he must or must do worse; so he appointed them a time and they came for their money, and he paid them down with her money, before her eyes, for those goods that he had profusely spent among his whores long before, besides the portion that his father gave him to the value of two hundred pounds.

Attentive. This beginning was bad, but what

shall I say? It was like Mr. Badman himself. Poor woman! this was but a bad beginning for her; I fear it filled her with trouble enough, as I think such a beginning would have done one perhaps much stronger than she.

Wiseman. Trouble! Ay, you may be sure of it, but now it was too late to repent; she should have looked better to herself when being wary would have done her good; her harms may be an advantage to others that will learn to take heed thereby; but for herself she must take what follows, even such a life now as Mr. Badman her husband will lead her, and that will be bad enough.

Attentive. This beginning was bad, and yet I fear it was but the beginning of bad.

Wiseman. You may be sure that it was but the beginning of badness, for other evils came on apace, as for instance: It was but a little while after he was married but he hangs his religion upon the hedge, or rather dealt with it as men deal with their old clothes, who cast them off or leave them to others to wear; for his part, he would be religious no longer.

Now, therefore, he had pulled off his vizard and began to show himself in his old shape, a base, wicked, debauched fellow, and now the poor woman saw that she was betrayed indeed; now also his old companions began to flock about him and to haunt his house and shop as formerly; and who with them but Mr. Badman? and who with him again but they?

Now, those good people that used to company with his wife began to be amazed and discouraged; also he would frown and glout upon them, as if he abhorred the appearance of them; so that in little time he drove all good company from her, and made her sit solitary by herself. He also began now to go out o' nights to those drabs who were his familiars before, with whom he would stay sometimes till midnight, and sometimes till almost morning, and then would come home drunk as a swine; and this was the course of Mr. Badman.

Now when he came home in this case, if his wife did but speak a word to him about where he had been and why he had abused himself, though her words were spoken in never so much meekness and love, then she was a whore, and bitch, and jade, and it was well if she missed his fingers and heels. Sometimes also he would bring his punks home to his house, and woe be to his wife when they were gone if she did not entertain them with all varieties possible, and also carry it lovingly to them.

Thus this good woman was made by Badman, her husband, to possess nothing but disappointments as to all that he had promised her or that she hoped to have at his hands.

But that that added pressing weight to all her sorrow was, that as he had cast away all religion himself, so he attempted if possible to make her do so too. He would not suffer her to go out to the preaching of the word of Christ, nor to the rest of his appointments for the health and salvation of her soul. He would now taunt at and reflectingly speak of her preachers, and would receive, yea, raise scandals of them, to her very great grief and affliction.

Now she scarce dare go to an honest neighbour's house or have a good book in her hand, especially when he had his companions in his house or had got a little drink in his head. He would also, when he perceived that she was dejected, speak tauntingly and mockingly to her in the presence of his companions, calling of her his religious wife, his demure dame, and the like; also he would make a sport of her among his wanton ones abroad.

If she did ask him, as sometimes she would, to let her go out to a sermon, he would in a currish manner reply, Keep at home, keep at home, and look to your business; we cannot live by hearing of sermons. If she still urged that he would let her go, then he would say to her, Go if you dare. He would also charge her with giving of what he had to her ministers, when, vile wretch! he had spent it on his vain companions before.

This was the life that Mr. Badman's good wife lived within few months after he had married her.

Attentive. This was a disappointment indeed.

Wiseman. A disappointment indeed, as ever, I think, poor woman had. One would think that the knave might a little let her have had her will, since it was nothing but to be honest, and since she brought him so sweet, so lumping a portion, for she brought hundreds into his house; I say, one would think he should have let her had her own will a little, since she desired it only in the service and worship of God; but could she win him to grant her that? No, not a bit if it would have saved her life. True, sometimes she would steal out when he was from home, or on a journey, or among his drunken companions, but with all privacy imaginable; and, poor woman! this

advantage she had: she carried it so to all her neighbours that though many of them were but carnal, yet they would not betray her, or tell of her going out to the world if they saw it, but would rather endeavour to hide it from Mr. Badman himself.

Attentive. This carriage of his to her was enough to break her heart.

Wiseman. It was enough to do it; indeed it did effectually do it. It killed her in time, yea, it was all the time a-killing of her. She would oftentimes, when she sat by herself, thus mournfully bewail her condition: "Woe is me that I sojourn in Meshec, and that I dwell in the tents of Kedar! My soul hath long time dwelt with him that hateth peace. Oh what shall be given unto thee, thou deceitful tongue? or what shall be done unto thee, thou false tongue?" I am a woman grieved in spirit; my husband has bought me and sold me for his lusts; it was not me, but my money that he wanted; oh that he had had it, so I had had my liberty!

This she said, not of contempt of his person, but of his conditions; and because she saw that by his hypocritical tongue he had brought her not only almost to beggary, but robbed her of the word of God.

Attentive. It is a deadly thing, I see, to be unequally yoked with unbelievers. If this woman had had a good husband, how happily might they have lived together! Such an one would have prayed for her, taught her, and also would have encouraged her in the faith and ways of God; but now, poor creature! instead of this, there is nothing but quite the contrary.

Wiseman. It is a deadly thing indeed, and therefore by the word of God his people are forbid to be joined in marriage with them. "Be not," saith he, "unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel? and what agreement hath the temple of God with idols?" There can be no agreement where such matches are made; even God himself hath declared the contrary from the beginning of the world. "I," says he, "will put enmity betwixt thee and the woman, betwixt thy seed and her seed." Therefore he saith in another place, "They can mix no better than iron and clay." I say, they cannot agree, they cannot be one, and therefore they should be aware at first and not lightly receive such into their affections. God has often made such matches bitter, especially to his own. Such matches are, as God said of Eli's sons that were spared, "to consume the eyes and to grieve the heart." Oh the wailing and lamentation that they have made that have been thus yoked, especially if they were such as would be so yoked against their light and good counsel to the contrary!

Attentive. Alas! he deluded her with his tongue, and feigned reformation.

Wiseman. Well, well; she should have gone more warily to work; what if she had acquainted some of her best, most knowing, and godly friends therewith? What if she had engaged a godly minister or two to have talked with Mr. Badman? Also, what if she had laid wait round about him, to espy if he was not otherwise behind her back than he was before her face? And besides, I verily think (since in the multitude of counsellors there is safety) that if she had acquainted the congregation with it, and desired them to spend some time in prayer to God about it, and, if she must have had him, to have received him as to his godliness upon the judgment of others rather than her own, (she knowing them to be godly, and judicious, and unbiassed men,) she had had more peace all her life after than to trust to her own poor, raw, womanish judgment, as she did. Love is blind, and will see nothing amiss where others may see an hundred faults. Therefore, I say, she should not have trusted to her own thoughts in the matter of his goodness.

As to his person, there she was fittest to judge, because she was to be the person pleased; but as to his godliness, there the word was the fittest judge, and they that could best understand it, because God was therein to be pleased. I wish that all young maidens would take heed of being beguiled with flattering words, with feigning and lying speeches, and take the best way to preserve themselves from being bought and sold by wicked men, as she was, lest they repent with her, when, as to this, repentance will do them no good, but for their unadvisedness go sorrowing to their graves.

Attentive. Well, things are past with this poor woman, and cannot be called back; let others beware, by her misfortunes, lest they also fall into her distress.

Wiseman. That is the thing that I say; let them take heed, lest for their unadvisedness

they smart as this poor woman has done. And ah! methinks that they that yet are single persons, and that are tempted to marry to such as Mr. Badman, would do well to inform and warn themselves in this matter before they entangle themselves, but go to some that are already in the snare, and ask them how it is with them as to the suitable or unsuitableness of their marriage, and desire their advice. Surely they would ring such a peal in their ears about the inequality, unsuitableness, disadvantages, and disquietments, and sins that attend such marriages that would make them beware as long as they live. But the bird in the air knows not the notes of the bird in the snare until she comes thither herself. Besides, to make up such marriages, Satan, and carnal reason, and lust, or at least inconsiderateness, has the chiefest hand; and where these things bear sway, designs, though never so destructive, will go headlong on; and therefore I fear that but little warning will be taken by young girls at Mr. Badman's wife's affliction.

Attentive. But are there no dissuasive arguments to lay before such to prevent their future misery?

Wiseman. Yes, there is the law of God, that forbiddeth marriage with unbelievers. These kind of marriages also are condemned even by irrational creatures. It is forbidden by the law of God, both in the Old Testament and in the New. 1. In the Old: "Thou shalt not make marriages with them; thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son." Deut. vii. 4, 5. 2. In the New Testament it is forbidden: "Be not unequally yoked together with unbelievers; let them marry to whom they will, only in the Lord."

Here now is a prohibition plainly forbidding the believer to marry with the unbeliever; therefore they should not do it. Again, these unwarrantable marriages are, as I may so say, condemned by irrational creatures, who will not couple but with their own sort. Will the sheep couple with the dog? the partridge with a crow? or the pheasant with an owl? No; they will strictly tie up themselves to those of their own sort only; yea, it sets all the world a-wondering when they see or hear the contrary. Man only is most subject to wink at and allow of these unlawful mixtures of men and women. Because man only is a sinful beast, a sinful bird, therefore he, above all, will take upon him by rebellious actions to answer, or rather to oppose and violate, the law of God and his Creator; nor shall these, or other interrogatories, what fellowship, what concord, what agreement, what communion can there be in such marriages? be counted of weight or thought worth the answering by him.

But further, the dangers that such do commonly run themselves into should be to others a dissuasive argument to stop them from doing the like; for besides the distresses of Mr. Badman's wife, many that have had very hopeful beginnings for heaven have, by virtue of the mischiefs that have attended these unlawful marriages, miserably and fearfully miscarried. Soon after such marriages conviction (the first step towards heaven) hath ceased; prayers (the next step towards heaven) have ceased; hungerings and thirstings after salvation (another step towards the kingdom of heaven) have ceased. In a word, such marriages have estranged them from the word, from their godly and faithful friends, and have brought them again into carnal company, among carnal friends, and also into carnal delights, where and with whom they have both sinfully abode and miserably perished.

And this is one reason why God hath forbidden this kind of unequal marriages. "For they," saith he, (meaning the ungodly,) "will turn away thy son from following me, that they may serve other gods; so will the anger of the Lord be kindled against you and destroy you suddenly." Now mark, there were some in Israel that would, notwithstanding this prohibition, venture to marry to the heathens and unbelievers; but what followed? They served their idols, they sacrificed their sons and their daughters unto devils. Thus were they defiled with their own works, and went a-whoring with their own inventions: therefore was the wrath of the Lord kindled against his people, insomuch that he abhorred his own inheritance.

Attentive. But let us return again to Mr. Badman: had he any children by his wife?

Wiseman. Yes, seven.

Attentive. I doubt they were but badly brought up.

Wiseman. One of them loved its mother dearly, and would constantly hearken to her voice. Now that child she had the opportunity to instruct in the principles of the Christian religion, and it became a very gracious child. But that child Mr. Badman could not abide; he would seldom afford it a pleasant word, but would scold and frown upon it, speak churlishly and doggedly to it; and though, as to nature, it was the most feeble of the seven, yet

it oftenest felt the weight of its father's fingers. Three of his children did directly follow their father's steps, and began to be as vile as (in his youth) he was himself. The others that remained became a kind of mongrel professors, not so bad as their father, nor so good as their mother, but betwixt them both. They had their mother's notions and their father's actions, and were much like those you read of in the book of Nehemiah: "These children spake half of Ashdod, and could not speak in the Jews' language, but according to the language of each people."

Attentive. What you say in this matter is observable; and, if I take not my mark amiss, it often happeneth after this manner where such unlawful marriages are contracted.

Wiseman. It sometimes doth so; and the reason with respect to their parents is this: Where the one of their parents is godly and the other ungodly and vile, they strive for their children when they are born. The godly parent strives for the child, and by prayers, counsel, and good examples labours to make it holy in body and soul, and so fit for the kingdom of heaven; but the ungodly would have it like himself, wicked, and base, and sinful; and so they both give instructions accordingly. Instructions, did I say? yea, and examples too, according to their minds. Thus the godly, as Hannah, is presenting her Samuel unto the Lord, but the ungodly, like them that went before them, are for offering their children to Moloch, to an idol, to sin, to the devil, and to hell. Thus one hearkeneth to the law of their mother, and is preserved from destruction, but as for the other, as their fathers did so do they. Thus did Mr. Badman and his wife part some of their children betwixt them; but as for the other three that were as it were mongrels betwixt both, they were like unto those that you read of in Kings: "They heard the Lord, but served their own idols." They had, as I said, their mother's notions, and, I will add, profession too, but their father's lusts, and something of his life. Now, their father did not like them because they had their mother's tongue, and the mother did not like them because they had still their father's heart and life; nor were they indeed fit company for good or bad. The good would not trust them because they were bad; the bad would not trust them because they were good; viz., the good would not trust them because they were bad in their lives, and the bad would not trust them because they were good in their words; so they were forced with Esau to join in affinity with Ishmael—to wit, to look out a people that were hypocrites like themselves, and with them they matched and lived and died.

Attentive. Poor woman! she could not but have much perplexity.

Wiseman. Yea, and poor children! that ever they were sent into the world as the fruit of the loins and under the government of such a father as Mr. Badman.

Attentive. You say right, for such children lie almost under all manner of disadvantages; but we must say nothing, because this also is the sovereign will of God.

Wiseman. We may not by any means object against God, yet we may talk of the advantages and disadvantages that children have by having for their parents such as are either godly or the contrary.

Attentive. You say right, we may so; and pray now, since we are about it, speak something in brief unto it—that is, unto this: What advantage those children have above others that have for their parents such as indeed are godly.

Wiseman. So I will; only I must first premise these two or three things:

1. They have not the advantage of election for their father's sake.

2. They are born, as others, the children of wrath, though they come of godly parents.

3. Grace comes not unto them as an inheritance because they have godly parents. These things premised, I shall now proceed:

1. The children of godly parents are the children of many prayers; they are prayed for before and prayed for after they are born; and the prayers of a godly father and godly mother do much.

2. They have the advantage of what restraint is possible from what evils their parents see them inclined to; and that is a second mercy.

3. They have the advantage of godly instruction, and of being told which be and which be not the right ways of the Lord.

4. They have also those ways commended unto them and spoken well of in their hearing that are good.

5. Such are also what may be kept out of evil company, from evil books, and from being taught the way of swearing, lying, and the like, as sabbath-breaking and mocking at good men and good things; and this is a very great mercy.

6. They have also the benefit of a godly life set before them doctrinally by their parents,

and that doctrine backed with a godly and holy example; and these are very great advantages.

Now all these advantages the children of ungodly parents want, and so are more in danger of being carried away with the error of the wicked. For ungodly parents neither pray for their children, nor do nor can they heartily instruct them. They do not after a godly manner restrain them from evil, nor do they keep them from evil company. They are not grieved at, nor yet do they forewarn their children to beware of, such evil actions that are an abomination to God and to all good men. They let their children break the sabbath, swear, lie, be wicked and vain. They commend not to their children an holy life, nor set a good example before their eyes. No, they do in all things contrary, estranging their children what they can from the love of God and all good men so soon as they are born. Therefore it is a very great judgment of God upon children to be the offspring of base and ungodly men.

Attentive. Well, but before we leave Mr. Badman's wife and children, I have a mind, if you please, to inquire a little more after one thing, the which I am sure you can satisfy me in.

Wiseman. What is that?

Attentive. You said awhile ago that this Mr. Badman would not suffer his wife to go out to hear such godly ministers as she liked, but said if she did she had as good never come home any more. Did he often carry it thus to her?

Wiseman. He did say so; he did often say so. This I told you then, and had also then told you more, but that other things put me out.

Attentive. Well said; pray therefore now go on.

Wiseman. So I will. Upon a time she was on a Lord's day for going to hear a sermon, and Mr. Badman was unwilling she should; but she at that time, as it seems, did put on more courage than she was wont; and therefore, after she had spent upon him a great many fair words and entreaties if perhaps she might have prevailed by them, but all to no purpose at all,—at last she said she would go, and rendered this reason for it: I have an husband, but also a God; my God has commanded me, and that upon pain of damnation, to be a continual worshipper of him, and that in the way of his own appointment; I have an husband, but also a soul, and my soul ought to be more unto me than all the world besides. This soul of mine I will look after, care for, and if I can provide it an heaven for its habitation. You are commanded to love me as you love your own body, and so do I love you; but I tell you true, I prefer my soul before all the world, and its salvation I will seek.

At this, first he gave her an ugly wish, and then fell into a fearful rage, and swore moreover that if she did go he would make both her and all her damnable brotherhood (for so he was pleased to call them) to repent their coming thither.

Attentive. But what should he mean by that?

Wiseman. You may easily guess what he meant: he meant he would turn informer, and so either weary out those that she loved from meeting together to worship God, or make them pay dearly for their so doing; the which, if he did, he knew it would vex every vein of her tender heart.

Attentive. But do you think Mr. Badman would have been so base?

Wiseman. Truly he had malice and enmity enough in his heart to do it, only he was a tradesman; also he knew that he must live by his neighbours, and so he had that little wit in his anger that he refrained himself and did it not. But, as I said, he had malice and envy enough in his heart to have made him to do it, only he thought it would worst him in his trade; yet these three things he would be doing:

1. He would be putting of others on to molest and abuse her friends;

2. He would be glad when he heard that any mischief befell them;

3. And would laugh at her when he saw her troubled for them. And now I have told you Mr. Badman's way as to this.

Attentive. But was he not afraid of the judgments of God that did fly about at that time?

Wiseman. He regarded not the judgment nor mercy of God, for had he at all done that he could not have done as he did. But what judgments do you mean?

Attentive. Such judgments that if Mr. Badman himself had taken but sober notice of, they might have made him hang down his ears.

Wiseman. Why, have you heard of any such persons that the judgments of God have overtaken?

Attentive. Yes, and so, I believe, have you too, though you make so strange about it.

Wiseman. I have so indeed, to my astonishment and wonder.

Attentive. Pray, therefore, if you please, tell me what it is, as to this, that you know, and then perhaps I may also say something to you of the same.

☞ *Wiseman.* In our town there was one W. S., a man of a very wicked life; and he, when there seemed to be countenance given to it, would needs turn informer. Well, so he did, and was as diligent in his business as most of them could be; he would watch of nights, climb trees, and range the woods of days, if possible to find out the meeters, for then they were forced to meet in the fields; yea, he would curse them bitterly, and swear most fearfully what he would do to them when he found them. Well, after he had gone on like a bedlam in his course awhile, and had done some mischiefs to the people, he was stricken by the hand of God, and that in this terrible manner:

1. Although he had his tongue naturally at will, now he was taken with a faltering in his speech, and could not for weeks together speak otherwise than just like a man that was drunk.

2. Then he was taken with a drawling or slabbering at his mouth, which slabber sometimes would hang at his mouth wellnigh half way down to the ground.

3. Then he had such a weakness in the back sinews of his neck that ofttimes he could not look up before him, unless he clapped his hand hard upon his forehead and held up his head that way by strength of hand.

4. After this his speech went quite away, and he could speak no more than a swine or a bear. Therefore, like one of them, he would gruntle and make an ugly noise, according as he was offended or pleased, or would have any thing done, &c.

In this posture he continued for the space of half a year or thereabouts, all the while otherwise well and could go about his business, save once that he had a fall from the bell as it hangs in our steeple, which it was a wonder it did not kill him; but after that he also walked about until God had made a sufficient spectacle of his judgment for his sin, and then on a sudden he was stricken and died miserably; and so there was an end of him and his doings.

☞ I'll tell you of another. About four miles from St. Neot's there was a gentleman had a man, and he would needs be an informer; and a lusty young man he was. Well, an informer he was, and did much distress some people, and had perfected his information so effectually against some that there was nothing further to do but for the constables to make distress on the people, that he might have their money or goods; and, as I heard, he hastened them much to do it. Now while he was in the heat of his work, as he stood one day by the fireside, he had (it should seem) a mind to a sop in the pan, (for the spit was then at the fire,) so he went to make one; but behold a dog (some say his own favourite dog) took distaste at something and immediately bit his master by the leg; the which bite, notwithstanding all the means that was used to cure him, turned (as was said) to a gangrene; however, that wound was his death, and that a dreadful one too, for my relater said that he lay in such a condition by this bite (at the beginning) till his flesh rotted from off him before he went out of the world. But what need I instance in particular persons, when the judgment of God against this kind of people was made manifest, I think I may say, if not in all, yet in most of the counties in England where such poor creatures were? But I would, if it had been the will of God, that neither I nor anybody else could tell you more of these stories—true stories that are neither lie nor romance.

Attentive. Well, I also heard of both of these myself, and of more too as remarkable in their kind as these, if I had any list to tell them; but let us leave those that are behind to others or to the coming of Christ, who then will justify or condemn them as the merit of their work shall require; or, if they repented and found mercy, I shall be glad when I know it, for I wish not a curse to the soul of mine enemy.

Wiseman. There can be no pleasure in the telling of such stories, though to hear of them may do us a pleasure; they may put us in mind that there is a God that judgeth in the earth, and that doth not always forget nor defer to hear the cry of the destitute; they also carry along with them both caution and counsel to those that are the survivors of such. Let us tremble at the judgments of God, and be afraid of sinning against him, and it shall be our protection. It shall go well with them that fear God, that fear before him.

Attentive. Well, sir, as you have intimated, so I think we have in this place spoken enough about these kind of men; if you please, let us

return again to Mr. Badman himself, if you have any more to say of him.

Wiseman. More! We have yet scarce thoroughly began with any thing that we have said. All the particulars are in themselves so full of badness that we have rather only looked in them than indeed said anything to them; but we will pass them and proceed. You have heard of the sins of his youth, of his apprenticeship, and how he set up and married, and what a life he hath led his wife; and now I will tell you more of his pranks. He had the very knack of knavery. Had he, as I said before, been bound to serve an apprenticeship to all these things, he could not have been more cunning, he could not have been more artificial at it.

Attentive. Nor perhaps so artificially either; for as none can teach goodness like to God himself, so concerning sin and knavery none can teach a man it like the devil, to whom, as I perceive, Mr. Badman went to school from his childhood to the end of his life. But pray, sir, make a beginning.

Wiseman. Well, so I will. You may remember that I told you what a condition he was in for money before he did marry, and how he got a rich wife, with whose money he paid his debts. Now when he had paid his debts, he having some money left, he sets up again as briskly as ever, keeps a great shop, drives a great trade, and runs again a great way into debt; but now, not into the debt of one or two, but into the debt of many, so that at last he came to owe some thousands of pounds; and thus he went on for a long time. And to pursue his ends the better, he began now to study to please all men and to suit himself to any company; he could now be as they, say as they—that is, if he listed; and then he would list when he perceived that by so doing he might either make them his customers or his creditors for his commodities. If he dealt with honest men, (as with some honest men he did,) then he would be as they; talk as they; seem to be sober as they; talk of justice and religion as they; and against debauchery as they; yea, and would seem to show a dislike of them that said, did, or were otherwise than honest.

Again, when he did light among those that were bad, then he would be as they, but yet more close and cautiously, except he were sure of his company; then he would carry it openly, be as they; say Damn them! and, Sink them! as they. If they railed on good men, so could he; if they railed on religion, so could he; if they talked beastly, vainly, idly, so would he; if they were for drinking, swearing, whoring, or any the like villainies, so was he. This was now the path that he trod in, and could do all as artificially as any man alive. And now he thought himself a perfect man; he thought he was always a boy till now. What think you now of Mr. Badman?

Attentive. Think! Why, I think he was an atheist, for no man but an atheist can do this. I say, it cannot be but that the man that is such as this Mr. Badman must be a rank and vile atheist, for he that believes that there is either God or devil, heaven or hell, or death and judgment after, cannot do as Mr. Badman did. I mean, if he could do these things without reluctancy and check of conscience—yea, if he had not sorrow and remorse for such abominable sins as these.

Wiseman. Nay, he was so far off from the reluctancies and remorse of conscience for these things that he counted them the excellency of his attainments, the quintessence of his wit, his rare and singular virtues, such as but few besides himself could be the master of. Therefore, as for those that made boggle and stop at things, and that could not in conscience and for fear of death and judgment do such things as he, he would call them fools and noddies, and charge them for being frighted with the talk of unseen bugbears; and would encourage them, if they would be men indeed, to labour after the attainment of this his excellent art. He would oftentimes please himself with the thoughts of what he could do in this matter, saying, within himself, I can be religious and irreligious; I can be any thing or nothing; I can swear and speak against swearing; I can lie and speak against lying; I can drink, be unclean, and defraud, and not be troubled for it; now I enjoy myself and am master of mine own ways, and not they of me. This I have attained with much study, great care, and more pains. But this his talk should be only with himself, to his wife, who he knew durst not divulge it, or among his intimates, to whom he knew he might say any thing.

Attentive. Did I call him before an atheist? I may call him now a devil, or a man possessed with one if not with many. I think that there cannot be found in every corner such a one as this. True, it is said of King Ahaz, "That he sinned more and more;" and of Ahab, "That he sold himself to work wickedness;" and of the men of Sodom, "That

they were sinners exceedingly before the Lord."

Wiseman. An atheist he was no doubt, if there be such a thing as an atheist in the world; but for all his brags of perfection and security in his wickedness, I believe that at times God did let down fire from heaven into his conscience. True, I believe he would quickly put it out again, and grow more desperate and wicked afterward, but this also turned to his destruction, as afterward you may hear.

But I am not of your mind to think that there are but few such in the world, except you mean as to the degree of wickedness unto which he had attained. For otherwise, no doubt, there are abundance of such as he—men of the same mind, of the same principles, and of the same conscience, too, to put them into practice. Yea, I believe that there are many that are endeavouring to attain to the same pitch of wickedness; and all of them are such as he in the judgment of the law, nor will their want of hellish wit to attain thereto excuse them at the day of judgment. You know that in all science some are more arch than others; and so it is in the art, as well as in the practice, of wickedness; some are twofold and some sevenfold more the children of hell than others, (and yet all the children of hell,) else they would all be masters, and none scholars, in the school of wickedness. But there must be masters, and there must be learners; Mr. Badman was a master in this art, and therefore it follows that he must be an arch and chief one in that mystery.

Attentive. You are in the right, for I perceive that some men, though they desire it, cannot be so arch in the practice thereof as others, but are (as I suppose they call them) fools and dunces to the rest; their heads and capacities will not serve them to act and do so wickedly. But Mr. Badman wanted not a wicked head to contrive, as well as a wicked heart to do, this wickedness.

Wiseman. True; but yet, I say, such men shall at the day of judgment be judged, not only for what they are, but also for what they would be; for if the thought of foolishness is sin, doubtless the desire of foolishness is more sin, and if the desire be more, the endeavour after it must needs be more and more. He, then, that is not an artificial atheist and transgressor, yet if he desires to be so, if he endeavoureth to be so, he shall be judged and condemned to hell for such an one; for the law judgeth men, as I said, according to what they would be. "He that looketh upon a woman to lust after her, hath committed adultery with her already in his heart." By the same rule, he that would steal, doth steal; he that would cheat, doth cheat; he that would swear, doth swear; and he that would commit adultery, doth do so; for God judgeth men according to the working of their minds; and saith, "As he thinketh, so he is." That is, so he is in his heart, in his intentions, in his desires, in his endeavours; and God's law, I say, lays hold of the desires, intentions, and endeavours, even as it lays hold of the act of wickedness itself. A man, then, that desires to be as bad as Mr. Badman, (and desires to be so wicked have many in their hearts,) though he never attains to that proficiency in wickedness as he, shall yet be judged for as bad a man as he, because it was his in his desires to be such a wicked one.

Attentive. But this height of wickedness in Mr. Badman will not get out of my mind. This hard, desperate, or—what shall I call it?—diabolical frame of heart was in him a foundation, a groundwork to all acts and deeds that were evil.

Wiseman. The heart, and the desperate wickedness of it, is the foundation and groundwork of all. Atheism professed and practical both spring out of the heart, yea, and all manner of evil besides. For they be not bad deeds that make a bad man, but he is already a bad man that doth bad deeds. A man must be wicked before he can do wickedness. "Wickedness proceedeth from the wicked. It is an evil tree that bears evil fruit. Men gather no grapes of thorns; the heart, therefore, must be evil before the man can do evil, and good before the man doth good."

Attentive. Now I see the reason why Mr. Badman was so base as to get a wife by dissimulation, and to abuse her so like a villain when he had got her; it was because he was before, by a wicked heart, prepared to act wickedness.

Wiseman. You may be sure of it; "for from within, out of the heart of man, proceedeth evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness; all these things come from within, and defile a man." And a man, as his naughty mind inclines him, makes use of these, or any of these, to gratify his lusts, to promote his designs, to revenge his malice, to enrich or to

wallow himself in the foolish pleasures and pastimes of this life; and all these did Mr. Badman do, even to the utmost, if either opportunity, or purse, or perfidiousness would help him to the obtaining of his purpose.

Attentive. Purse! Why, he could not but have a purse to do almost what he would, having married a wife with so much money.

Wiseman. Hold you there! Some of Mr. Badman's sins were costly, as his drinking and lewdness, and keeping other bad company, though he was a man that had ways too many to get money, as well as ways too many to spend it.

Attentive. Had he then such a good trade, for all he was such a bad man? Or was his calling so gainful to him as always to keep his purse full, though he was himself a great spender?

Wiseman. No; it was not his trade that did it, though he had a pretty trade too. He had another way to get money, and that by the hatful and the pocketful at a time.

Attentive. Why, I trow he was no highwayman, was he?

Wiseman. I will be sparing in my speech as to that, though some have muttered as if he could ride out now and then, about nobody but himself knew what, over night, and come home all dirty and weary next morning. But this is not the thing I aim at.

Attentive. Pray let me know it, if you think it convenient that I should.

Wiseman. I will tell you. It was this: he had an art to break, and get hats full of money by breaking.

Attentive. But what do you mean by Mr. Badman's breaking? You speak mystically, do you not?

Wiseman. No, no; I speak plainly; or, if you will have it in plainer language, it is this: When Mr. Badman had swaggered and thrown away most of his wife's portion, he began to feel that he could not much longer stand upon his legs in this course of life and keep up his trade and repute (such as he had) in the world, but by the new engine of breaking. Wherefore, upon a time he gives a great and sudden rush into several men's debt, to the value of about four or five thousand pounds, driving, at the same time, a very great trade by selling many things for less than they cost him, to get him custom, therewith to blind his creditors' eyes. His creditors, therefore, seeing that he had a great employ, and dreaming that it must needs at length turn to a very good account to them, trusted him freely without mistrust, and so did others too, to the value of what was mentioned before. Well, when Mr. Badman had well feathered his nest with other men's goods and money, after a little time he breaks. And by and by it is noised abroad that Mr. Badman had shut up his shop, was gone, and could trade no longer. Now, by the time his breaking had come to his creditors' ears he had by craft and knavery made so sure of what he had that his creditors could not touch a penny. Well, when he had done, he sent his mournful, sugared letters to his creditors to let them understand what had happened unto him, and desired them not to be severe with him, for he bore towards all men an honest mind, and would pay so far as he was able. Now he sends his letters by a man confederate with him, who could make both the worst and the best of Mr. Badman's case—the best for Mr. Badman and the worst for his creditors. So when he comes to them he both bemoans them and condoles Mr. Badman's condition; telling of them that without a speedy bringing of things to a conclusion, Mr. Badman would be able to make them no satisfaction, but at present he both could and would, and that to the utmost of his power; and to that end he desired that they would come over to him. Well, his creditors appoint him a time and come over; and he meanwhile authorizes another to treat with them, but will not be seen himself, unless it was on a Sunday, lest they should snap him with a writ. So his deputed friend treats with them about their concerns with Mr. Badman, first telling them of the great care that Mr. Badman took to satisfy them and all men for whatsoever he owed as far as in him lay, and how little he thought awhile since to be in this low condition. He pleaded also the greatness of his charge, the greatness of taxes, the badness of the times, and the great losses that he had by many of his customers, some of which died in his debt, others were run away, and as for many that were alive, he never expected a farthing from them. Yet nevertheless he would show himself an honest man, and would pay as far as he was able; and if they were willing to come to terms, he would make a composition with them, for he was not able to pay them all. The creditors asked what he would give. It was replied, Half a crown in the pound; at this they began to huff, and he to renew his complaint and entreaty; but the creditors would not hear, and so for that time their

meeting without success broke up. But after his creditors were in cool blood and admitting of second thoughts, and fearing lest delays should make them lose all, they admit of a second debate, come together again, and by many words and great ado they obtain five shillings in the pound. So the money was produced, releases and discharges drawn, signed, and sealed, books crossed, and all things confirmed; and then Mr. Badman can put his head out of doors again, and be a better man than when he shut up shop by several thousands of pounds.

Attentive. And did he do thus indeed?

Wiseman. Yes, once and again. I think he broke twice or thrice.

Attentive. And did he do it before he had need to do it?

Wiseman. Need! What do you mean by need? There is no need at any time for a man to play the knave. He did it of a wicked mind, to defraud and beguile his creditors; he had wherewithal of his father, and also by his wife, to have lived upon, with lawful labour, like an honest man. He had also when he made this wicked break (though he had been a profuse and prodigal spender) to have paid his creditors their own to a farthing. But had he done so he had not done like himself, like Mr. Badman; had he, I say, dealt like an honest man, he had then gone out of Mr. Badman's road. He did it, therefore, of a dishonest mind and to a wicked end—to wit, that he might have wherewithal, howsoever unlawfully gotten, to follow his cups and queans, and to live in the swing of his lusts, even as he did before.

Attentive. Why, this was a mere cheat.

Wiseman. It was a cheat indeed. This way of breaking is nothing else but a more neat way of thieving, of picking of pockets, of breaking open of shops, and of taking from men what one has nothing to do with. But though it seems easy, it is hard to learn; no man that hath conscience to God or man can ever be his craftmaster in this hellish art.

Attentive. Oh, sir, what a wicked man was this!

Wiseman. A wicked man indeed. By this art he could tell how to make men send their goods to his shop, and then be glad to take a penny for that which he had promised, before it came thither, to give them a groat; I say he could make them glad to take a crown for a pound's worth, and a thousand for that for which he had promised before to give them four thousand pounds.

Attentive. This argueth that Mr. Badman had but little conscience.

Wiseman. This argueth that Mr. Badman had no conscience at all; for conscience, the last spark of a good conscience, cannot endure this.

Attentive. Before we go any further in Mr. Badman's matters, let me desire you, if you please, to give me an answer to these two questions:

1. What do you find in the word of God against such a practice as this of Mr. Badman's is?

2. What would you have a man do that is in his creditor's debt, and can neither pay him what he owes him nor go on in a trade any longer?

Wiseman. I will answer you as well as I can. And first to the first of your questions—to wit, What I find in the word of God against such a practice as this of Mr. Badman's is?

Answer. The word of God doth forbid this wickedness, and to make it the more odious in our eyes it joins it with theft and robbery: "Thou shalt not," says God, "defraud thy neighbour, nor rob him." Thou shalt not defraud—that is, deceive or beguile. Now, thus to break is to defraud, deceive and beguile, which is, as you see, forbidden by the God of heaven. "Thou shalt not defraud thy neighbour, nor rob him." It is a kind of theft and robbery thus to defraud and beguile. It is a vile robbing of his shop and picking of his pocket; a thing odious to reason and conscience and contrary to the law of nature. It is a designed piece of wickedness, and therefore a double sin. A man cannot do this great wickedness on a sudden and through a violent assault of Satan. He that will commit this sin must have time to deliberate, that by invention he may make it formidable and that with lies and high dissimulation. He that commits this wickedness must first hatch it upon his bed, beat his head about it, and lay his plot strong; so that to the completing of such a wickedness there must be adjoined many sins, and that they too must go hand in hand until it be completed. But what saith the Scripture?—"Let no man go beyond and defraud his brother in any matter, because the Lord is the avenger of all such." But this kind of breaking is a going beyond my brother; this is a compassing of him about, that I may catch him in my net, and, as I said,

an art to rob my brother and to pick his pocket, and that with his consent, which doth not therefore mitigate, but so much the more magnify and make odious the offence. For men that are thus wilily abused cannot help themselves; they are taken in a deceitful net. But God will here concern himself; he will be the avenger, he will be the avenger of all such, either here or in another world.

And this the apostle testifies where he saith, "But he that doeth wrong shall receive for the wrong which he hath done; and there is no respect of persons;" that is, there is no man, be he what he will, if he be guilty of this sin of going beyond, of beguiling of, and doing wrong to his brother, but God will call him to an account for it, and will pay him with vengeance for it too, for there is no respect of persons.

I might add that this sin of wronging, of going beyond and defrauding of my neighbour is like that first prank that the devil played with our first parents, (as the altar that Uriah built for Ahaz was taken from the fashion of that that stood at Damascus, to be the very pattern of it.) The serpent beguiled me, says Eve; Mr. Badman beguiles his creditors. The serpent beguiled Eve with lying promises of gain; so did Mr. Badman beguile his creditors. The serpent said one thing and meant another when he beguiled Eve; and so did Mr. Badman when he beguiled his creditors.

That man, therefore, that doth thus deceive and beguile his neighbour imitateth the devil; he taketh his examples from him, and not from God, the word, or good men; and this did Mr. Badman.

And now to your second question—to wit, What I would have a man do that is in his creditor's debt, and that can neither pay him nor go on in a trade any longer?

Answer. First of all, if this be his case, and he knows it, let him not run one penny further in his creditor's debt, for that cannot be done with good conscience. He that knows he cannot pay, and yet will run into debt, does knowingly wrong and defraud his neighbour, and falls under that sentence of the word of God, "The wicked borroweth, and payeth not again;" yea, worse, he borrows, though at the very same time he knows that he cannot pay again. He doth also craftily take away what is his neighbour's. That is therefore the first thing that I would propound to such, Let him not run any further into his creditor's debt.

Secondly. After this let him consider how and by what means he was brought into such a condition that he could not pay his just debts—to wit, whether it was by his own remissness in his calling, by living too high in diet or apparel, by lending too lavishly that which was none of his own, to his loss, or whether by the immediate hand and judgment of God.

If by searching he finds that this is come upon him through remissness in his calling, extravagancies in his family or the like, let him labour for a sense of his sin and wickedness, for he has sinned against the Lord—first, in his being slothful in business, and in not providing, to wit, of his own, by the sweat of his brows or other honest ways, for those of his own house. And secondly, in being lavishing in diet and apparel in the family, or in lending to others that which was none of his own. This cannot be done with good conscience; it is both against reason and nature, and therefore must be a sin against God. I say therefore, if thus this debtor hath done, if ever he would live quietly in conscience and comfortably in his condition for the future, let him humble himself before God and repent of this his wickedness; for "he that is slothful in his work is brother to him that is a great waster." To be slothful and a waster too is to be, as it were, a double sinner.

But again, as this man should inquire into these things, so he should also into this: How came I into this way of dealing in which I have now miscarried? Is it a way that my parents brought me up in, put me apprentice to, or that by Providence I was first thrust into? Or is it a way into which I have twisted myself, as not being contented with my first lot that by God and my parents I was cast into? This ought duly to be considered; and if upon a search a man shall find that he is out of the place and calling into which he was put by his parents or the providence of God, and has miscarried in a new way, which, through pride and dislike of his first state, he has chose rather to embrace, his miscarriage is his sin, the fruit of his pride, and a token of the judgment of God upon him for his leaving of his first state. And for this he ought, as for the former, to be humble and penitent before the Lord.

But if by search he finds that his poverty came by none of these—if by honest search he finds it so, and can say with good conscience, I went not out of my place and state in which God by his providence had put me, but

have abode with God in the calling wherein I was called, and have wrought hard and fared meanly, been civilly apparelled, and have not directly or indirectly made away with my creditors' goods—then has his fall come upon him by the immediate hand of God, whether by visible or invisible ways. For sometimes it comes by visible ways—to wit, by fire, by thieves, by loss of cattle, or the wickedness of sinful dealers, &c., and sometimes by means invisible, and then no man knows how; we only see things are going, but cannot see by what way they go. Well, now suppose that a man by the immediate hand of God is brought to a morsel of bread, what must he do now?

I answer, his surest way is still to think that this is the fruit of some sin; though possibly not sin in the management of his calling, yet of some other sin. "God casteth away the substance of the wicked." Therefore let him still humble himself before his God, because his hand is upon him, and say, What sin is this for which the hand of God is upon me? And let him be diligent to find it out, for some sin is the cause of this judgment; for God "doth not willingly grieve nor afflict the children of men." Either thy heart is too much set upon the world, or religion is too much neglected in thy family, or something. There is a snake in the grass, a worm in the gourd, some sin in thy bosom, for the sake of which God doth thus deal with thee.

Thirdly. This thus done, let that man again consider thus with himself: Perhaps God is now changing of my condition and state in the world; he has let me live in fashion, in fulness, and abundance of worldly glory, and I did not to his glory improve as I should that his good dispensation to me. But when I lived in full and fat pasture I did there lift up the heel. Therefore he will now turn me into hard commons, that with leanness, and hunger, and meanness, and want I may spend the rest of my days. But let him do this without murmuring and repining; let him do it in a godly manner, submitting himself to the judgment of God. "Let the rich rejoice in that he is made low."

This is duty, and it may be privilege, to those that are under this hand of God. And for thy encouragement to this hard work (for this is a hard work) consider of these four things:

1. This is right lying down under God's hand, and the way to be exalted in God's time; when God would have Job embrace the dunghill, he embraces it and says, "The Lord giveth, and the Lord hath taken away, blessed be the name of the Lord."

2. Consider that there are blessings also that attend a low condition, more than all the world are aware of. A poor condition has preventing mercy attending of it. The poor, because they are poor, are not capable of sinning against God as the rich man does.

3. The poor can more clearly see himself preserved by the providence of God than the rich, for he trusteth in the abundance of his riches.

4. It may be God has made thee poor because he would make thee rich: "Hearken, my beloved brethren, hath not God chosen the poor of this world, rich in faith, and heirs of a kingdom which God hath promised to them that love him?"

I am persuaded if men upon whom this hand of God is would thus quietly lie down and humble themselves under it, they would find more peace, yea, more blessing of God, attending them in it than the most of men are aware of. But this is an hard chapter, and therefore I do not expect that many should either read it with pleasure or desire to take my counsel.

Having thus spoken to the broken man with reference to his own self, I will now speak to him as he stands related to his creditors.

In the next place, therefore, let him fall upon the most honest way of dealing with his creditors, and that I think must be this:

First. Let him timely make them acquainted with his condition, and also to do them these three things:

1. Let him heartily and unfeignedly ask them forgiveness for the wrong that he has done them.

2. Let him proffer them *all*, and the whole *all*, that ever he has in the world; let him hide nothing, let him strip himself to his raiment for them; let him not keep a ring, a spoon, or any thing from them.

3. If none of these two will satisfy them, let him proffer them his body to be at their disposal—to wit, either to abide imprisonment at their pleasure or to be at their service, till by labour and travail he hath made them such amends as they in reason think fit; only reserving something for the succour of his poor, distressed family out of his labour, which in reason, and conscience, and nature he is bound also to take care of. Thus shall he make them what amends he is able for the wrong that he

hath done them in wasting and spending their estates.

By thus doing he submits himself to God's rod, commits himself to the disposal of his providence; yea, by thus doing he casteth the lot of his present and future condition into the lap of his creditors, and leaves the whole disposal thereof to the Lord, even as he shall order and incline their hearts to do with them. And let that be either to forgive him or to take that which he hath for satisfaction, or to lay his body under affliction, this way or that, according to law—can he, I say, thus leave the whole to God, let the issue be what it will, that man shall have peace in his mind afterwards. And the comforts of that state (which will be the comforts that attend equity, justice, and duty) will be more unto him, because more according to godliness, than can be the comforts that are the fruits of injustice, fraudulency, and deceit. Besides, this is the way to engage God to favour him by the sentence of his creditors, (for *he* can entreat them to use him kindly,) and he will do it when his ways are pleasing in his sight: "When a man's ways please the Lord, his enemies shall be at peace with him." And surely for a man to seek to make restitution for wrongs done to the utmost of his power, by what he is, has, and enjoys in this world, is the best way, in that capacity and with reference to that thing, that a man can at this time be found active in.

But he that doth otherwise abides in his sin, refuses to be disposed of by the providence of God, chooseth an high estate, though not attained in God's way, when God's will is that he should descend into a low one; yea, he desperately saith in his heart and actions, I will be mine own chooser, and that in mine own way, whatever happens or follows thereupon.

Attentive. You have said well, in my mind. But suppose, now, that Mr. Badman was here, could he not object as to what you have said, saying, Go and teach your brethren that are professors this lesson, for they, as I am, are guilty of breaking, yea, I am apt to think, of that which you call my knavish way of breaking—to wit, of breaking before they have need to break. But if not so, yet they are guilty of neglect in their call, of living higher, both in fare and apparel, than their trade or income will maintain. Besides, that they do break all the world very well knows; and that they have the art to plead for a composition is very well known to men; and that it is usual with them to hide their linen, their plate, their jewels (and, it is to be thought, sometimes money and goods besides) is as common as four eggs a penny. And thus they beguile men, debauch their consciences, sin against their profession, and make, it is to be feared, their lusts in all this, and the fulfilling of them their end. I say, if Mr. Badman was here to object thus unto you, what would be your reply?

Wiseman. What! Why I would say, I hope no good man, no man of good conscience, no man that either feareth God, regardeth the credit of religion, the peace of God's people, or the salvation of his own soul, will do thus.

Professors, such perhaps there may be, and who upon earth can help it? Jades there be of all colours. If men will profess, and make their profession a stalking-horse to beguile their neighbours of their estates, as Mr. Badman himself did when he beguiled her that now is with sorrow his wife, who can help it? The churches of old were pestered with such, and therefore no marvel if these perilous, difficult times be so. But mark how the apostle words it: "Nay, you do wrong and defraud, and that your brethren. Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived; neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God."

None of these shall be saved in this state, nor shall profession deliver them from the censure of the godly when they shall be manifest such to be. But their profession we cannot help; how can we help it if men should ascribe to themselves the title of holy ones, godly ones, zealous ones, self-denying ones, or any other such glorious titles? And while they thus call themselves, should they be the veriest rogues for all evil, sin, villainy imaginable, who can help it? True, they are a scandal to religion, a grief to the honest-hearted, an offence to the world, and a stumbling-stone to the weak; and these offences have come, do come, and will come, do what all the world can, "but woe be to them through whom they come." Let such professors, therefore, be disowned by all true Christians, and let them be reckoned among those base men of the world which by such actions they most resemble. They are Mr. Badman's kindred.

For they are a shame to religion; I say, these slithy, rob-shop, pickpocket men, they are a shame to religion, and religious men

should be ashamed of them. God puts such an one among the fools of the world; therefore let not Christians put them among those that are wise for heaven: "As the partridge sitteth on eggs and hatcheth them not, so he that getteth riches, and not by right, shall leave them in the midst of his days, and at his end shall be a fool." And the man under consideration is one of these, and therefore must look to fall by this judgment.

A professor, and practise such villainies as these! Such an one is not worthy to bear that name any longer. We may say to such, as the prophet spake to their like—to wit, to the rebellious that were in the house of Israel—"Go ye, serve every man his idols," if you will not hearken to the law and testament of God to lead your lives hereafter, "but pollute God's holy name no more with your gifts and with your idols."

Go, professors, go; leave off profession, unless you will lead your lives according to your profession. Better never profess than make profession a stalking-horse to sin, deceit, to the devil, and hell.

The ground and rules of religion allow not any such thing. "Receive us," says the apostle: "we have wronged no man, we have corrupted no man, we have defrauded no man;" intimating that those that are guilty of wronging, corrupting, or defrauding of any should not be admitted to the fellowship of saints, no, nor into the common catalogue of brethren with them.

Nor can men, with all their rhetoric and eloquent speaking, prove themselves fit for the kingdom of heaven or men of good conscience on earth. Oh that godly plea of Samuel! "Behold here I am," says he: "witness against me, before the Lord, and before his anointed, whose ox have I taken, or whose ass have I taken; or whom have I defrauded, whom have I oppressed," &c. This was to do like a man of good conscience indeed; and in this his appeal he was so justified in the consciences of the whole congregation that they could not but with one voice, as with one mouth, break out jointly and say, "Thou hast not defrauded us, nor oppressed us."

A professor, and defraud! Away with him! A professor should not owe any man any thing but love. A professor should provide things not of other men's, but of his own, of his own honest getting, and that not only in the sight of God, but of all men, that he may adorn the doctrine of God our Saviour in all things.

Attentive. But suppose God should blow upon a professor in his estate and calling, and he should be run out before he is aware, must he be accounted to be like Mr. Badman, and lie under the same reproach as he?

Wiseman. No, if he hath dutifully done what he could to avoid it. It is possible for a ship to sink at sea notwithstanding the most faithful endeavour of the most skilful pilot under heaven. And thus, as I suppose, it was with the prophet that left his wife in debt, to the hazarding the slavery of her children by the creditors. He was no profuse man, nor one that was given to defraud, for the text says, "he feareth the Lord," yet, as I said, he was run out more than he could pay.

If God would blow upon a man, who can help it? And he will do so sometimes, because he will change dispensations with men, and because he will try their graces; yea, also because he will overthrow the wicked with his judgments; and all these things are seen in Job. But then the consideration of this should bid men have a care that they be honest, lest this comes upon them for their sin. It should also bid them beware of launching further into the world than in an honest way by ordinary means they can godlily retreat; for the further in the greater the fall. It should also teach them to beg of God his blessing upon their endeavours. And it should put upon them a diligent looking to their steps, that if in their going they should hear the ice crack they may timely go back again.

These things considered and duly put in practice, if God will blow upon a man, then let him be content, and with Job embrace the dunghill; let him give unto all their dues, and not fight against the providence of God, but humble himself rather under his mighty hand, which comes to strip him naked and bare; for he that doth otherwise fights against God, and declares that he is a stranger to that of Paul: "I know both how to be abased, and I know how to abound; everywhere and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need."

Attentive. But Mr. Badman would not, I believe, have put this difference betwixt things feigned and those that fall of necessity.

Wiseman. If he will not, God will, conscience will; and that not thine own only, but the consciences of all those that have seen the way and that have known the truth of the condition of such an one.

Attentive. Well, let us at this time leave

this matter, and return again to Mr. Badman.

Wiseman. With all my heart will I proceed to give you a relation of what is yet behind of his life, in order to our discourse of his death.

Attentive. But pray do it with as much brevity as you can.

Wiseman. Why, are you weary of my relating of things?

Attentive. No, but it pleases me to hear a great deal in a few words.

Wiseman. I profess myself not an artist in that way, but yet, as briefly as I can, I will pass through what of his life is behind; and again I shall begin with his fraudulent dealing (as before I have showed with his creditors, so now) with his customers, and those that he had otherwise to deal withal.

He dealt by deceitful weights and measures. He kept weights to buy by and weights to sell by; measures to buy by and measures to sell by; those he bought by were too big, those that he sold by were too little.

Besides, he could use a thing, called sleight of hand, if he had to do with other men's weights and measures, and by that means make them, whether he did buy or sell, yea, though his customer or chapman looked on, turn to his own advantage.

Moreover, he had the art to misreckon men in their accounts, whether by weight, or measure, or money, and would often do it to his worldly advantage and their loss; what say you to Mr. Badman now?

And if a question was made of his faithful dealing, he had his servants ready, that to his purpose he had brought up, that would avouch and swear to his book or word; this was Mr. Badman's practice; what think you of Mr. Badman now?

Attentive. Think! Why I can think no other but that he was a man left to himself, a naughty man; for these, as his other, were naughty things; if the tree, as indeed it may, ought to be judged what it is by its fruits, then Mr. Badman must needs be a bad tree. But pray, for my further satisfaction, show me now by the word of God the evil of this his practice; and first, of his using false weights and measures.

Wiseman. The evil of that! Why the evil of that appears to every eye; the heathens, that live like beasts and brutes in many things, do abominate and abhor such wickedness as this. Let a man but look upon these things as he goes by, and he shall see enough in them from the light of nature to make him loathe so base a practice, although Mr. Badman loved it.

Attentive. But show me something out of the word against it, will you?

Wiseman. I will willingly do it. And first, look into the Old Testament: "You shall," saith God there, "do no unrighteousness in judgment, in metre-yard, in weights, or in measures; a just balance, a just weight, a just ephah, and a just hin shall you have." This is the law of God, and that which all men, according to the law of the land, ought to obey. So again: "Ye shall have just balances and a just ephah," &c.

Now, having showed you the law, I will also show you how God takes swerving therefrom: "A false balance is not good; a false balance is an abomination to the Lord." Some have just weights, but false balances; and by virtue of these false balances, by these just weights, they deceive the country. Wherefore, God first of all commands that the balance be made just. A just balance shalt thou have, else they may be, as ye are, deceivers, notwithstanding their just weights.

Now, having commanded that men have a just balance, and testifying that a false one is an abomination to the Lord, he proceedeth also unto weight and measure.

"Thou shalt not have in thy bag divers weights, a great and small;" that is, one to buy by and another to sell by, as Mr. Badman had. "Thou shalt not have in thy house divers measures, a great and a small;" and these had Mr. Badman also; "but thou shalt have a perfect and a just weight; a perfect and a just measure shalt thou have, that thy days may be lengthened in the land which the Lord thy God giveth thee. For all that do such things"—that is, that use false weights and measures—"and all that do unrighteously, are abomination to the Lord." See now both how plentiful and how punctual the Scripture is in this matter. But perhaps it may be objected that all this is old law, and therefore hath nothing to do with us under the New Testament. (Not that I think you, neighbour, will object thus.) Well, to this foolish objection let us make an answer: First, he that makes this objection, if he doth it to overthrow the authority of those texts, discovereth that he is first cousin to Mr. Badman, for a just man is willing to speak reverently of those commands. That man therefore hath, I doubt, but little conscience, if any at all that is good, that thus objecteth against the text; but let us look into

the New Testament, and there we shall see how Christ confirmeth the same, where he commandeth that men make to others good measure, including also that they make good weight; telling such that do thus or those that do it not, that they may be encouraged to do it, "Good measure, pressed down, shaken together and running over, shall men give into your bosom; for the same measure that ye mete withal, it shall be measured to you again;" to wit, both from God and man. For as God will show his indignation against the false man by taking away even that he hath, so he will deliver up the false man to the oppressor, and the extortioner shall catch from him as well as he hath catched from his neighbour; therefore another Scripture saith, "When thou shalt cease to deal treacherously, they shall deal treacherously with thee." That the New Testament hath an inspection also into men's trading, yea, even with their weights and measures, is evident from these general exhortations: "Defraud not; lie not one to another; let no man go beyond his brother in any matter, for God is the avenger of all such; whatsoever you do, do it heartily as unto the Lord, doing all in his name to his glory;" and the like. All these injunctions and commandments do respect our life and conversation among men with reference to our dealing, trading, and so consequently they forbid false, deceitful, yea, all other doings that are corrupt.

Having thus in a word or two showed you that these things are bad, I will next, for the conviction of those that use them, show you where they are to be found:

1. They are not to be found in the house of the good and godly man, for he, as his God, abhors them; but they are to be found in the house of evil-doers, such as Mr. Badman's is. "Are there," saith the prophet, "yet the treasures of wickedness in the house of the wicked, and scant measure that is an abomination?" Are they there yet, notwithstanding God's forbidding, notwithstanding God's token of anger against those that do such things? Oh how loth is a wicked man to let go a sweet, a gainful sin when he hath hold of it! They hold fast deceit, they refuse to let it go.

2. These deceitful weights and measures are not to be found in the house of the merciful, but in the house of the cruel, in the house of them that love to oppress: "The balances of deceit are in his hand; he loveth to oppress." He is given to oppression and cruelty, therefore he useth such wicked things in his calling. Yea, he is a very cheat; and, as was hinted before concerning Mr. Badman's breaking, so I say now concerning his using these deceitful weights and measures, it is as bad, as base as to take a purse or pick a pocket, for it is a plain robbery; it takes away from a man that which is his own, even the price of his money.

3. The deceitful weights and measures are not to be found in the house of such as relieve the belly and that cover the loins of the poor, but of such as indeed would swallow them up. "Hear ye this, ye that swallow up the needy, and that make the poor of the land to fail, saying, When will the new moon be gone, that we may sell corn? and the sabbath, that we may set forth wheat, making the ephah small and the shekel great, (making the measure small and the price great,) and falsifying the balances by deceit, that ye may buy the poor for silver and the needy for a pair of shoes, and sell the refuse of the wheat? The Lord hath sworn by the excellency of Jacob, Surely I will not forget any of their works." So detestable and vile a thing is this in the sight of God.

4. God abominates the thought of calling of those that use false weights and measures by any other term than that they be impure ones or the like: "Shall I count them pure (saith he) with the bag of deceitful weights?" No, by no means; they are impure ones, their hands are defiled, deceitful gain is in their houses; they have gotten what they have by coveting an evil covetousness, and therefore must and shall be counted among the impure, among the wicked of the world.

Thus you see how full and plain the word of God is against this sin, and them that use it. And therefore Mr. Badman, for that he used by these things thus to rook and cheat his neighbours, is rightly rejected from having his name in and among the catalogue of the godly.

Attentive. But I am persuaded that the using of these things, and the doing by them thus deceitfully, is not counted so great an evil by some.

Wiseman. Whether it be counted an evil or a virtue by men, it mattereth not; you see by the Scriptures the judgment of God upon it. It was not counted an evil by Mr. Badman, nor is it by any that still are treading in his steps. But I say it is no matter how men esteem of things—let us adhere to the judgment of God. And the rather because, when

we ourselves have done weighing and measuring to others, then God will weigh and measure both us and our actions. And when he doth so, as he will do shortly, then woe be to him of whom and of whose actions it shall be thus said by him: "Tekel, thou art weighed in the balance and art found wanting." God will then recompense their evil of deceiving upon their own head, when he shall have shut them out of his presence, favour and kingdom for ever and ever.

Attentive. But it is a wonder that since Mr. Badman's common practice was to do thus, some one or more did not find him out and blame him for this his wickedness.

Wiseman. For the generality of people he went away clever with his knavery. For what with his balance, his false balance and good weight, and what with his sleight of hand to boot, he beguiled, sometimes a little and sometimes more, most that he had to deal with; besides, those that use this naughty trade are either such as blind men by show of religion or by hectoring of the buyer out of words. I must confess Mr. Badman was not so arch at the first—that is, to do it by show of religion—for he now began to grow threadbare, (though some of his brethren are arch enough this way, yea, and of his sisters too; for I told you at first that there were a great many of them, and never a one of them good;) but for hectoring, for swearing, for lying, if these things would make weight and measure, they should not be wanting to Mr. Badman's customers.

Attentive. Then it seems he kept good weights and a bad balance; well, that was better than that both should be bad.

Wiseman. Not at all. There lay the depth of his deceit; for if any at any time found fault that he used them hardly, and that they wanted their weight of things, he would reply, Why, did you not see them weighed? will you not believe your own eyes? If you question my weights, pray carry them whither you will, I will maintain them to be good and just. The same he would say of his scales. So he blinded all by his balance.

Attentive. This is cunning indeed; but, as you say, there must be also something done or said to blind wherewith; and this I perceive Mr. Badman had.

Wiseman. Yes, he had many ways to blind; but he was never clever at it by making a show of religion, though he cheated his wife therewith; for he was, especially by those that dwelt near him, too well known to do that, though he would bungle at it as well as he could. But there are some that are arch villains this way; they shall, to view, live a whole life religiously, and yet shall be guilty of these most horrible sins, and yet religion in itself is never the worst, nor yet the professors of it. But as Luther says, In the name of God begins all mischief. For the hypocrites have no other way to bring their evils to maturity but by using and mixing the name of God and religion therewith. Thus they become whited walls, for by this white, the white of religion, the dirt of their actions is hid. Thus also they become graves that appear not, and they that go over them, (that have to do with them,) they are not aware of them, but suffer themselves to be deluded by them; yea, if there shall, as there will sometimes, rise a doubt in the heart of the buyer about the weight and measure he should have, why he suffereth his very senses to be also deluded by recalling of his chapman's religion to mind, and thinks verily that not his good chapman but himself is out, for he dreams not that his chapman can deceive. But if the buyer shall find it out, and shall make it apparent that he is beguiled, then shall he be healed by having amends made, and perhaps fault shall be laid upon servants, &c.; and so Master Cheat shall stand for a right honest man in the eye of his customer, though the next time he shall pick his pocket again.

Some plead custom for their cheat, as if that could acquit them before the tribunal of God; and others say it came to them for so much, and therefore another must take it for so much, though there is wanting both as to weight and measure; but in all these things there are juggles, or if not, such must know that that which is "altogether just they must do." Suppose that I be cheated myself with a brass half crown, must I therefore cheat another therewith? If this be bad in the whole, it is also bad in the parts. Therefore, however thou art dealt withal in thy buying, yet thou must deal justly in selling, or thou sinnest against thy soul and art become as Mr. Badman. And know that a pretence to custom is nothing worth. It is not custom, but good conscience, that will help at God's tribunal.

Attentive. But I am persuaded that that which is gotten by men this way doth them but little good.

Wiseman. I am of your mind for that, but this is not considered by those thus minded; for if they can get it, though they thus get, as

we say, the devil and all by their getting, yet they are content, and count that their getting is much.

Little good! Why, do you think they consider that? No; no more than they consider what they shall do in judgment, at the day of God Almighty, for their wrong getting of what they get, and that is just nothing at all.

But to give you a more direct answer. This kind of getting is so far off from doing them little good that it doth them no good at all, because thereby they lose their own souls. "What shall it profit a man if he shall gain the whole world and lose his own soul?" He loseth then, he loseth greatly, that getteth after this fashion. This is the man that is penny-wise and pound-foolish; this is he that loseth his good ship for a halfpenny worth of tar, that loseth a soul for a little of the world. And then what doth he get thereby but loss and damage? Thus he getteth, or rather loseth, about the world to come; but what doth he get in this world more than travail and sorrow, vexation of spirit, and disappointment? Men aim at blessedness in getting—I mean at temporal blessedness—but the man that thus getteth shall not have that. For though an inheritance after this manner may be hastily gotten at the beginning, yet the end thereof shall not be blessed. They gather it indeed, and think to keep it too; but what says Solomon? "God casteth it away. The Lord will not suffer the soul of the righteous to famish, but he casteth away the substance of the wicked."

The time, as I said, that they do enjoy it, it shall do them no good at all; but long, to be sure, they must not have it. For God will either take it away in their lifetime or else in the generation following, according to that of Job: "He (the wicked) may prepare it, but the just shall put it on and the innocent shall divide the silver."

Consider that also which is written in the Proverbs: "A good man leaveth an inheritance to his children's children, and the wealth of the sinner is laid up for the just." What then doth he get thereby that getteth by dishonest means? Why, he getteth sin and wrath, hell and damnation; and now tell me how much he doth get?

This, I say, is his getting; so that as David says we may be bold to say too: "I beheld the wicked in great prosperity, and presently I cursed his habitation;" for it cannot prosper with him. Fluster, and huff, and make ado for awhile he may, but God hath determined that both he and it shall melt like grease; and any observing man may see it so. Behold the unrighteous man, in a way of injustice, getteth much and loadeth himself with thick clay, but anon it withereth, it decayeth, and even he, or the generation following, decline and return to beggary.

And thus Mr. Badman, notwithstanding his cunning and crafty tricks to get money, did die, nobody can tell whether worth a farthing or no.

Attentive. He had all the bad tricks, I think, that it was possible for a man to have to get money; one would think that he should have been rich.

Wiseman. You reckon too fast if you count these all his bad tricks to get money, for he had more besides.

If his customers were in his books, (as it should go hard but he would have them there, at least if he thought he could make any advantage of them,) then he would be sure to impose upon them his worst, even very bad commodity, yet set down for it the price that the best was sold at: like those that sold the refuse wheat or the worst of the wheat, making the shekel great, yet hoisting up the price; this was Mr. Badman's way. He would sell goods that cost him not the best price by far for as much as he sold his best of all. He had also a trick to mingle his commodity, that that which was bad might go off with the least distrust.

Besides, if his customers at any time paid him money, let them look to themselves and to their acquittances, for he would usually attempt to call for that payment again, especially if he thought that there were hopes of making a prize thereby; and then to be sure if they could not produce good and sufficient ground of payment, a hundred to one but they pay it again. Sometimes the honest chapman would appeal to his servants for proof of the payment of money, but they were trained up by him to say after his mind, right or wrong; so that relief that way he could get none.

Attentive. It is a bad, yea, an abominable thing, for a man to have such servants, for by such means a poor customer may be undone, and not know how to help himself. Alas! if the master be so unconscionable, as I perceive Mr. Badman was, to call for his money twice, and if his servant will swear that it is a due debt, where is any help for such a man? He must sink, there is no remedy.

Wiseman. This is very bad, but this has been a practice, and that hundreds of years ago. But what saith the word of God?—"I will punish all those that leap upon the threshold, which fill their masters' houses with violence and deceit."

Mr. Badman also had this art, could he get a man at advantage—that is, if his chapman durst not go from him, or if the commodity he wanted could not for the present be conveniently had elsewhere—then let him look to himself; he would surely make his purse-strings crack; he would exact upon him without any pity or conscience.

Attentive. That was extortion, was it not? I pray let me hear your judgment of extortion, what it is, and when committed?

Wiseman. Extortion is a screwing from men more than by the law of God or man is right; and it is committed sometimes by them in office about fees, rewards, and the like, but it is most commonly committed by men of trade, who, without all conscience when they have the advantage, will make a prey of their neighbour. And thus was Mr. Badman an extortioner, for although he did not exact and force away as bailiffs and clerks used to do, yet he had his opportunities, and such cruelty to make use of them that he would often, in his way, be extorting and forcing of money out of his neighbour's pocket. For every man that makes a prey of his advantage upon his neighbour's necessities, to force from him more than in reason and conscience, according to the present price of things, such commodity is worth, may very well be called an extortioner, and judged for one that hath no inheritance in the kingdom of God.

Attentive. Well, this Badman was a sad wretch.

Wiseman. Thus you have often said before. But now we are in discourse of this, give me leave a little to go on. We have a great many people in the country too who live all their days in the practice, and so under the guilt, of extortion; people, alas! that scorn to be so accounted.

As for example: There is a poor body that dwells, we will suppose, so many miles from the market; and this man wants a bushel of grain, a pound of butter, or a cheese for himself, his wife, and poor children; but dwelling so far from the market, if he goes thither he shall lose a day's work, which shall be eight or ten pence damage to him, and that is something for a poor man. So he goeth to one of his masters or dames for what he wanteth, and asks them to help him with such a thing. Yes, say they, you may have it; but withal they will give him a gripe, perhaps make him pay as much or more for it at home than they can get when they have carried it five miles to a market; yea, and that too for the refuse of their commodity. But in this the women are especially faulty in the sale of their butter and cheese, &c. Now this is a kind of extortion, it is a making a prey of the necessity of the poor, it is a grinding of their faces, a buying and selling of them.

But above all, your hucksters, that buy the poor man's victuals by wholesale and sell it to him again for unreasonable gains by retail, and, as we call it, by piecemeal, they are got into a way after a stinging rate to play their game upon such by extortion. I mean such who buy up butter, cheese, eggs, bacon, &c., by wholesale, and sell it again, as they call it, by penny-worths, twopenny-worths, a half-pennyworth, or the like, to the poor, all the week after the market is past.

These, though I will not condemn them all, do many of them bite and pinch the poor by this kind of evil dealing. These destroy the poor because he is poor, and that is a grievous sin. "He that oppresseth the poor to increase his riches, and that giveth to the rich, shall surely come to want." Therefore he saith again, "Rob not the poor because he is poor, neither oppress the afflicted in the gate; for the Lord will plead their cause, and spoil the soul of them that spoil them."

Oh, that he that gripeth and grindeth the face of the poor would take notice of these two Scriptures! Here is threatened the destruction of the estate, yea, and of the soul too, of them that oppress the poor. Their soul! we shall better see where and in what condition that is in when the day of doom is come; but for the estates of such, they usually quickly moulder, and that sometimes all men, and sometimes no man, knows how.

Besides, these are usurers; yea, they take usury for victuals, which thing the Lord has forbidden. And because they cannot so well do it on the market-day, therefore they do it, as I said, when the market is over, for then the poor fall into their mouths, and are necessitated to have as they can for their need, and they are resolved they shall pay soundly for it. Perhaps some will find fault for my meddling thus with other folks' matters, and for my thus prying into the secrets of their iniquity. But

to such I would say, Since such actions are evil, it is time they were hissed out of the world; for all that do such things offend against God, wrong their neighbour, and, like Mr. Badman, do provoke God to judgment.

Attentive. God knows that there is abundance of deceit in the world!

Wiseman. Deceit! Ay, but I have not told you a thousandth part of it, nor is it my business now to rake to the bottom of that dunghill. What would you say if I should anatomize some of those villainous wretches called pawn-brokers, that lend money and goods to poor people who are by neccssity forced to such an inconvenience, and will make by one trick or other the interest of what they so lend amount to thirty, forty, yea, sometimes fifty, pound by the year, notwithstanding the principal is secured by a sufficient pawn, which they will keep too at last if they can find any shift to cheat the wretched borrower?

Attentive. Say! Why such miscreants are the pest and vermin of the commonwealth, not fit for the society of men. But methinks by some of those things you discoursed before you seem to import that it is not lawful for a man to make the best of his own.

Wiseman. If by making the best you mean to sell for as much as by hook or crook he can get for his commodity, then I say it is not lawful. And if I should say the contrary, I should justify Mr. Badman and all the rest of that gang; but that I shall never do, for the word of God condemns them. But that it is not lawful for a man at all times to sell his commodity for as much as he can, I prove by these reasons:

1. If it be lawful for me always to sell my commodity as dear or for as much as I can, then it is lawful for me to lay aside in my dealing with others good conscience to them and to God; but it is not lawful for me in my dealing with others to lay aside good conscience, &c. Therefore it is not lawful for me always to sell my commodity as dear or for as much as I can.

That it is not lawful to lay aside good conscience in our dealings has already been proved in the former part of our discourse, but that a man must lay it aside that will sell his commodity always as dear or for as much as he can is plainly manifest thus:

(1.) He that will (as is mentioned afore) sell his commodity as dear as he can must sometimes make a prey of the ignorance of his neighbour; but that he cannot do with a good conscience, for that is to overreach and to go beyond his neighbour, and is forbidden. 1 Thess. iv. 6. Therefore he that will sell his commodity, as afore, as dear or for as much as he can, must of necessity lay aside a good conscience.

(2.) He that will sell his commodity always as dear as he can must needs sometimes make a prey of his neighbour's necessity; but that he cannot do with a good conscience, for that is to go beyond and defraud his neighbour, contrary to 1 Thess. iv. 6. Therefore, he that will sell his commodity, as afore, as dear or for as much as he can must needs cast off and lay aside a good conscience.

(3.) He that will, as afore, sell his commodity as dear or for as much as he can must, if need be, make a prey of his neighbour's fondness; but that a man cannot do with a good conscience, for that is still going beyond him, contrary to 1 Thess. iv. 6. Therefore, he that will sell his commodity as dear or for as much as he can must needs cast off and lay aside a good conscience. The same also may be said for buying. No man may always buy as cheap as he can, but must also use good conscience in buying; the which he can by no means use and keep if he buys always as cheap as he can, and that for the reasons urged before. For such will make a prey of the ignorance, necessity, and fondness of their neighbour, the which they cannot do with a good conscience.

When Abraham would buy a burying-place of the sons of Heth, thus he said unto them: "Entreat for me to Ephron the son of Zohar that he may give me the cave of Machpelah, which he hath in the end of his field; for as much as it is worth shall he give it me." Gen. xxiii. 8, 9. He would not have it under foot; he scorned it, he abhorred it; it stood not with his religion, credit, nor conscience. So also when David would buy a field of Ornan the Jebusite, thus he said unto him, "Grant me the place of the threshing-floor, that I may build an altar there unto the Lord; thou shalt give it me for the full price." He also, as Abraham, made conscience of this kind of dealing; he would not lie at catch to go beyond, no not the Jebusite, but would give him his full price for this field; for he knew that there was wickedness, as in selling too dear, so in buying too cheap; therefore he would not do it.

There ought therefore to be good conscience used, as in selling, so in buying; for it is also unlawful for a man to go beyond or to defraud

his neighbour in buying; yea, it is unlawful to do it in any matter, and God will plentifully avenge that wrong, as I also before have warned and testified. But,

2. If it be lawful for me always to sell my commodity as dear or for as much as I can, then it is lawful for me to deal with my neighbour without the use of charity; but it is not lawful for me to lay it aside, or to deal with my neighbour without the use of charity; therefore it is not lawful for me always to sell my commodity to my neighbour for as much as I can. A man in dealing should as really design his neighbour's good, profit, and advantage as his own, for this is to exercise charity in his dealing.

That I should thus use or exercise charity towards my neighbour in my buying and selling, &c., with him, is evident from the general command, "Let all your things be done in charity;" but that that man cannot live in the exercise of charity that selleth, as afore, as dear or that buyeth as cheap as he can is evident by these reasons:

(1.) He that sells his commodity as dear or for as much money always as he can seeks himself, and himself only, (but charity seeketh not her own, nor her own only;) so then he that seeks himself, and himself only, as he that sells, as afore, as dear as he can, maketh not use of nor doth he exercise charity in so dealing.

(2.) He that selleth his commodity always for as much as he can get hardeneth his heart against all reasonable entreaties of the buyer; but he that doth so cannot exercise charity in his dealing, therefore it is not lawful for a man to sell his commodity as dear as he can.

(3.) If it be lawful for me to sell my commodity as dear as I can, then there can be no sin in my trading, how unreasonably soever I manage my calling, whether by lying, swearing, cursing, or cheating; for all this is but to sell my commodity as dear as I can; but that there is sin in these is evident, therefore I may not sell my commodity always as dear as I can.

(4.) He that selleth as dear as he can offereth violence to the law of nature; for that saith, "Do unto all men even as ye would that they should do unto you." Now, was the seller a buyer, he would not that he of whom he buys should sell to him always as dear as he can; therefore he should not sell so himself when it is his lot to sell and others to buy of him.

(5.) He that selleth, as afore, as dear as he can makes use of that instruction that God hath not given to others, but sealed up in his hand, to abuse his law and to wrong his neighbour withal; which indeed is contrary to God. God hath given thee more skill, more knowledge and understanding in thy commodity than he hath given to him that would buy of thee. But what! canst thou think that God hath given thee this that thou mightest thereby make a prey of thy neighbour? that thou mightest thereby go beyond and beguile thy neighbour? No, verily; but he hath given thee it for his help, that thou mightest in this be eyes to the blind, and save thy neighbour from that damage that his ignorance, or necessity, or fondness would betray him into the hands of.

(6.) In all that a man does he should have an eye to the glory of God, but that he cannot have that sells his commodity always for as much as he can, for the reasons urged before.

(7.) All that a man does he should do in the name of the Lord Jesus Christ—that is, as being commanded and authorized to do it by him—but he that selleth always as dear as he can cannot so much as pretend to this without horrid blaspheming of that name, because commanded by him to do otherwise.

(8.) And lastly, in all that a man does he should have an eye to the day of judgment, and to the consideration of how his actions will be esteemed in that day: therefore there is not any man that can or ought to sell always as dear as he can, unless he will, yea, he must say in so doing, I will run the hazard of the trial of that day.

"If thou sell aught unto thy neighbour, or buyest aught of thy neighbour, ye shall not oppress one another."

Attentive. But why do you put in these cautionary words, They must not sell always as dear nor buy always as cheap as they can? Do you not thereby intimate that a man may sometimes do so?

Wiseman. I do indeed intimate that sometimes the seller may sell as dear and the buyer buy as cheap as he can, but this is allowable only in these cases: when he that sells is a knave, and lays aside all good conscience in selling, or when the buyer is a knave, and lays aside all good conscience in buying. If the buyer, therefore, lights of a knave, or if the seller lights of a knave, then let them look to themselves; but yet so as not to lay aside con-

science because he that thou dealest with doth so; but how vile or base soever the chapman is, do thou keep thy commodity at a reasonable price; or if thou buyest, offer reasonable gain for the thing thou wouldst have; and if this will not do with the buyer or seller, then seek thee a more honest chapman. If thou objectest, But I have not skill to know when a pennyworth is before me, get some that have more skill than thyself in that affair, and let them in that matter dispose of thy money. But if there were no knaves in the world these objections need not be made.

And thus, my very good neighbour, have I given you a few of my reasons why a man that hath it should not always sell too dear nor buy as cheap as he can, but should use good conscience to God and charity to his neighbour in both.

Attentive. But were some men here to hear you, I believe they would laugh you to scorn.

Wiseman. I question not that at all, for so Mr. Badman used to do when any man told him of his faults; he used to think himself wiser than any, and would count, as I have hinted before, that he was not arrived to a manly spirit that did stick or boggle at any wickedness. But let Mr. Badman and his fellows laugh; I will bear it, and still give them good counsel. But I will remember also, for my further relief and comfort, that thus they that were covetous of old served the Son of God himself. It is their time to laugh now, that they may mourn in time to come. And, I say again, when they have laughed out their laugh, he that useth not good conscience to God and charity to his neighbour in buying and selling dwells next door to an infidel, and is near of kin to Mr. Badman.

Attentive. Well, but what will you say to this question? You know that there is no settled price set by God upon any commodity that is bought or sold under the sun, but all things that we buy and sell do ebb and flow, as to price, like the tide; how, then, shall a man of a tender conscience do neither to wrong the seller, buyer, nor himself in buying and selling of commodities?

Wiseman. This question is thought to be frivolous by all that are of Mr. Badman's way: it is also difficult in itself; yet I will endeavour to shape you an answer, and that first to the matter of the question—to wit, How a tradesman should in trading keep a good conscience, (a buyer or seller either.) Secondly, How he should prepare himself to this work and live in the practice of it.

For the first: He must observe what has been said before—to wit, he must have conscience to God, charity to his neighbour, and, I will add, much moderation in dealing. Let him therefore keep within the bounds of the affirmative of those eight reasons that before were urged to prove that men ought not in their dealing but to do justly and mercifully betwixt man and man, and then there will be no great fear of wronging the seller, buyer, or himself.

But particularly to prepare or instruct a man to this work:

1. Let the tradesman or others consider that there is not that in great gettings and in abundance which the most of men do suppose; for all that a man has over and above what serves for his present necessity and supply serves only to feed the lusts of the eye: "For what good is there to the owners thereof, save the beholding of them with their eyes?" Men also, many times, in getting of riches get therewith a snare to their soul, but few get good by getting of them. But this consideration Mr. Badman could not abide.

2. Consider that the getting of wealth dishonestly (as he does that getteth it without good conscience and charity to his neighbour) is a great offence against God. Hence he says, "I have smitten mine hand at thy dishonest gain which thou hast made." It is a manner of speech that shows anger in the very making of mention of the crime. Therefore,

3. Consider that a little honestly gotten, though it may yield thee but a dinner of herbs at a time, will yield more peace therewith than with a stalled ox ill gotten: "Better is a little with righteousness than great revenues without right."

4. Be thou confident that God's eyes are upon all thy ways and that he pondereth all thy goings, and also that he marks them, writes them down, and seals them up in a bag against the time to come.

5. Be thou sure that thou rememberest that thou knowest not the day of thy death. Remember also that when death comes, God will give thy substance, for the which thou hast laboured, and for the which perhaps thou hast hazarded thy soul, to one, thou knowest not who, nor whether he shall be a wise man or a fool. And then "what profit hath he that laboureth for the wind?"

Besides, thou shalt have nothing that thou

mayest so much as carry away in thine hand. Guilt shall go with thee if thou hast got it dishonestly, and they also to whom thou shalt leave it shall receive it to their hurt.

These things duly considered, and made use of by thee to the preparing of thy heart to thy calling of buying or selling, I come, in the next place, to show thee how thou shouldest live in the practical part of this art. Art thou to buy or sell?

1. If thou sellest, do not commend, if thou buyest, do not dispraise, any otherwise but to give the thing that thou hast to do with its just value and worth; for thou canst not do otherwise knowingly but of a covetous and wicked mind. Wherefore else are commodities overvalued by the seller and also undervalued by the buyer? "It is naught, it is naught, says the buyer, but when he hath got his bargain he boasteth thereof." What hath this man done now but lied in the dispraising of his bargain? And why did he dispraise it but of a covetous mind, to wrong and beguile the seller?

2. Art thou a seller, and do things grow dear? Set not thy hand to help or hold them up higher; this cannot be done without wickedness neither, "for this is a making of the shekel great." Art thou a buyer, and do things grow dear? Use no cunning or deceitful language to pull them down, for that cannot be done but wickedly too. What then shall we do, will you say? Why I answer, Leave things to the providence of God, and do thou with moderation submit to his hand. But since, when they are growing dear, the hand that upholds the price is, for the time, more strong than that which would pull it down—that being the hand of the seller, who loveth to have it dear, especially if it shall rise in his hand—therefore, I say, do thou take heed and have not a hand in it. The which thou mayest have to thine own and thy neighbour's hurt these three ways:

1. By crying out, Scarcity, scarcity! beyond the truth and state of things; especially take heed of doing this by way of a prognostic for time to come. It was for this for which he was trodden to death in the gate of Samaria that you read of in the book of Kings. This sin has a double evil in it: 1. It belieth the present blessing of God among us; and, 2. It undervalueth the riches of his goodness, which can make all good things to abound towards us.

2. This wicked thing may be done by hoarding up when the hunger and necessity of the poor call for it. Now that God may show his dislike against this, he doth, as it were, license the people to curse such an hoarder-up: "He that withholdeth corn, the people shall curse him, but blessing shall be upon the head of him that selleth it."

3. But if things will rise, do thou be grieved; be also moderate in all thy sellings, and be sure let the poor have a pennyworth, and sell thy corn to those in necessity; which then thou wilt do when thou showest mercy to the poor in thy selling to him, and when thou for his sake, because he is poor, undersellest the market. This is to buy and sell with good conscience: thy buyer thou wrongest not, thy conscience thou wrongest not, thyself thou wrongest not, for God will surely recompense thee.

I have spoken concerning corn, but thy duty is to let thy moderation in all things be known unto all men; the Lord is at hand.

Attentive. Well, sir, now I have heard enough of Mr. Badman's naughtiness; pray now proceed to his death.

Wiseman. Why, sir, the sun is not so low; we have three hours to night.

Attentive. Nay, I am not in any great haste, but I thought you had even now done with his life.

Wiseman. Done! No, I have yet much more to say.

Attentive. Then he has much more wickedness than I thought he had.

Wiseman. That may be. But let us proceed. This Mr. Badman added to all his wickedness this: he was a very proud man; he was exceeding proud and haughty in mind; he looked that what he said ought not, must not, be contradicted or opposed. He counted himself as wise as the wisest in the country, as good as the best, and as beautiful as he that had most of it. He took great delight in praising of himself, and as much in the praises that others gave him. He could not abide that any should think themselves above him, or that their wit or personage should by others be set before his. He had scarce a fellowly carriage for his equals, but for those that were of an inferior rank, he would look over them in great contempt; and if at any time he had any remote occasion of having to do with them, he would show great height and a very domineering spirit. So that in this it may be said that Solomon gave a characteristical note of him when he said, "Proud and haughty scorner is his name, who dealeth in proud wrath." He

never thought his diet well enough dressed, his clothes fine enough made, or his praise enough refined.

Attentive. This pride is a sin that sticks as close to nature, I think, as most sins. There is uncleanness and pride: I know not of any two gross sins that stick closer to men than they. They have, as I may call it, an interest in nature; it likes them, because they most suit its lusts and fancies; and therefore no marvel though Mr. Badman was tainted with pride, since he had so wickedly given up himself to work all iniquity with greediness.

Wiseman. You say right; pride is a sin that sticks close to nature, and is one of the first follies wherein it shows itself to be polluted. For even in childhood, even in little children, pride will first of all show itself; it is a hasty, an early appearance of the sin of the soul. It, as I may say, is that corruption that strives for predominancy in the heart, and therefore usually comes out first. But though children are so incident to it, yet methinks those of more years should be ashamed thereof. I might at the first have begun with Mr. Badman's pride, only I think it is not the pride in infancy that begins to make a difference betwixt one and another, as did and do those things wherewith I began my relation of his life; therefore I passed it over; but now, since he had no more consideration of himself and of his vile and sinful state but to be proud when come to years, I have taken the occasion in this place to make mention of his pride.

Attentive. But pray, if you can remember them, tell me of some places of Scripture that speak against pride. I the rather desire that because that pride is now a reigning sin, and I happen sometimes to fall into the company of them that in my conscience are proud, very much, and I have a mind also to tell them of their sin. Now, when I tell them of it, unless I bring God's word too, I doubt they will laugh me to scorn.

Wiseman. Laugh you to scorn! The proud man will laugh you to scorn, bring to him what text you can, except God shall smite him in his conscience by the word. Mr. Badman did use to serve them so that did use to tell him of his. And besides, when you have said what you can they will tell you they are not proud, and that you are rather the proud man, else you would not judge nor so malapertly meddle with other men's matters as you do. Nevertheless, since you desire it, I will mention two or three texts; they are these: "Pride and arrogancy do I hate." "A man's pride shall bring him low." "And he shall bring down their pride." "And all the proud, and all that do wickedly shall be as stubble, and the day that comes shall burn them up." This last is a dreadful text; it is enough to make a proud man shake; God, he saith, will make the proud ones as stubble; that is, as fuel for the fire; and the day that cometh shall be like a burning oven, and that day shall burn them up, saith the Lord. But Mr. Badman could never abide to hear pride spoken against, nor that any should say of him, He is a proud man.

Attentive. What should be the reason of that?

Wiseman. He did not tell me the reason, but I suppose it to be that which is common to all vile persons. They love this vice, but care not to bear its name. The drunkard loves the sin, but loves not to be called a drunkard. The thief loveth to steal, but cannot abide to be called a thief; and so Mr. Badman loved to be proud, but could not abide to be called a proud man. The sweet of sin is desirable to a polluted and corrupted man, but the name thereof is a blot in his escutcheon.

Attentive. It is true that you have said; but pray how many sorts of pride are there?

Wiseman. There are two sorts of pride—pride of spirit and pride of body. The first of these is thus made mention of in the Scriptures: "Every one that is proud in heart is an abomination to the Lord. A high look, and a proud heart, and the ploughing of the wicked, is sin. The patient in spirit is better than the proud in spirit." Bodily pride the Scripture mentions: "In that day the Lord shall take away the bravery of their tinkling ornaments about their feet, and their cauls, and their round tires like the moon, the chains, and the bracelets, and the mufflers, the bonnets, and the ornaments of the legs, and the headbands, and the tablets, and the ear-rings, the rings and the nose-jewels; the changeable suits of apparel, and the mantles, and the wimples, and the crisping-pins, the glasses and the fine linen, and the hoods and the veils." By these expressions it is evident that there is a pride of body as well as a pride of spirit, and that both are sin, and so abominable to the Lord. But these texts Mr. Badman could never abide to read; they were to him as Micaiah was to Ahab, they never spoke good of him, but evil.

Attentive. I suppose that it was not Mr. Badman's case alone even to malign those texts that speak against their vices, for I believe that

most ungodly men where the Scriptures are have a secret antipathy against those words of God that do most plainly and fully rebuke them for their sins.

Wiseman. That is out of doubt; and by that antipathy they show that sin and Satan are more welcome to them than are the more wholesome instructions of life and godliness.

Attentive. Well, but not to go off from our discourse of Mr. Badman, you say he was proud, but will you show me now some symptoms of one that is proud?

Wiseman. Yes, that I will; and first I will show you some symptoms of pride of heart. Pride of heart is seen by outward things, as pride of body in general is a sign of pride of heart, for all proud gestures of the body flow from pride of heart; therefore Solomon saith, "There is a generation, oh how lofty are their eyes! and their eyelids are lifted up." And again: "There is that exalteth their gait," their going. Now these lofty eyes and this exalting of the gait is a sign of a proud heart, for both these actions come from the heart, for out of the heart comes pride in all the visible appearances of it. But more particularly—

1. Heart pride is discovered by a stretched-out neck and by mincing as they go. For the wicked, the proud have a proud neck, a proud foot, a proud tongue, by which this their going is exalted. This is that which makes them look scornfully, speak ruggedly, and carry it huffingly among their neighbours.

2. A proud heart is a persecuting one: "The wicked, through his pride, doth persecute the poor."

3. A prayerless man is a proud man.

4. A contentious man is a proud man.

5. The disdainful man is a proud man.

6. The man that oppresses his neighbour is a proud man.

7. He that hearkeneth not to God's word with reverence and fear is a proud man.

8. And he that calls the proud happy is, be sure, a proud man. All these are proud in heart, and this their pride of heart doth thus discover itself.

As to bodily pride, it is discovered—that is, something of it—by all the particulars mentioned before; for though they are said to be symptoms of pride of heart, yet they are symptoms of that pride by their showing of themselves in the body. You know diseases that are within are seen ofttimes by outward and visible signs, yet by these very signs even the outside is defiled also. So all those visible signs of heart pride are signs of bodily pride also. But to come to more outward signs. The putting on of gold, and pearls, and costly array, the plaiting of the hair, the following of fashions, the seeking by gestures to imitate the proud, either by speech, looks, dresses, goings, or other fool's baubles, of which, at this time, the world is full, all these, and many more, are signs as of a proud heart, so of bodily pride also.

But Mr. Badman would not allow, by any means, that this should be called pride, but rather neatness, handsomeness, comeliness cleanliness, &c.; neither would he allow that following of fashions was any thing else but because he would not be proud, singular, and esteemed fantastical by his neighbours.

Attentive. But I have been told that when some have been rebuked for their pride they have turned it again upon the brotherhood of those by whom they have been rebuked, saying, Physician, heal thy friends; look at home among your brotherhood, even among the wisest of you, and see if you yourselves be clear, even your professors; for who is prouder than your professors? Scarce the devil himself.

Wiseman. My heart aches at this, because there is too much cause for it. This very answer would Mr. Badman give his wife, when she, as she would sometimes, reproved him for his pride. We shall have, says he, great amendments in living now, for the devil is turned a corrector of vice, for no sin reigneth more in the world, quoth he, than pride among professors. And who can contradict him? Let us give the devil his due, the thing is too apparent for any man to deny.

And I doubt not but the same answer is ready in the mouths of Mr. Badman's friends, for they may and do see pride display itself in the apparel and carriages of professors, one may say, almost as much as among any people in the land; the more is the pity. Ay, and I fear that even their extravagancies in this have hardened the heart of many an one, as I perceive it did somewhat the heart of Mr. Badman himself.

For my own part, I have seen many myself, and those church members too, so decked and bedaubed with their fangles and toys, and that when they have been at the solemn appointments of God in the way of his worship, that I have wondered with what face such painted persons could sit in the place where they were without swooning. But certainly the holiness

of God, and also the pollution of themselves by sin, must needs be very far out of the minds of sueh people, what profession soever they make.

I have read of an whore's forehead, and I have read of Christian shamefaeedness; I have read of eostly array, and of that whieh beeomeeth women professing godliness with good works; but, if I might speak, I know what I know, and eould say, and yet do no wrong, that whieh would make some professors tremble in their plaees; but I forbear.

Attentive. Sir, you seem greatly eoneerned at this; but what if I shall say more? It is whispered that some good ministers have eountenaneed their people in their light and wanton apparel; yea, have pleaded for their gold and pearls and eostly array.

Wiseman. I know not what they have pleaded for; but it is easily seen that they tolerate, or at least wink and eonnive at, sueh things, both in their wives and ehildren. "And so from the prophets of Jerusalem is profaneness gone forth into all the land." And when the hands of the rulers are ehief in a trespass, who ean keep their people from being drowned in that trespass?

Attentive. This is a lamentation, and must stand for a lamentation.

Wiseman. So it is and so it must. And I will add, it is a shame, it is a reproaeh, it is a stumbling-bloek to the blind; for though men be as blind as Mr. Badman himself, yet they can see the foolish lightness that must needs be the bottom of all these apish and wanton extravaganeies. But many have their exeuses ready—to wit, their parents, their husbands, and their breeding eall for it, and the like; yea, the examples of good people prompt them to it; but all these will be but the spider's web when the thunder of the word of the great God shall rattle from heaven against them, as it will at death or judgment; but I wish it might do it before. But, alas! these excuses are but bare pretenees; these proud ones love to have it so. I onee talked with a maid, by way of reproof, for her fond and gaudy garment. But she told me the tailor would make it so, when, alas, poor proud girl! she gave orders to the tailor so to make it. Many make parents, and husbands, and tailors, &e., the blind to others; but their naughty hearts and their giving way thereto, that is the original eause of all these evils.

Attentive. Now you are speaking of the eause of pride, pray show me yet further why pride is now so mueh in request.

Wiseman. I will show you what I think are the reasons of it:

The first is beeause sueh persons are led by their own hearts, rather than by the word of God. I told you before that the original fountain of pride is the heart. For out of the heart eomes pride; it is therefore because they are led by their hearts, whieh naturally tend to lift them up in pride. This pride of heart tempts them, and by its deeeit overcometh them; yea, it doth put a bewitching virtue into their peaeoek's feathers, and then they are swallowed up with the vanity of them.

2. Another reason why professors are so proud (for those we are talking of now) is, beeause they are more apt to take example by those that are of the world than they are to take example of those that are saints indeed. Pride is of the world. "For all that is of the world, the lusts of the flesh, the lust of the eyes, and the pride of life, are not of the Father, but of the world." Of the world, therefore, professors learn to be proud. But they should not take them for example. It will be objected, No, nor you saints neither, for you are as proud as others. Well, let them take shame that are guilty. But when I say professors should take example for their life by those that are saints indeed, I mean as Peter says. They should take example of those that were in old time the saints; for saints of old time were the best, therefore to these he directed us for our pattern: "Let the wives' eonversation be ehaste, and also eoupled with fear. Whose adorning, (saith Peter,) let it not be that outward adorning, of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not eorruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price. For after this manner, in the old time, the holy women also, who trusted in God, adorned themselves, being in subjeetion to their own husbands."

3. Another reason is, beeause they have forgotten the pollution of their nature. For the remembranee of that must needs keep us humble, and being kept humble we shall be at a distanee from pride. The proud and the humble are set in opposition: "God resisteth the proud, but giveth graee to the humble." And ean it be imagined that a sensible Christian should be a proud one? Sense of baseness tends to lay us low, not to lift us up with pride, not with pride of heart nor pride of life; but

when a man begins to forget what he is, he then, if ever, begins to be proud.

Methinks it is one of the most senseless and ridiculous things in the world that a man should be proud of that which is given him on purpose to cover the shame of his nakedness.

4. Persons that are proud have gotten God and his holiness out of their sight. If God was before them, as he is behind their back, and if they saw him in his holiness, as he sees them in their sins and shame, they would take but little pleasure in their apish knacks. The holiness of God makes the angels cover their faces, crumbles Christians, when they behold it, into dust and ashes; and as his Majesty is, such is his word; therefore they abuse it that bring it to countenance pride.

Lastly. But what can be the end of those that are proud in the decking of themselves after their antic manner? Why are they for going with their naked shoulders, for painting their faces, for stretching out their necks, and for putting themselves unto all the formalities which proud fancy leads them to? Is it because they would honour God, because they would adorn the Gospel, because they would beautify religion, and make sinners to fall in love with their own salvation? No, no; it is rather to please their lusts, to satisfy their wild and extravagant fancies.

Attentive. I like what you say very well, and I wish that all proud professors were within the reach and sound of your words.

Wiseman. What I have said I believe is true; but as for the proud dames in England that profess, they have Moses and the prophets; and if they will not hear them, how then can we hope that they should receive good by such a dull-sounding ram's horn as I am? However, I have said my mind; and now, if you will, we will proceed to some other of Mr. Badman's doings.

Attentive. No; pray before you show me any thing else of Mr. Badman, show me yet more particularly the evil effects of this sin of pride.

Wiseman. With all my heart I will answer your request:

1. Then: It is pride that makes poor man so depraved that he cannot in it be known to be the image and similitude of God. The angels, when they became devils, it was through their being lifted or puffed up with pride. It is pride also that lifteth or puffeth up the heart of the sinner, and makes him to bear the very image of the devil.

2. Pride makes a man so odious in the sight of God that he shall not, must not, come nigh his Majesty: "Though the Lord be high, yet hath he respect to the lowly; but the proud he knows afar off." Pride sets God and the soul at a distance; pride will not let a man come nigh God, nor God will not let a proud man come nigh unto him; now this is a dreadful thing.

3. As pride sets, so it keeps, God and the soul at a distance. God resisteth the proud—resists, that is, he opposes him, he thrusts him from him, he contemneth his person and all his performances. Come into God's ordinances the proud man may, but come into his presence, have communion with him or blessing from him, he shall not, for the high God doth resist him.

4. The word saith that "the Lord will destroy the house of the proud;" he will destroy his house; it may be understood he will destroy him and his. So he destroyed proud Pharaoh, so he destroyed proud Korah, and many others.

5. Pride, where it comes and is entertained, is a certain forerunner of some judgment that is not far behind. When pride goes before, shame and destruction will follow after. "When pride cometh, then cometh shame. Pride goeth before destruction, and a haughty spirit before a fall."

6. Persisting in pride makes the condition of a poor man as remediless as is that of the devils themselves.

And this I fear was Mr. Badman's condition, and that was the reason that he died so as he did; as I shall show you anon.

But what need I thus talk of the particular actions, or rather the prodigious sins, of Mr. Badman, when his whole life and all his actions went as it were to the making up one massy body of sin? Instead of believing that there was a God, his mouth, his life and actions declared that he believed no such thing; "His transgression said within his heart that there was no fear of God before his eyes." Instead of honouring of God, and of giving glory to him for any of his mercies or under any of his good providences towards him, (for God is good to all, and lets his sun shine and his rain fall upon the unthankful and unholy,) he would ascribe the glory to other causes. If they were mercies, he would ascribe them (if the open face of the providence did not give him the lie) to his own wit, labour, care, industry, cunning or the like; if they were crosses, he

would ascribe them or count them the offspring of fortune, ill-luek, ehanee, the ill management of matters, the ill-will of neighbours, or to his wife's being religious and spending, as he called it, too much time in reading, praying, or the like. It was not in his way to ackuowledge God (that is graeiously) or his hand in things; but as the prophet saith, "Let favour be showed to the wieked, yet will he not learn righteousness." And again, "They returned not to him that smote them, nor did they seek the Lord of hosts." This was Mr. Badman's temper; neither mercies nor judgment would make him seek the Lord. Nay, as another Scripture says, "He would not see the works of God nor regard the operations of his hands, either in mereies or in judgments." But further, when by providence he has been cast under the best means for his soul, (for, as was showed before, he having had a good master, and before him a good father, and after all a good wife, and being sometimes upon a journey, and cast under the hearing of a good sermon, as he would sometimes, for novelty's sake, go to hear a good preaeher,) he was always without heart to make use thereof; "In this land of righteousness he would deal unjustly, and would not behold the majesty of the Lord."

Instead of reverencing the word when he heard it preached, read, or discoursed of, he would sleep, talk of other business, or else objeet against the authority, harmony, and wisdom of the Scriptures; saying, How do you know them to be the word of God? How do you know that these sayings are true? The Scriptures, he would say, were as a nose of wax, and a man may turn them whithersoever he lists; one Scripture says one thing, and another says quite the eontrary; besides, they make mention of a thousand impossibilities; they are the cause of all disseusions and discords that are in the land; therefore you may (would he say) still think what you will, but in my mind they are best at ease that have least to do with them.

Instead of loving and honouring of them that did bear in their foreheads the name and in their lives the image of Christ, they should be his song, the matter of his jests, and the objeet of his slanders. He would either make a mock at their sober deportment, their gracious language, quiet behaviour, or else desperately swear that they did all in deceit and hypocrisy. He would endeavour to render godly men as odious and contemptible as he could; any lies that were made by any to their disgrace, those he would avouch for truth, and would not endure to be controlled. He was mueh like those that the prophet speaks of, "that would sit and slander his mother's son," yea, he would speak reproachfully of his wife, though his conscienee told him, and many would testify, that she was a very virtuous woman. He would also raise slander of his wife's friends himself, affirming that their doctrine tended to lasciviousness, and that in their assemblies they acted and did unbesceming men and women, &c. He was mueh like those that affirmed the apostle should say, "Let us do evil that good may come;" or like those of whom it is thus written: "Report, say they, and we will report it." And if he eould get any thing by the end that had seandal in it, if it did but touch professors, how falsely soever reported, oh then he would glory, laugh, and be glad, and lay it upon the whole party, saying, Hang them, rogues! there is not a barrel better herring of all the holy brotherhood of them; like to like, quoth the devil to the collier: this is your precise crew! And then he would send all home with a eurse.

Attentive. If those that make professions of religion be wise, Mr. Badman's watchings and words will make them the more wary and careful in all things.

Wiseman. You say true; for when we see men do watch for our halting, and rejoiee to see us stumble and fall, it should make us the more careful.

I do think it was as delightful to Mr. Badman to hear, raise, and tell lies and lying stories of them that fear the Lord, as it was for him to go to bed when weary. But we will at this time let these things pass. For as he was in these things bad enough, so he added to these many more of the like.

He was an angry, wrathful, envious man, a man that knew not what meekness or gentleness meant, nor did he desire to learn. His natural temper was to be surly, huffy, and rugged, and morose; and he so gave way to his temper as to this that it brought him to be furious and outrageous in all things, espeeially against goodness itself, and against other things too, when he was displeased.

Attentive. Solomon saith, "He is a fool that rageth."

Wiseman. He doth so; and says moreover that "anger rests in the bosom of fools." And truly, if it be a sign of a fool to have anger rest in his bosom, then was Mr. Badman,

notwithstanding the conceit that he had of his own abilities, a fool of no small size.

Attentive. Fools are mostly most wise in their own eyes.

Wiseman. True; but I was a-saying that if it be a sign that a man is a fool when anger rests in his bosom, then what is it a sign of, think you, when malice and envy rest there? For, to my knowledge, Mr. Badman was as malicious and as envious a man as commonly you can hear of.

Attentive. Certainly malice and envy flow from pride and arroganey, and they again from ignorance, and ignorance from the devil; and I thought that since you spake of the pride of Mr. Badman before, we should have something of these before we had done.

Wiseman. Envy flows from ignorance indeed; and this Mr. Badman was so envious an one where he set against that he would swell with it as a toad, as we say, swells with poison. He whom he maligned might at any time even read envy in his face wherever he met with him or in whatever he had to do with him.

His envy was so rank and strong that if it at any time turned its head against a man it would hardly ever be pulled in again; he would watch over that man to do him mischief as the cat watches over the mouse to destroy it; yea, he would wait seven years but he would have an opportunity to hurt him, and when he had it he would make him feel the weight of his envy.

Envy is a devilish thing; the Scripture intimates that none can stand before it: "A stone is heavy, and the sand weighty; but a fool's wrath is heavier than them both. Wrath is cruel, and anger is outrageous; but who can stand before envy?"

This envy, for the foulness of it, is reckoned among the foulest villainies that are, as adultery, murder, drunkenness, revellings, witchcrafts, heresies, seditions, &c. Yea, it is so malignant a corruption that it rots the very bones of him in whom it dwells: "A sound heart is life to the flesh, but envy the rottenness of the bones."

Attentive. This envy is the very father and mother of a great many hideous and prodigious wickednesses; I say, it is the very father and mother of them; it both begets them and also nourishes them up till they come to their cursed maturity in the bosom of him that entertains them.

Wiseman. You have given it a very right description in calling of it the father and mother of a great many other prodigious wickednesses; for it is so venomous and vile a thing that it puts the whole course of nature out of order, and makes it fit for nothing but confusion and a hold for every evil thing: "For where envy and strife is, there is confusion and every evil work." Wherefore I say you have rightly called it the very father and mother of a great many other sins. And now, for our further edification, I will reckon up some of the births of envy:

1. Envy, as I told you before, it rotteth the very bones of him that entertains it. And,

2. As you have also hinted, it is heavier than a stone, than sand; yea, and I will add it falls like a millstone upon the head. Therefore,

3. It kills him that throws it, and him at whom it is thrown. "Envy slayeth the silly one;" that is, him in whom it resides and him who is its object.

4. It was that also that slew Jesus Christ himself, for his adversaries persecuted him through their envy.

5. Envy was that by virtue of which Joseph was sold by his brethren into Egypt.

6. It is envy that hath the hand in making of variance among God's saints.

7. It is envy in the hearts of sinners that stirs them up to thrust God's ministers out of their coasts.

8. What shall I say? It is envy that is the very nursery of whisperings, debates, backbitings, slanders, reproaches, murders, &c.

It is not possible to repeat all the particular fruits of this sinful root. Therefore, it is no marvel that Mr. Badman was such an ill-natured man, for the great roots of all manner of wickedness were in him unmortified, unmaimed, untouched.

Attentive. But it is a rare case, even this of Mr. Badman, that he should never in all his life be touched with remorse for his ill-spent life.

Wiseman. Remorse I cannot say he ever had, if by remorse you mean repentance for his evils. Yet twice I remember he was under some trouble of mind about his condition—once when he broke his leg as he came home drunk from the alehouse; and another time when he fell sick and thought he should die; besides these two times, I do not remember any more.

Attentive. Did he break his leg, then?

Wiseman. Yes; once as he came home drunk from the alehouse.

Attentive. Pray how did he break it?

Wiseman. Why, upon a time he was at an alehouse, that wicked house about two or three miles from home, and having there drank hard the greatest part of the day, when night was come he would stay no longer, but calls for his horse, gets up, and like a madman (as drunken persons usually ride) away he goes, as hard as horse could lay legs to the ground. Thus he rid till coming to a dirty place, where his horse, flouncing in, fell, threw his master, and with his fall broke his leg; so there he lay. But you would not think how he swore at first. But after a while, he, coming to himself and feeling by his pain and the uselessness of his leg what case he was in, and also fearing that this bout might be his death, he began to cry out after the manner of such, Lord, help me! Lord, have mercy upon me! Good God, deliver me! and the like. So there he lay, till some came by, took him up, carried him home, where he lay for some time before he could go abroad again.

Attentive. And then you say he called upon God?

Wiseman. He cried out in his pain, and would say, O God! and O Lord, help me! but whether it was that his sin might be pardoned and his soul saved, or whether to be rid of his pain, I will not positively determine, though I fear it was but for the last, because, when his pain was gone and he had got hopes of mending, even before he could go abroad, he cast off prayer, and began his old game—to wit, to be as bad as he was before. He then would send for his old companions; they indeed would come to his house to see him, and with them he would be, as well as he could for his lame leg, as vicious as they could be for their hearts.

Attentive. It was a wonder he did not break his neck.

Wiseman. His neck had gone instead of his leg, but that God was long-suffering towards him; he had deserved it ten thousand times over. There have been many, as I have heard, and as I have hinted to you before, that have taken their horses when drunk as he, but they have gone from the cup to the grave; for they have broken their necks betwixt the alehouse and home.

☞ One hard by us also drank himself dead; he drank, and died in his drink.

Attentive. It is a sad thing to die drunk.

Wiseman. So it is, but yet I wonder that no more do so. For, considering the heinousness of that sin, and with how many others it is accompanied, as with oaths, blasphemies, lies, revellings, brawlings, &c., it is a wonder to me that any that live in that sin should escape such a blow from heaven as should tumble them into their graves. Besides, when I consider also how, when they are as drunk as beasts, they, without all fear of danger, will ride like bedlams and madmen, even as if they did dare God to meddle with them if he durst, for their being drunk,—I say, I wonder that he doth not withdraw his protecting providences from them, and leave them to those dangers and destructions that by their sin they have deserved, and that by their bedlam madness they would rush themselves into; only I consider again, that he hath appointed a day wherein he will reckon with them, and doth also commonly make examples of some, to show that he takes notice of their sin, abhors their way, and will count with them for it at the set time.

Attentive. It is worthy of our remark to take notice how God, to show his dislike of the sins of men, strikes some of them down with a blow; as the breaking of Mr. Badman's leg, for doubtless that was a stroke from heaven.

Wiseman. It is worth our remark, indeed. It was an open stroke, it fell upon him while he was in the height of his sin; and it looks much like to that in Job: "Therefore he knoweth their works, and overturneth them in the night, so that they are destroyed. He striketh them as wicked men in the open sight of others," or, as the margin reads it, "in the place of beholders." He lays them with his stroke in the place of beholders. There was Mr. Badman laid; his stroke was taken notice of by every one; his broken leg was at this time the town talk. Mr. Badman has broke his leg, says one. How did he break it? says another. As he came home drunk from such an alehouse, said a third. A judgment of God upon him, said a fourth. Thus his sin, his shame, and punishment are all made conspicuous to all that are about him. I will here tell you another story or two.

I have read in Mr. Clark's "Looking-glass for Sinners" that upon a time a certain drunken fellow boasted in his cups that there was neither heaven nor hell; also he said he believed that man had no soul, and that, for his own part, he would sell his soul to any that would buy it. Then did one of his companions buy it of him for a cup of wine, and presently the devil

in man's shape bought it of that man again at the same price; and so in the presence of them all laid hold on the soul-seller and carried him away through the air, so that he was never more heard of.

He tells us also that there was one at Salisbury in the midst of his health, drinking and carousing in a tavern; and he drank a health to the devil, saying that if the devil would not come and pledge him he would not believe that there was either God or devil. Whereupon his companions, stricken with fear, hastened out of the room; and presently after, hearing a hideous noise and smelling a stinking savour, the vintner ran up into his chamber, and coming in he missed his guest, and found the window broken, the iron bar in it bowed and all bloody, but the man was never heard of afterwards.

Again, he tells us of a bailiff of Headley, who upon a Lord's day, being drunk at Melford, got upon his horse to ride through the streets, saying that his horse would carry him to the devil. And presently his horse threw him and broke his neck. These things are worse than the breaking of Mr. Badman's leg, and should be a caution to all of his friends that are living, lest they also fall by their sin into these sad judgments of God.

But, as I said, Mr. Badman quickly forgot all; his conscience was choked before his leg was healed. And therefore, before he was well of the fruit of one sin, he tempts God to send another judgment to seize upon him; and so he did quickly after. For not many months after his leg was well he had a very dangerous fit of sickness, insomuch that now he began to think that he must die in very deed.

Attentive. Well, and what did he think and do then?

Wiseman. He thought he must go to hell; this I know, for he could not forbear but say so. To my best remembrance he lay crying out all one night for fear, and at times he would so tremble that he would make the very bed shake under him. But oh how the thoughts of death, of hell-fire, and of eternal judgment did then rack his conscience! Fear might be seen in his face and in his tossings to and fro; it might also be heard in his words and be understood by his heavy groans.

He would often cry, I am undone, I am undone! my vile life has undone me!

Attentive. Then his former atheistical thoughts and principles were too weak now to support him from the fears of eternal damnation?

Wiseman. Ay, they were too weak indeed. They may serve to stifle conscience when a man is in the midst of his prosperity, and to harden the heart against all good counsel when a man is left of God and given up to his reprobate mind. But, alas! atheistical thoughts, notions, and opinions must shrink and melt away when God sends, yea, comes with sickness to visit the soul of such a sinner for his sin. There was a man dwelt about ten miles off from us that had so trained up himself in his atheistical notions that at last he attempted to write a book against Jesus Christ and against the divine authority of the Scriptures. (But I think it was not printed.) Well, after many days God struck him with sickness, whereof he died. So being sick, and musing upon his former doings, the book that he had written came into his mind, and with it such a sense of his evil in writing of it that it tore his conscience as a lion would tear a kid. He lay therefore upon his deathbed in sad case and much affliction of conscience; some of my friends also went to see him, and as they were in his chamber one day he hastily called for a pen, ink, and paper, which when it was given him he took it and writ to this purpose: I, such a one, in such a town, must go to hell-fire for writing a book against Jesus Christ and against the holy Scriptures. And would also have leaped out of the window of his house to have killed himself, but was by them prevented of that; so he died in his bed, such a death as it was. It will be well if others take warning by him.

Attentive. This is a remarkable story.

Wiseman. It is as true as remarkable; I had it from them that I dare believe, who also themselves were eye and ear witnesses, and also that catched him in their arms and saved him when he would have leaped out of his chamber window to have destroyed himself.

Attentive. Well, you have told me what were Mr. Badman's thoughts, now being sick, of his condition; pray tell me also what he then did when he was sick.

Wiseman. Did! He did many things which I am sure he never thought to have done, and which, to be sure, were not looked for of his wife and children.

In this fit of sickness his thoughts were quite altered about his wife; I say his thoughts, so far as could be judged by his words and carriages to her. For she was his good wife, his godly wife, his honest wife, his duck and dear, and all. Now he told her that she had the

best of it, she having a good life to stand by her, while his debaucheries and ungodly life did always stare him in the face. Now he told her the counsel that she often gave him was good, though he was so bad as not to take it.

Now he would hear her talk to him, and he would lie sighing by her while she so did. Now he would bid her pray for him that he might be delivered from hell.

He would also now consent that some of her good ministers might come to him to comfort him; and he would seem to show them kindness when they came, for he would treat them kindly with words and hearken diligently to what they said, only he did not care that they should talk much of his ill-spent life, because his conscience was clogged with that already; he cared not now to see his old companions, the thoughts of them were a torment to him; and he could speak kindly to that child of his that took after its mother's steps, though he could not at all abide it before.

He also desired the prayers of good people that God of his mercy would spare him a little longer, promising that if God would but let him recover this once what a new, what a penitent man he would be towards God, and what a loving husband he would be to his wife; what liberty he would give her; yea, how he would go with her himself to hear her ministers, and how they should go hand in hand the way to heaven together.

Attentive. Here was a fine show of things; I'll warrant you his wife was glad for this.

Wiseman. His wife! Ay, and a good many people besides; it was noised all over the town what a great change there was wrought upon Mr. Badman; how sorry he was for his sins, how he began to love his wife, how he desired good men should pray to God to spare him, and what promises he now made to God in his sickness that if ever he should raise him from his sickbed to health again, what a new, penitent man he would be towards God, and what a loving husband to his good wife.

Well, ministers prayed and good people rejoiced, thinking verily that they now had gotten a man from the devil; nay, some of the weaker sort did not stick to say that God had begun a work of grace in his heart; and his wife, poor woman! you cannot think how apt she was to believe it so; she rejoiced and she hoped as she would have it. But alas! alas! in little time things all proved otherwise.

After he had kept his bed awhile his distemper began to abate and he to feel himself better; so he in a little time was so finely mended that he could walk about the house, and also obtained a very fine stomach to his food; and now did his wife and her good friends stand gaping to see Mr. Badman fulfil his promise of becoming new towards God and loving to his wife; but the contrary only showed itself. For as soon as ever he had hopes of mending, and found that his strength began to renew, his trouble began to go off his heart, and he grew as great a stranger to his frights and fears as if he had never had them.

But verily I am apt to think that one reason of his no more regarding or remembering of his sickbed fears, and of being no better for them, was some words that the doctor that supplied him with physic said to him when he was mending. For as soon as Mr. Badman began to mend the doctor comes and sits him down by him in his house, and there fell into discourse with him about the nature of his disease; and among other things they talked of Mr. Badman's trouble, and how he would cry out, tremble, and express his fears of going to hell when his sickness lay pretty hard upon him. To which the doctor replied that those fears and outcries did arise from the height of his distemper, for that disease was often attended with lightness of the head, by reason the sick party could not sleep and for that the vapours disturbed the brain. But you see, sir, quoth he, that so soon as you got asleep and betook yourself to rest, you quickly mended and your head settled, and so those frenzies left you.

And was it so indeed? thought Mr. Badman; were my troubles only the effect of my distemper and because ill vapours got up into my brain? Then surely, since my physician was my saviour, my lusts again shall be my god. So he never minded religion more, but betook himself again to the world, his lusts, and wicked companions; and there was an end of Mr. Badman's conversion.

Attentive. I thought, as you told me of him, that this would be the result of the whole; for I discerned by your relating of things that the true symptoms of conversion were wanting in him, and that those that appeared to be any thing like them were only such as the reprobate may have.

Wiseman. You say right, for there wanted in him, when he was most sensible, a sense of the pollution of his nature; he only had guilt for his sinful actions, the which Cain, and Pha-

raoh, and Saul, and Judas, those reprobates, have had before him.

Besides, the great things that he desired were to be delivered from going to hell, (and who would willingly?) and that his life might be lengthened in this world. We find not by all that he said or did that Jesus Christ the Saviour was desired by him, from a sense of his need of his righteousness to clothe him, and of his Spirit to sanctify him.

His own strength was whole in him; he saw nothing of the treachery of his own heart, for had he, he would never have been so free to make promises to God of amendment. He would rather have been afraid that if he had mended he should have turned with the dog to his vomit, and have begged prayers of saints and assistance from heaven upon that account, that he might have been kept from doing so. It is true he did beg prayers of good people, and so did Pharoah of Moses and Aaron, and Simon Magus of Simon Peter.

His mind also seemed to be turned to his wife and child; but, alas! it was rather from conviction that God had given him concerning their happy state over his than for that he had any true love to the work of God that was in them. True, some shows of kindness he seemed to have for them, and so had rich Dives when he was in hell to his five brethren that were yet in the world; yea, he had such love as to wish them in heaven, that they might not come thither to be tormented.

Attentive. Sickbed repentance is seldom good for any thing.

Wiseman. You say true; it is very rarely good for any thing indeed. Death is unwelcome to nature; and usually when sickness and death visit the sinner, the first taking of him by the shoulder, and the second standing at the bed-chamber door to receive him, then the sinner begins to look about him and to bethink with himself, These will have me away before God; and I know that my life has not been as it should; how shall I do to appear before God? Or, if it be more, the sense of the punishment of sinners that also is startling to a defiled conscience, now roused by Death's lumbering at the door.

And hence usually is sickbed repentance, and the matter of it—to wit, to be saved from hell and from death, and that God will restore them again to health till they mend, concluding that it is in their power to mend, as is evident from their large and lavishing promises to do it.

I have known many that when they have been sick have had large measures of this kind of repentance, and while it has lasted the noise and the sound thereof has made the town to ring again. But, alas! how long has it lasted? Ofttimes scarce so long as the party now sick has been well. It has passed away like a mist or a vapour, it has been a thing of no continuance. But this kind of repentance is by God compared to the howling of a dog: "And they have not cried unto me with their heart when they howled upon their beds."

Attentive. Yet one may see by this the desperateness of man's heart; for what is it but desperate wickedness to make promise to God of amendment if he will but spare them, and yet so soon as they are recovered, or quickly after, fall to sin as they did before, and never to regard their promise more?

Wiseman. It is a sign of desperateness indeed, yea, of desperate madness; for surely they must needs think that God took notice of their promise, that he heard the words that they spake, and that he hath laid them up against the time to come, and will then bring out and testify to their faces that they flattered him with their mouth and lied unto him with their tongue when they lay sick, to their thinking, upon their deathbed, and promised him that if he would recover them they would repent and amend their ways. But thus, as I have told you, Mr. Badman did. He made great promises that he would be a new man, that he would leave his sins and become a convert, that he would love, &c., his godly wife, &c. Yea, many fine words had Mr. Badman in his sickness, but no good actions when he was well.

Attentive. And how did his good wife take it when she saw that he had no amendment, but that he returned with the dog to his vomit, to his old courses again?

Wiseman. Why, it broke her heart; it was a worse disappointment to her than the cheat that he gave her in marriage; at least she laid it more to heart, and could not so well grapple with it. You must think that she had put up many a prayer to God for him before, even all the time that he had carried it so badly to her; and now, when he was so affrighted in his sickness, and so desired that he might live and mend, poor woman! she thought that the time was come for God to answer her prayers; nay, she did not let with gladness to whisper it out amongst her friends that it was so; but when she saw herself dis-

appointed by her husband turning rebel again, she could not stand up under it, but falls into a languishing distemper, and in a few weeks gave up the ghost.

Attentive. Pray how did she die?

Wiseman. Die! She died bravely, full of comfort of the faith of her interest in Christ, and by him of the world to come. She had many brave expressions in her sickness, and gave to those that came to visit her many signs of her salvation. The thoughts of the grave, but especially of her rising again, were sweet thoughts to her. She would long for death, because she knew it would be her friend. She delivered herself like to some that were making ready to go to meet their bridegroom. Now, said she, I am going to rest from my sorrows, my tears, my mournings and complaints; I have heretofore longed to be among the saints, but might by no means be suffered to go; but now I am going (and no man can stop me) to the great meeting, "to the general assembly and Church of the first-born which are written in heaven." There I shall have my heart's desire; there I shall worship without temptation or other impediment; there I shall see the face of my Jesus, whom I have loved, whom I have served, and who now, I know, will save my soul. I have prayed often for my husband that he might be converted, but there has been no answer to God in that matter. Are my prayers lost? are they forgotten? are they thrown over the bar? No; they are hanged upon the horns of the golden altar, and I must have the benefit of them myself that moment that I shall enter into the gates, in at which the righteous nation that keepeth truth shall enter; I say I shall have the benefit of them. I can say as holy David; I say I can say of my husband as he could of his enemies: "As for me, when they were sick my clothing was of sackcloth; I humbled my soul with fasting, and my prayer returned into my bosom." My prayers are not lost; my tears are yet in God's bottle; I would have had a crown and glory for my husband, and for those of my children that follow his steps, but, so far as I can see yet, I must rest in the hope of having all myself.

Attentive. Did she talk thus openly?

Wiseman. No; this she spake but to one or two of her most intimate acquaintance, who were permitted to come and see her when she lay languishing upon her deathbed.

Attentive. Well, but pray go on in your relation. This is good; I am glad to hear it; this is a cordial to my heart while we sit thus talking under this tree.

Wiseman. When she drew near her end she called for her husband, and when he was come to her she told him that now he and she must part; and said she, God knows, and thou shalt know, that I have been a loving, faithful wife unto thee; my prayers have been many for thee; and as for all the abuses that I have received at thy hand, those I freely and heartily forgive, and still shall pray for thy conversion, even as long as I breathe in this world. But, husband, I am going thither where no bad man shall come; and if thou dost not repent and reform thou wilt never see me more with comfort. Let not my plain words offend thee; I am thy dying wife, and of my faithfulness to thee would leave this exhortation with thee: Break off thy sins, fly to God for mercy while mercy's gate stands open; remember that the day is coming when thou, though now lusty and well, must lie at the gates of death as I do; and what wilt thou then do if thou shalt be found with a naked soul to meet with the cherubims with their flaming swords? Yea, what wilt thou then do if death and hell shall come to visit thee, and thou in thy sins and under the curse of the law?

Attentive. This was honest and plain. But what said Mr. Badman to her?

Wiseman. He did what he could to divert her talk by throwing in other things; he also showed some kind of pity to her now, and would ask her what she would have, and with various kinds of words put her out of her talk; for when she saw that she was not regarded she fetched a deep sigh and lay still. So he went down, and then she called for her children and began to talk to them. And first she spake to those that were rude, and told them the danger of dying before they had grace in their hearts. She told them also that death might be nearer than they were aware of, and bid them look when they went through the churchyard again if there were not little graves there. And ah! children, said she, will it not be dreadful to you if we only shall meet at the day of judgment, and then part again and never see each other more? And with that she wept; the children also wept. So she held on her discourse. Children, said she, I am going from you; I am going to Jesus Christ, and with him there is neither sorrow, nor sighing, nor pain, nor tears, nor death. Thither would I have you go also, but I can neither carry you nor fetch you thither; but if

you shall turn from your sins to God, and shall beg mercy at his hands by Jesus Christ, you shall follow me, and shall, when you die, come to the place where I am going, that blessed place of rest; and then we shall be for ever together, beholding the face of our Redeemer, to our mutual and eternal joy. So she bid them remember the words of a dying mother when she was cold in the grave and themselves were hot in their sins, if perhaps her words might put a check to their vice and that they might remember and turn to God.

Then they all went down but her darling—to wit, the child that she had most love for, because it followed her ways. So she addressed herself to that. Come to me, said she, my sweet child, thou art the child of my joy; I have lived to see thee a servant of God; thou shalt have eternal life. I, my sweetheart, shall go before and thou shalt follow after, if thou shalt hold the beginning of thy confidence steadfast to the end. When I am gone do thou still remember my words; love thy Bible, follow my ministers, deny ungodliness, and if troublesome times shall come set an higher price upon Christ, his word and ways, and the testimony of a good conscience, than upon all the world besides. Carry it kindly and dutifully to thy father, but choose none of his ways. If thou mayest go to service, choose that rather than stay at home; but then be sure to choose a service where thou mayest be helped forwards in the way to heaven; and that thou mayest have such a service speak to my minister; he will help thee, if possible, to such an one.

I would have thee also, my dear child, to love thy brothers and sisters, but learn none of their naughty tricks: "Have no fellowship with the unfruitful works of darkness, but rather reprove them." Thou hast grace, they have none; do thou therefore beautify the way of salvation before their eyes by a godly life and comfortable conversation to the revealed will of God, that thy brothers and sisters may see and be the more pleased with the good ways of the Lord.

If thou shalt live to marry, take heed of being served as I was—that is, of being beguiled with fair words and the flatteries of a lying tongue. But first be sure of godliness, yea, as sure as it is possible for one to be in this world; trust not thine own eyes nor thine own judgment; I mean as to that person's godliness that thou art invited to marry. Ask counsel of good men, and do nothing therein, if he lives, without my minister's advice. I have also myself desired him to look after thee. Thus she talked to her children and gave them counsel; and after she had talked to this a little longer she kissed it and bid it go down.

Well, in short, her time drew on and the day that she must die. So she died with a soul full of grace, an heart full of comfort, and by her death ended a life full of trouble. Her husband made a funeral for her, perhaps because he was glad he was rid of her; but we will leave that to be manifest at judgment.

Attentive. This woman died well. And now, we are talking of the dying of Christians, I will tell you a story of one that died some time since in our town. The man was a godly old Puritan, for so the godly were called in time past. This man, after a long and godly life, fell sick of the sickness whereof he died. And as he lay drawing on, the woman that looked to him thought she heard music, and that the sweetest that she ever heard in her life, which continued until he gave up the ghost. ☞ Now when his soul departed from him the music seemed to withdraw and go farther and farther off from the house, and so it went until the sound was quite gone out of hearing.

Wiseman. What do you think that might be?

Attentive. For aught I know the melodious notes of angels that were sent of God to fetch him to heaven.

Wiseman. I cannot say but that God goes out of his ordinary road with us poor mortals sometimes. I cannot say this of this woman, but yet she had better music in her heart than sounded in this woman's ears.

Attentive. I believe so; but pray tell me, did any of her other children hearken to her words, so as to be bettered in their souls thereby?

Wiseman. One of them did, and became a very hopeful young man, but for the rest I can say nothing.

Attentive. And what did Mr. Badman do after his wife was dead?

Wiseman. Why, even as he did before: he scarce mourned a fortnight for her, and his mourning then was, I doubt, more in fashion than in heart.

Attentive. Would he not sometimes talk of his wife when she was dead?

Wiseman. Yes, when the fit took him; and could commend her too, extremely, saying she was a good, godly, virtuous woman. But this is not a thing to be wondered at; it is common

with wicked men to hate God's servants while alive and to commend them when they are dead. So served the Pharisees the prophets; those of the prophets that were dead they commended, and those that were alive they condemned.

Attentive. But did not Mr. Badman marry again quickly?

Wiseman. No, not for a good while after, so villainous, so abominable did he continue with vile women for some time after the death of his wife. Yet at last there was one too hard for him; for, getting of him to her upon a time and making of him sufficiently drunk, she was so cunning as to get a promise of marriage of him, and so held him to it and forced him to marry her. And she, as the saying is, was as good as he at all his vile and ranting tricks; she had her companions as well as he had his, and she would meet them too at the tavern and alehouse more commonly than he was aware of. She could fit him also with cursing and swearing, for she could give him oath for oath and curse for curse.

And their railing, and cursing, and swearing ended not in words; they would fight and fly at each other, and that like cats and dogs. But it must be looked upon as the hand and judgment of God upon him for his villainy; he had an honest woman before, but she would not serve his turn, and therefore God took her away and gave him one as bad as himself. Thus that measure that he meted to his wife this last did mete to him again. And this is a punishment wherewith sometimes God will punish wicked men. So said Amos to Amaziah: "Thy wife shall be an harlot in the city." With this last wife Mr. Badman lived a pretty while, but, as I told you before, in a most sad and hellish manner. And now he would bewail his first wife's death—not of love that he had to her godliness, for that he could never abide, but for that she used always to keep at home, whereas this would go abroad; his first wife was also honest and true to that relation, but this last was a vile woman; the first woman loved to keep things together, but this last would whirl them about as well as he; the first would be silent when he chid, and would take it patiently when he abused her, but this would give him word for word, blow for blow, curse for curse; so that now Mr. Badman had met with his match. God had a mind to make him see the baseness of his own life in the wickedness of his wife's. But all would not do with Mr. Badman; he would be Mr. Badman still. This judgment did not work any reformation upon him, no, not to God nor man.

Attentive. Pray of what disease did Mr. Badman die? for now I perceive we are come up to his death.

Wiseman. I cannot so properly say that he died of one disease, for there were many that had consented and laid their heads together to bring him to this end. He was dropsical, he was consumptive, he was surfeited and gouty. Yet the captain of all these men of death that came against him to take him away was the consumption, for it was that that brought him down to the grave.

Attentive. Although I will not say but the best men may die of a consumption, a dropsy, or a surfeit, yea, that these may meet upon a man to end him, yet I will say again that many times these diseases come through a man's inordinate use of things. Much drinking brings dropsies, consumptions, surfeits, and many other diseases; and I doubt that Mr. Badman's death did come by this abuse of himself in the use of lawful or unlawful things. I ground this my sentence upon that report of his life that you at large have given me.

Wiseman. I think verily that you need not call back your sentence; for it is thought that by his cups and his queans he brought himself to this his destruction. He was not an old man when he died, nor was he naturally very feeble, but strong and of a healthy complexion; yet, as I said, he mouldered away, and went, when set a-going, rotten to his grave. And that which made him foul in his name and fame was, that he died with the spice of the foul disease upon him—a man whose life was full of sin, and whose death was without repentance.

Attentive. These were blemishes sufficient to make him vile indeed.

Wiseman. They were so, and they did do it. No man could speak well of him when he was gone. His name rotted above ground as his carcass rotted under. And this is according to the saying of the wise man: "The memory of the just is blessed, but the name of the wicked shall rot."

This text, in both the parts of it, was fulfilled upon him and the woman that he married first; for her name still did flourish, though she had been dead almost seventeen years, but his began to sink and rot before he had been buried seventeen days.

Attentive. That man that dieth with a life full of sin and with an heart void of repent-

ance, although he should die of the most golden disease, (if there were any that might be so called,) I warrant him his name shall be abhorred, and that in heaven and earth.

Wiseman. You say true; and therefore is the name of Cain, Pharaoh, Saul, Judas, and the Pharisees, though dead thousands of years ago, as offensive in the nostrils of the world as if they were but just dead.

Attentive. I do fully acquiesce with you in this. But, sir, since you have charged him with dying impenitent, pray let me see how you will prove it. Not that I altogether doubt it, because you have affirmed it, but yet I love to have a proof of what men say in such weighty matters.

Wiseman. When I said he died without repentance, I meant so far as those that knew him could judge when they compared his life, the word, and his death together.

Attentive. Well said; they went the right way to find out whether he had—that is, did manifest that he had—repentance or no. Now, then, show me how they did prove he had none.

Wiseman. So I will; and first, this was urged to prove it: He had not in all the time of his sickness a sight and sense of his sins, but was as secure and as much at quiet as if he had never sinned in all his life.

Attentive. I must needs confess that this is a sign he had none. For how can a man repent of that of which he hath neither sight nor sense? But it is strange that he had neither sight nor sense of sin now, when he had got such a sight and sense of his evil before; I mean when he was sick before.

Wiseman. He was, as I said, as secure now as if he had been as sinless as an angel, though all men knew what a sinner he was, for he carried his sins in his forehead. His debauched life was read and known of all men, but his repentance was read and known of no man, for, as I said, he had none. And for aught I know the reason why he had no sense of his sins now was, because he profited not by that sense that he had of them before. He liked not to retain that knowledge of God then that caused his sins to come to remembrance. Therefore God gave him up now to a reprobate mind, to hardness and stupidity of spirit; and so was that Scripture fulfilled upon him, "He hath blinded their eyes;" and that, "Let their eyes be darkened that they may not see." Oh for a man to live in sin, and to go out of the world without repentance! for it is the saddest judgment that can overtake a man.

Attentive. But, sir, although both you and I have consented that without a sight and sense of sin there can be no repentance, yet that is but our bare say-so; let us therefore now see if by the Scripture we can make it good.

Wiseman. That is easily done. The three thousand that were converted (Acts ii.) repented not until they had sight and sense of their sins; Paul repented not till he had sight and sense of his sins; the jailer repented not till he had sight and sense of his sins; nor could they. For of what should a man repent? The answer is, Of sin. What is it to repent of sin? The answer is, To be sorry for it, to turn from it. But how can a man be sorry for it that has neither sight nor sense of it? David did not only commit sins, but abode impenitent for them until Nathan the prophet was sent from God to give him a sight and sense of them; and then, and not till then, he indeed repented of them. Job, in order to his repentance, cries unto God, "Show me wherefore thou contendest with me." And again, "That which I see not teach thou me; I have borne chastisement; I will not offend any more;" that is, not in what I know, for I will repent of it; nor yet in what I know not when thou shalt show me it.

Also Ephraim's repentance was after he was turned to the sight and sense of his sins, and after he was instructed about the evil of them.

Attentive. These are good testimonies of this truth, and do prove indeed (if matter of fact with which Mr. Badman is charged be true,) that he did not repent; but as he lived, so he died in his sin, for without repentance a man is sure to die in his sin; for they will lie down in the dust with him, rise at the judgment with him, hang about his neck like cords and chains when he standeth at the bar of God's tribunal, and go with him too when he goes away from the judgment-seat, with a "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels;" and there shall fret and gnaw his conscience, because they will be to him a never-dying worm.

Wiseman. You say well; and I will add a word or two more to what I have said. Repentance, as it is not produced without a sight and sense of sin, so every sight and sense of sin cannot produce it; I mean every sight

and sense of sin cannot produce that repentance—that is, repentance unto salvation—repentance never to be repented of. For it is yet fresh before us that Mr. Badman had a sight and sense of sin in that fit of sickness that he had before, but it died without procuring any such godly fruit, as was manifest by his so soon returning with the dog to his vomit. Many people think also that repentance stands in confession of sin only, but they are very much mistaken; for repentance, as was said before, is a being sorry for and returning from transgression to God by Jesus Christ. Now, if this be true, that every sight and sense of sin will not produce repentance, then repentance cannot be produced there where there is no sight and sense of sin. That every sight and sense of sin will not produce repentance—to wit, the godly repentance that we are speaking of—is manifest in Cain, Pharaoh, Saul, and Judas, who all of them had great sense of sin, but none of them repentance unto life.

Now I do conclude that Mr. Badman did die impenitent, and so a death most miserable.

Attentive. But pray now, before we conclude our discourse of Mr. Badman, give me another proof of his dying in his sins.

Wiseman. Another proof is this: he did not desire a sight and sense of his sins, that he might have repentance for them. Did I say he did not desire it? I will add, he greatly desired to remain in his security; and that I shall prove by what follows: First, he could not endure that any man now should talk to him of his sinful life, and yet that was the way to beget a sight and sense of sin, and so of repentance from it, in his soul; but I say he could not endure such discourse. Those men that did offer to talk unto him of his ill-spent life, they were as little welcome to him in the time of his last sickness as was Elijah when he went to meet with Ahab as he went down to take possession of Naboth's vineyard. "Hast thou found me," said Ahab, "O mine enemy?" So would Mr. Badman say in his heart too, and of those that thus did come to him, though indeed they came even of love to convince him of his evil life, that he might have repentance thereof and have obtained mercy.

Attentive. Did good men then go to see him in his last sickness?

Wiseman. Yes; those that were his first wife's acquaintance, they went to see him, and to talk with him and to pray with him, if perhaps he might now, at last, bethink himself and cry to God for mercy.

Attentive. They did well to try now at last if they could save his soul from hell; but pray how can you tell that he did not care for the company of such?

Wiseman. Because of the differing carriage that he had towards them from what he had when his old carnal companions came to see him; when his old companions came to see him he would stir up himself as much as he could, both by words and looks, to signify they were welcome to him; he would also talk with them freely, and look pleasantly upon them, though the talk of such could be none other but such as David said carnal men would offer to him when they came to visit him in his sickness: "If he comes to see me," says he, "he speaketh vanity, his heart gathereth iniquity to itself." But these kinds of talks, I say, Mr. Badman better brooked than he did the company of better men.

But I will more particularly give you a character of his carriage to good men and good talk when they came to see him:

1. When they were come he would seem to fail in his spirits at the sight of them.

2. He would not care to answer them to any of those questions that they would at times put to him to feel what sense he had of sin, death, hell, and judgment, but would either say nothing or answer them by way of evasion, or else be telling of them he was so weak and spent that he could not speak much.

3. He would never show forwardness to speak or to talk with them, but was glad when they held their tongues. He would ask them no questions about his state and another world, or how he should escape that damnation that he had deserved.

4. He had got a haunt at last to bid his wife and keeper, when these good people attempted to come and see him, to tell them that he was asleep or inclining to sleep, or so weak for want thereof that he could not abide any noise. And so they would serve them, time after time, till at last they were discouraged from coming to see him any more.

5. He was so hardened now, in this time of his sickness, that he would talk, when his companions came unto him, to the disparagement of those good men (and of their good doctrine too) that of love did come to see him and that did labour to convert him.

6. When these good men went away from

him he would never say, Pray, when will you be pleased to come again, for I have a desire for more of your company and to hear more of your good instruction? No, not a word of that, but when they were going would scarce bid them drink, or say, Thank you for your good company and good instruction.

7. His talk in his sickness with his companions would be of the world, as trades, houses, lands, great men, great titles, great places, outward prosperity or outward adversity, or some such carnal thing.

By all which I conclude that he did not desire a sense and sight of his sin, that he might repent and be saved.

Attentive. It must needs be so as you say if these things be true that you have asserted of him. And I do the rather believe them because I think you dare not tell a lie of the dead.

Wiseman. I was one of them that went to him, and that beheld his carriage and manner of way, and this is a true relation of it that I have given you.

Attentive. I am satisfied; but pray, if you can, show me now by the word what sentence God doth pass upon such men.

Wiseman. Why, the man that is thus averse to repentance, that desires not to hear of his sins that he might repent and be saved, is said to be a man that saith unto God, "Depart from me, for I desire not the knowledge of thy ways." He is a man that says in his heart and with his actions, "I have loved strangers," (sins,) "and after them I will go." He is a man that shuts his eyes, stops his ears, and that turneth his spirit against God. Yea, he is the man that is at enmity with God, and that abhors him with his soul.

Attentive. What other sign can you give that Mr. Badman died without repentance?

Wiseman. Why, he never did heartily cry to God for mercy all the time of his affliction. True, when sinking fits, stitches, or pains took hold upon him, then he would say, as other carnal men used to do, Lord help me! Lord strengthen me! Lord deliver me! and the like; but to cry to God for mercy, that he did not, but lay, as I hinted before, as if he never had sinned.

Attentive. That is another bad sign indeed, for crying to God for mercy is one of the first signs of repentance. When Paul lay repenting of his sins upon his bed the Holy Ghost said of him, "Behold, he prays." But he that hath not the first signs of repentance, it is a sign that he hath none other, and so indeed none at all. I do not say but there may be crying where there may be no sign of repentance: "They cried," says David, "to the Lord, but he answered them not;" but that he would have done if their cry had been the fruit of repentance. But, I say, if men may cry and yet have no repentance, be sure they have none that cry not at all. It is said in Job, "They cry not when he bindeth them;" that is, because they have no repentance: no repentance, no cries; false repentance, false cries; true repentance, true cries.

Wiseman. I know that it is as impossible for a man to forbear crying that hath repentance as it is for a man to forbear groaning that feeleth deadly pain. He that looketh into the book of Psalms (where repentance is set forth, even in its true and proper effects) shall there find that crying, strong crying, hearty crying, great crying, and incessant crying hath been the fruits of repentance, but none of this had this Mr. Badman; therefore he died in his sins.

That crying is an inseparable effect of repentance is seen in these Scriptures: "Have mercy upon me, O God; according to the multitude of thy tender mercies blot out my transgressions. O Lord, rebuke me not in thine anger, neither chasten me in thy hot displeasure. Have mercy upon me, O Lord, for I am weak; O Lord, heal me, for my bones are vexed. My soul is also vexed, but thou, O Lord, how long? Return, O Lord, deliver my soul; oh save me for thy mercies' sake. O Lord, rebuke me not in thy wrath, neither chasten me in thy hot displeasure; for thine arrows stick fast in me, and thine hand presseth me sore. There is no soundness in my flesh, because of thine anger; neither is there any rest in my bones, because of my sin. For mine iniquities are gone over mine head; as an heavy burden they are too heavy for me. My wounds stink and are corrupt, because of my foolishness. I am troubled, I am bowed down greatly, I go mourning all the day long. My loins are filled with a loathsome disease, and there is no soundness in my flesh. I am feeble and sore broken; I have roared by reason of the disquietness of my heart."

I might give you a great number more of the holy sayings of good men, whereby they express how they were, what they felt, and whether they cried or no when repentance was wrought in them. Alas, alas! it is as impossible for a man, when the pangs of guilt are upon him, to forbear praying as it is for a

woman when pangs of travail are upon her to forbear crying. If all the world should tell me that such a man hath repentance, yet if he is not a praying man I should not be persuaded to believe it.

Attentive. I know no reason why you should, for there is nothing can demonstrate that such a man hath it. But pray, sir, what other sign have you by which you can prove that Mr. Badman died in his sins, and so in a state of damnation?

Wiseman. I have this to prove it: Those who were his old sinful companions in the time of his health were those whose company and carnal talk he most delighted in in the time of his sickness. I did occasionally hint of this before, but now I make it an argument of his want of grace; for where there is indeed a work of grace in the heart, that work doth not only change the heart, thoughts, and desires, but the conversation also; yea, conversation and company too. When Paul had a work of grace in his soul he essayed to join himself to the disciples. He was for his old companions in their abominations no longer; he was now a disciple, and was for the company of disciples; "And he was with them coming in and going out of Jerusalem."

Attentive. I thought something when I heard you make mention of it before. Thought I, This is a shrewd sign that he had not grace in his heart. Birds of a feather, thought I, will flock together. If this man was one of God's children he would herd with God's children, his delight would be with and in the company of God's children; as David said: "I am a companion of all them that fear thee and of them that keep thy precepts."

Wiseman. You say well, for what fellowship hath he that believeth with an infidel? And although it be true that all that join to the godly are not godly, yet they that shall inwardly choose the company of the ungodly and open profane, rather than the company of the godly, as Mr. Badman did, surely are not godly men, but profane. He was, as I told you, out of his element when good men did come to visit him, but then he was where he would be when he had his vain companions about him. Alas! grace, as I said, altereth all, heart, life, company, and all; for by it the heart of man is made new, and a new heart and a new man must have objects of delight that are new and like himself: "Old things are passed away:" Why? "For all things are become new." Now, if all things are become new—to wit, heart, mind, thoughts, desires, and delights—it followeth, by consequence, that the company must be answerable; hence it is said that "they that believe were together;" that "they went to their own company;" that "they were added to the Church;" that "they were of one heart and of one soul;" and the like. Now, if it be objected that Mr. Badman was sick, and so could not go to the godly, yet he had a tongue in his head, and could, had he had an heart, have spoken to some to call or send for the godly to come to him. Yea, he would have done so; yea, the company of all others, especially his fellow-sinners, would, even in every appearance of them before him, have been a burden and a grief unto him. His heart and affection standing bent to good, good companions would have suited him best. But his companions were his old associates: his delight was in them; therefore his heart and soul were yet ungodly.

Attentive. Pray, how was he when he drew near his end, for I perceive that what you say of him now hath reference to him and to his actions at the beginning of his sickness? Then he could endure company and much talk; besides, perhaps then he thought he should recover, and not die, as afterwards he had cause to think when he was quite wasted with pining sickness, when he was at the grave's mouth. But how was he, I say, when he was (as we say) within a step of death? when he saw and knew, and could not but know, that shortly he must die and appear before the judgment of God?

Wiseman. Why, there was not any other alteration in him than what was made by his disease upon his body. Sickness, you know, will alter the body; also pains and stitches will make men groan; but for his mind, he had no alteration there; his mind was the same, his heart was the same; he was the selfsame Mr. Badman still, not only in name, but conditions, and that to the very day of his death; yea, so far as could be gathered, to the very moment in which he died.

Attentive. Pray, how was he in his death? Was death strong upon him? or did he die with ease, quietly?

Wiseman. As quietly as a lamb. There seemed not to be in it, to standers-by, so much as a strong struggle of nature; and as for his mind, it seemed to be wholly at quiet. But pray, why do you ask me this question?

Attentive. Not for my own sake, but for others. For there is such an opinion as this

among the ignorant: that if a man dies, as they call it, like a lamb—that is, quietly, and without that consternation of mind that others show in their death—they conclude, and that beyond all doubt, that such a one is gone to heaven, and is certainly escaped the wrath to come.

Wiseman. There is no judgment to be made by a quiet death of the eternal state of him that so dieth. Suppose one man should die quietly, another should die suddenly, and a third should die under great consternation of spirit; no man can judge of their eternal condition by the manner of any of these kinds of deaths. He that dies quietly, suddenly, or under consternation of spirit may go to heaven or may go to hell: no man can tell whither a man goes by any such manner of death. The judgment, therefore, that we make of the eternal condition of man must be gathered from another consideration—to wit, Did the man die in his sins? Did he die in unbelief? Did he die before he was born again? Then he is gone to the devil and hell, though he died never so quietly. Again, Was the man a good man? Had he faith and holiness? Was he a lover and a worshipper of God by Christ, according to his word? Then he is gone to God and heaven, how suddenly or in what consternation of mind soever he died. But Mr. Badman was naughty, his life was evil, his ways were evil, evil to his end; therefore he went to hell and to the devil, how quietly soever he died.

Indeed there is in some cases a judgment to be made of a man's eternal condition by the manner of the death he dieth. As suppose now a man should murder himself or live a wicked life, and after that die in utter despair; these men, without doubt, do both of them go to hell. And here I will take occasion to speak of two of Mr. Badman's brethren, (for you know I told you before that he had brethren,) and of the manner of their death. One of them killed himself, and the other, after a wicked life, died in utter despair. Now I should not be afraid to conclude of both these that they went by and through their death to hell.

Attentive. Pray tell me concerning the first, how he made away with himself?

Wiseman. Why, he took a knife and cut his own throat, and immediately gave up the ghost and died. Now, what can we judge of such a man's condition, since the Scripture saith, "No murderer hath eternal life," &c., but that it must be concluded that such a one is gone to hell? He was a murderer, a self-murderer, and he is the worst murderer, one that slays his own body and soul; nor do we find mention made of any but cursed ones that do such kind of deeds; I say no mention made in holy writ of any others but such that murder themselves.

And this is a sore judgment of God upon men, when God shall, for the sins of such, give them up to be their own executioners, or rather to execute his judgment and anger upon themselves. And let me earnestly give this caution to sinners: Take heed, sirs, break off your sins, lest God serve you as he served Mr. Badman's brother—that is, lest he give you up to be your own murderers.

Attentive. This is a dreadful story, and I would to God that it might be a warning to others to instruct them to fear before God, and pray lest he gives them up to do as he hath done. For surely self-murderers cannot go to heaven; and therefore, as you have said, he that dieth by his own hands is certainly gone to hell. But speak a word or two of the other man you mentioned.

Wiseman. What! of a wicked man dying in despair?

Attentive. Yes, of a wicked man dying in despair.

Wiseman. Well, then: This Mr. Badman's other brother was a very wicked man, both in heart and life; I say in heart, because he was so in life, nor could anything reclaim him, neither good men, good books, good examples, nor God's judgments. Well, after he had lived a great while in his sins God smote him with a sickness of which he died. Now in his sickness his conscience began to be awakened, and he began to roar out of his ill-spent life, insomuch that the town began to ring of him. Now, when it was noised about many of his neighbours came to see him and to read by him, as is the common way with some; but all that they could do could not abate his terror, but he would ☞ lie in his bed gnashing of his teeth and wringing of his wrists, concluding upon the damnation of his soul; and in that horror and despair he died, not calling upon God, but distrusting in his mercy and blaspheming of his name.

☞ *Attentive.* This brings to my mind a man that a friend of mine told me of. He had been a wicked liver; so when he came to die he fell into despair, and having concluded that God had no mercy for him, he addressed

himself to the devil for favour, saying, Good devil, be good unto me.

Wiseman. This is almost like Saul, who being forsaken of God went to the witch of Endor, and so to the devil, for help. But, alas! should I set myself to collect these dreadful stories it would be easy in little time to present you with hundreds of them. But I will conclude as I began: they that are their own murderers, or that die in despair after they have lived a life of wickedness, do surely go to hell.

And here I would put in a caution: Every one that dieth under consternation of spirit—that is, under amazement and great fear—do not therefore die in despair, for a good man may have this for his bands in his death, and yet go to heaven and glory. For, as I said before, he that is a good man, a man that hath faith and holiness, a lover and worshipper of God by Christ according to his word, may die in consternation of spirit; for Satan will not be wanting to assault good men upon their deathbed, but they are secured by the word and power of God; yea, and are also helped, though with much agony of spirit, to exercise themselves in faith and prayer, the which he that dieth in despair can by no means do. But let us return to Mr. Badman, and enter into further discourse of the manner of his death.

Attentive. I think you and I are both of a mind, for just now I was thinking to call you back to him also. And pray, now, since it is your own motion to return again to him, let us discourse a little more of his quiet and still death.

Wiseman. With all my heart. You know we were speaking before of the manner of Mr. Badman's death, how that he died still and quietly, upon which you made observation that the common people concluded that if a man dies quietly, and, as they call it, like a lamb, he is certainly gone to heaven, when, alas! if a wicked man dies quietly, if a man that has all his days lived in notorious sin dieth quietly, his quiet dying is so far off from being a sign of his being saved that it is an uncontrollable proof of his damnation. This was Mr. Badman's case; he lived wickedly even to the last, and then went quietly out of the world; therefore Mr. Badman is gone to hell.

Attentive. Well, but since you are upon it, and also so confident in it—to wit, that a man that lives a wicked life till he dies, and then dies quietly, is gone to hell—let me see what show of proof you have for this your opinion?

Wiseman. My first argument is drawn from the necessity of repentance. No man can be saved except he repents, nor can he repent that sees not, that knows not, that he is a sinner; and he that knows himself to be a sinner will, I warrant him, be molested for the time by that knowledge. This, as it is testified by all the Scriptures, so it is testified by Christian experience. He that knows himself to be a sinner is molested, especially if that knowledge comes not to him until he is cast upon his deathbed—molested, I say, before he can die quietly; yea, he is molested, dejected, and cast down; he is also made to cry out, to hunger and thirst after mercy by Christ; and if at all he shall indeed come to die quietly—I mean with that quietness that is begotten by faith and hope in God's mercy (to the which Mr. Badman and his brethren were utter strangers)—his quietness is distinguished, by all judicious observers, by what went before it, by what it flows from, and also by what is the fruit thereof.

I must confess I am no admirer of sickbed repentance, for I think verily it is seldom good for any thing; but I say, he that hath lived in sin and profaneness all his days, as Mr. Badman did, and yet shall die quietly—that is, without repentance steps in betwixt his life and death—he is assuredly gone to hell, and is damned.

Attentive. This does look like an argument indeed; for repentance must come or else we must go to hell-fire; and if a lewd liver shall (I mean that so continues till the day of his death) yet go out of the world quietly, it is a sign that he died without repentance, and so a sign that he is damned.

Wiseman. I am satisfied in it for my part, and that from the necessity and nature of repentance. It is necessary, because God calls for it and will not pardon sin without it: "Except ye repent ye shall all likewise perish." This is that which God hath said, and he will prove but a foolhardy man that shall yet think to go to heaven and glory without it. "Repent, for the axe is laid to the root of the tree; every tree therefore that bringeth not forth good fruit" (but no good fruit can be where there is no sound repentance) "shall be hewn down and cast into the fire." This was Mr. Badman's case; he had attending of him a sinful life, and that to the

very last, and yet died quietly—that is, without repentance; he is gone to hell, and is damned. For the nature of repentance, I have touched upon that already, and showed that it never was where a quiet death is the immediate companion of a sinful life; and therefore Mr. Badman is gone to hell.

2. My second argument is drawn from that blessed word of Christ: "While the strong man armed keeps the house his goods are in peace till a stronger than he comes;" but the strong man armed kept Mr. Badman's house —that is, his heart and soul, and body—for he went from a sinful life quietly out of this world. The stronger did not disturb by intercepting with sound repentance betwixt his sinful life and his quiet death; therefore Mr. Badman is gone to hell.

The strong man armed is the devil, and quietness is his security. The devil never fears losing of the sinner if he can but keep him quiet. Can he but keep him quiet in a sinful life and quiet in his death, he is his own. Therefore he saith, his goods are in peace; that is, out of danger. There is no fear of the devil's losing such a soul, I say, because Christ, who is the best judge in this matter, saith, His goods are at peace, in quiet, and out of danger.

Attentive. This is a good one too; for doubtless peace and quiet with sin is one of the greatest signs of a damnable state.

Wiseman. So it is; therefore, when God would show the greatness of his anger against sin and sinners in one word, he saith, "They are joined to idols, let them alone." Let them alone—that is, disturb them not; let them go on without control; let the devil enjoy them peaceably; let him carry them out of the world unconverted, quietly. This is one of the sorest of judgments, and bespeaketh the burning anger of God against sinful men. See also when you come home, Hosea iv. 14, "I will not punish your daughters when they commit whoredom." I will let them alone, they shall live and die in their sins. But,

3. My third argument is drawn from that saying of Christ, "He hath blinded their eyes and hardened their hearts, that they should not see with their eyes nor understand with their hearts, and be converted, and I should heal them."

There are three things that I will take notice of from these words:

The first is, that there can be no conversion to God where the eye is darkened and the heart hardened. The eye must first be made to see and the heart to break and relent under and for sin, or else there can be no conversion. "He hath blinded their eyes and hardened their hearts, lest they should see and understand, and so be converted." And this was clearly Mr. Badman's case: he lived a wicked life, and also died with his eyes shut and heart hardened, as is manifest in that a sinful life was joined with a quiet death; and all for that he should not be converted, but partake of the fruit of his sinful life in hell-fire.

The second thing that I take notice of from these words is, that this is a dispensation and manifestation of God's anger against a man for his sin. When God is angry with men—I mean, when he is so angry with them—this, among many, is one of the judgments that he giveth them up unto—to wit, to blindness of mind and hardness of heart, which he also suffereth to accompany them till they enter in at the gates of death. And then and there, and not short of then and there, their eyes come to be opened. Hence it is said of the rich man mentioned in Luke, "He died, and in hell he lifted up his eyes," implying that he did not lift them up before; he neither saw what he had done nor whither he was going till he came to the place of execution, even into hell. He died asleep in his soul; he died besotted, stupefied, and so consequently for quietness like a child or lamb, even as Mr. Badman did; this was a sign of God's anger; he had a mind to damn him for his sins, and therefore would not let him see nor have an heart to repent for them, lest he should convert, and his damnation, which God hath appointed, should be frustrate: "Lest they should be converted and I should heal them."

The third thing I take notice of from hence is, that a sinful life, and quiet death annexed to it, is the ready, the open, the beaten, the common highway to hell; there is no surer sign of damnation than for a man to die quietly after a sinful life. I do not say that all wicked men that are molested at their death with a sense of sin and fears of hell do therefore go to heaven, for some are also made to see and are left to despair, (not converted by seeing,) that they might go roaring out of this world to their place; but I say there is no surer sign of a man's damnation than to die quietly after a sinful life, than to sin and die with his eyes shut, than to sin and die with an heart that cannot repent; "He hath blinded their eyes and hardened their heart, that they should not

see with their eyes nor understand with their heart," (no, not so long as they are in this world,) "lest they should see with their eyes and understand with their heart, and should be converted, and I should heal them."

God has a judgment for wicked men; God will be even with wicked men; God knows how to reserve the ungodly to the day of judgment to be punished; and this is one of his ways by which he doth it. Thus it was with Mr. Badman.

4. It is said in the book of Psalms concerning the wicked, "There are no bands in their death, but their strength is firm." By no bands he means no troubles, no gracious chastisements, no such corrections for sin, as fall to be the lot of God's people for theirs; yea, that many times fall to be theirs at the time of their death. Therefore he adds concerning the wicked, "They are not troubled" then "like other men, neither are they plagued like other men," but go as securely out of the world as if they had never sinned against God and put their own souls in danger of damnation "There are no bands in their death." They seem to go unbound and set at liberty out of this world, though they have lived notoriously wicked all their days in it. The prisoner that is to die at the gallows for his wickedness must first have his irons knocked off his legs; so he seems to go most at liberty when indeed he is going to be executed for his transgressions. Wicked men also have no bands in their death; they seem to be more at liberty when they are even at the wind-up of their sinful life than at any time besides.

Hence you shall have them boast of their faith and hope in God's mercy when they lie upon their deathbed; yea, you shall have them speak as confidently of their salvation as if they had served God all their days, when the truth is, the bottom of this their boasting is because they have no bands in their death.

Their sin and base life come not into their mind to correct them and bring them to repentance, but presumptuous thoughts and an hope and faith of the spider's (the devil's) making possesseth their soul, to their own eternal undoing.

Hence wicked men's hope is said to die, not before, but with them; they give up the ghost together. And thus did Mr. Badman. His sins and his hope went with him to the gate, but there his hope left him, because it died there; but his sins went in with him, to be a worm to gnaw him in conscience for ever and ever.

The opinion, therefore, of the common people concerning this kind of dying is frivolous and vain; for Mr. Badman died like a lamb, or, as they call it, like a chrisom child, quietly and without fear. I speak not this with reference to the struggling of nature with death, but as to the struggling of the conscience with the judgment of God. I know that nature will struggle with death; I have seen a dog and sheep die hardly; and thus may a wicked man do, because there is an antipathy betwixt nature and death. But even while, even then, when death and nature are struggling for mastery, the soul, the conscience, may be as besotted, as benumbed, as senseless and ignorant of its miserable state as the block or bed on which the sick lies; and thus they may die like a chrisom child in show, but indeed like one who by the judgment of God is bound over to eternal damnation, and that also by the same judgment is kept from seeing what they are and whither they are going till they plunge down among the flames.

And as it is a very great judgment of God on wicked men that so die, (for it cuts them off from all possibility of repentance, and so of salvation,) so it is as great a judgment upon those that are their companions that survive them; for by the manner of their death, they dying so quietly, so like unto chrisom children as they call it, they are hardened and take courage to go on in their course.

For comparing their life with their death, their sinful, cursed lives with their child-like, lamb-like death, they think that all is well, that no damnation is happened to them; though they lived like devils incarnate, yet they died like harmless ones; there was no whirlwind, no tempest, no band nor plague in their death; they died as quietly as the most godly of them all, and had as great faith and hope of salvation, and would talk as boldly of salvation as if they had assurance of it. But as was their hope in life, so was their death; their hope was without trial, because it was none of God's working, and their death was without molestation, because so was the judgment of God concerning them.

But, I say, at this their survivors take heart to tread their steps, and to continue to live in the breach of the law of God; yea, they carry it stately in their villainies, for so it follows in the Psalm: "There are no bands in their death, but their strength is firm, &c. Therefore pride compasseth them" (the survivors) "about as a chain, violence covereth them as a

garment." Therefore they take courage to do evil, therefore they pride themselves in their iniquity. Therefore! Wherefore? Why, because their fellows died, after they had lived long in a most profane and wicked life, as quietly and as like to lambs as if they had been innocent.

Yea, they are bold, by seeing this, to conclude that God either does not or will not take notice of their sins. "They speak wickedly, they speak loftily." They speak wickedly of sin, for that they make it better than by the word it is pronounced to be. They speak wickedly concerning oppression, that they commend and count it a prudent act. They also speak loftily; "They set their mouth against the heaven," &c. "And they say, How doth God know? and is there knowledge in the Most High?" And all this, so far as I can see, ariseth in their hearts from their beholding of the quiet and lamb-like death of their companions. "Behold, these are the ungodly that prosper in the world," (that is, by wicked ways;) "they increase in riches."

This, therefore, is a great judgment of God both upon that man that dieth in his sins and also upon his companion that beholdeth him so to die. He sinneth, he dieth in his sins, and yet dieth quietly. What shall his companion say to this? What judgment shall he make how God will deal with him by beholding the lamb-like death of his companion? Be sure he cannot, as from such a sight, say, Woe be to me! for judgment is before him. He cannot gather that sin is a dreadful and bitter thing by the child-like death of Mr. Badman, but must rather, if he judgeth according to what he sees or according to his corrupted reason, conclude with the wicked ones of old, "That every one that doth evil is good in the sight of the Lord, and he delighteth in them; or where is the God of judgment?"

Yea, this is enough to puzzle the wisest man. David himself was put to a stand by beholding the quiet death of ungodly men. "Verily," says he, "I have cleansed my heart in vain, and have washed my hands in innocency." Ps. lxxiii. 13. They, to appearance, fare better by far than I; "Their eyes stand out with fatness, they have more than heart can wish; but all the day long have I been plagued and chastened every morning." This, I say, made David wonder, yea, and Job and Jeremiah too; but he goeth into the sanctuary, and then he understands their end, nor could he understand it before. "I went into the sanctuary of God." What place was that? Why, there where he might inquire of God, and by him be resolved of this matter. "Then," says he, "understood I their end." Then I saw that "thou hast set them in slippery places," and that "thou castest them down to destruction." Castest them down—that is, suddenly, or, as the next words say, "As in a moment they are utterly consumed with terrors;" which terrors did not seize them on their sickbed, for they had no bands in their death. The terrors, therefore, seized them there where also they are holden in them for ever. This he found out, I say, but not without great painfulness, grief, and pricking in his reins, so deep, so hard, and so difficult did he find it rightly to come to a determination in this matter.

And indeed this is a deep judgment of God towards ungodly sinners; it is enough to stagger a whole world; only the godly that are in the world have a sanctuary to go to, where the oracle and word of God is, by which his judgments, and a reason of many of them are made known to and understood by them.

Attentive. Indeed this is a staggering dispensation; it is full of the wisdom and anger of God; and I believe, as you have said, that it is full of judgment to the world. Who would have imagined that had not known Mr. Badman and yet had seen him die but that he had been a man of an holy life and conversation, since he died so stilly, so quietly, so like a lamb or a chrisom child? Would they not, I say, have concluded that he was a righteous man? Or that if they had known him and his life, yet to see him die so quietly, would they not have concluded that he had made his peace with God? Nay, further, if some had known that he had died in his sins, and yet that he died so like a lamb, would they not have concluded that either God doth not know our sins, or that he likes them, or that he wants power, or will, or heart, or skill to punish them, since Mr. Badman himself went from a sinful life so quietly, so peaceable, and so like a lamb as he did?

Wiseman. Without controversy this is an heavy judgment of God upon wicked men: one goes to hell in peace, another goes to hell in trouble; one goes to hell, being sent thither by the hand of his companion; one goes thither with his eyes shut, and another goes thither with his eyes open: one goes thither roaring, and another goes thither boasting of heaven and happiness all the way he goes; one

goes thither like Mr. Badman himself, and others go thither as did his brethren. But above all, Mr. Badman's death, as to the manner of dying, is the fullest of snares and traps of wicked men; therefore they that die as he are the greatest stumble to the world; they go and go; they go on peaceably from youth to old age, and thence to the grave, and so to hell, without noise. "They go as an ox to the slaughter, and as a fool to the correction of the stocks;" that is, both senselessly and securely. Oh, but being come at the gates of hell! oh, but when they see those gates set open for them! oh, but when they see that that is their home, and that they must go in thither! Then their peace and quietness flee away for ever; then they roar like lions, yell like dragons, howl like dogs, and tremble at their judgment, as do the devils themselves. Oh, when they see they must shoot the gulf and throat of hell! when they shall see that hell hath shut her ghastly jaws upon them! when they shall open their eyes and find themselves within the belly and bowels of hell! then they will mourn and weep, and hack, and gnash their teeth for pain. But this must not be (or, if it must, yet very rarely) till they are gone out of the sight and hearing of those mortals whom they do leave behind them alive in the world.

Attentive. Well, my good neighbour Wiseman, I perceive that the sun grows low, and that you have come to a conclusion with Mr. Badman's life and death, and therefore I will take my leave of you. Only first let me tell you I am glad that I have met with you today, and that our hap was to fall in with Mr. Badman's state. I also thank you for your freedom with me in granting of me your reply to all of my questions. I would only beg your prayers that God will give me much grace, that I may neither live nor die as did Mr. Badman.

Wiseman. My good neighbour Attentive, I wish your welfare in soul and body; and if aught that I have said of Mr. Badman's life and death may be of benefit unto you, I shall be heartily glad; only I desire you to thank God for it, and to pray heartily for me that I, with you, may be kept by the power of God through faith unto salvation.

Attentive. Amen! Farewell.

Wiseman. I wish you heartily farewell.

CHRIST'S SERMON ON THE MOUNT.

MATTHEW, CHAP. V.

AND Jesus, seeing the multitudes, ascended
Up to a mount, where sitting, and attended
By his disciples, he began to preach;
And on this manner following did them teach:
Blessed are all such as are poor in spirit,
For they the heavenly kingdom do inherit.
Blessed are they that mourn; for in the stead
Thereof shall comfort be administered.
Blessed are they, whose meekness doth excel:
For on the earth their portion is to dwell.
Blessed are they, who after righteousness
Hunger and thirst; for they shall it possess.
Blessed are they, for they shall mercy find,
Who to do mercifully are inclin'd.
Blessed are all such as are pure in heart;
For God his presence shall to them impart.
Blessed are they that do make peace; for why?
They shall be call'd the sons of the Most High.
Blessed are they which suffer for the sake
Of righteousness: for they of heav'n partake.
Blessed are ye, when men shall falsely speak
All kind of ill against you for my sake,
And shall revile, and persecute you sore;
Rejoice, and be exceeding glad therefor:
For your reward in heav'n will be great:
For thus of old they did the prophets treat.
Ye are the salt o' th' earth; but wherewith must
The earth be season'd when the savour's lost?
I is from thenceforth good for nothing, but
T be cast out, and trodd'n under foot.
Ye are the light o' th' world; a city set
Upon a hill cannot be hid; nor yet
Do men a candle with a bushel cover,
But set it where it lights the whole house over.
So shine your light, your good works seen
thereby
Men may your heavenly Father glorify.
Think not that to destroy the law I came,
Or prophets; no, but to fulfil the same.
For till the heav'n and earth shall pass away,
One jot or tittle from the law, I say,
Shall never pass, till all shall be complete.
Whoso therefore presumes to violate
One of these least commands, and teacheth so,
Shall in God's kingdom be accounted low.
But he that doth, and teacheth them likewise,
Shall in God's kingdom have great dignities.
For I declare unto you, that unless
You shall exceed the scribe and Pharisees
In righteousness; you shall on no condition,
Into the heavenly kingdom gain admission.
Ye've heard 'twas said of old, "Thou shalt not
kill:"
And he incurs the judgment who shall spill
His brother's blood: but I to you declare,
That he that's wroth without a cause, shall
bear
The judgment. Likewise of the council he
That sayeth 'raeha' shall in danger be.
But whosoe'er shall say, Thou fool, the same
Shall be in danger of eternal flame.
When therefore to the altar thou dost bring
Thy gift, and there rememb'rest anything
Thy brother hast against thee: leave it there
Before the altar, and come thou not near
Till thou hast first made reconciliation,
Then may'st thou come and offer thine obla-
tion.
Make an agreement with thine adversary
Whilst thou art in the way, and do not tarry;
Lest he at any time deliver thee
Unto the judge, and by the judge thou be
Unto the officer forthwith resign'd,
And in imprisonment thou be confin'd;
I do affirm thou shalt not be enlarg'd,
Till thou the utmost farthing hast discharg'd.
Ye've heard that they of old did testify,
That men should not commit adultery:
But I pronounce him an adulterer,
Who views a woman to lust after her.
And if thy right eye shall offensive be,
Pluck thou it out and cast the same from
thee;
For it is better lose one, than that all
Thy members should into hell torments fall.
And if thy right hand doth offend, cut off it,
And cast it from thee, for it will thee profit

Much rather that one of thy members fell,
Than that they should be all condemned to hell.
It hath been said, whoso away shall force
His wife, shall give her a bill of divorce:
But whosoe'er shall put his wife away,
Except for fornication's sake, I say,
Makes her adult'ress, and who marries her,
So put away, is an adulterer.
Again: Ye've heard, Thou shalt not be forsworn,
Was ancient doctrine, but thou shalt perform
Unto the Lord thine oaths: But I declare,
That thou shalt not at all presume to swear;
Neither by heaven, for it is God's throne;
Nor by the earth, for his foot stands thereon:
Neither swear by Jerusalem, for why?
It is the city of the King Most High:
Nor swear thou by thine head, for thou canst make
No hair thereof to be or white or black:
But let yea, yea; nay, nay, in speech suffice,
For what is more from evil doth arise.
Ye've heard, it hath been said, Eye for an eye,
And tooth for tooth: But I do testify,
That you shall not resist; but let him smite
Thy left cheek also, who assaults thy right.
And if that any by a lawsuit shall
Demand thy coat, let them have cloak and all.
And whosoe'er compelleth thee to go
A mile, refuse not to go with him two.
Give him that asketh, and from him that may
Have need to borrow, turn not thou away.
Ye've heard, 'twas said, That thou shalt love thy friend
And hate thy foe: But let your love extend
Unto your enemies: thus I declare,
Bless them that curse, do good to them that bear
Ill-will, and for your persecutors pray,
And them that do reproach you; that you may
Be children of your Father that's in heaven;
For he on good and bad alike hath given
His sun to rise, and in like manner doth
Send rain upon the just and unjust both.
For what is your reward, if you love them
That love you? Do not publicans the same?
And if your brethren only you salute,
What more than they do ye? They also do't.
I will therefore that you be perfect, ev'n
As is your Father perfect that's in heaven.

* These lines, and those on the next page, 'The eye's the light o' th' body,' remind one of Bunyan's style in his Apology for the Pilgrim's Progress—

"Dost thou love picking meat? Or would'st thou see
A man i' th' clouds, and hear him speak to thee?"—Ed.

CHAP. VI.

Take heed you do not your alms-deeds bestow
Before men, purposely to make a show;
For then there will no recompense be given
Unto you of your Father that's in heaven:
With sound of trumpet do not thou therefore
Proclaim what thou art giving to the poor;
As is the manner of the hypocrites
To do i' th' synagogues, and in the streets;*
That men may give them praises. Verily
They have their recompense, I testify.
But when thou dost alms, let thy left hand know
Not what thy right hand is about to do:
That giving secretly, thy Father may,
Who sees in secret, openly repay.
And when thou pray'st be not as hypocrites;
For they love in the corners of the streets,
And in the synagogues to stand and pray,
There to be seen: they've their reward, I say.
But thou, when thou dost make thy pray'r, go thee
Into thy closet, shut thy door unto thee,
And there in secret to thy Father cry,
Who seeing thee shall reward thee openly.
But when ye pray use not vain repetitions,
As heathens do, for they think their petitions
Prevail; when they the same do multiply:
Be ye not like to them therefore; for why?
Your Father knows what things you need before
You ask him, on this wise pray ye therefore:

Our Father which art in heav'n, thy name alone
Be hallowed. Thy glorious kingdom come.
Thy will be done on earth as 'tis in heaven.
Give us this day our daily bread. And ev'n
As we remit our debtors, grant remission
To us. And lead us not into temptation,
But from all evil do thou us deliver;
For th' kingdom, power and glory's thine for ever. Amen.

For if you do forgive men that offend,
Your heavenly Father will to you extend
Forgiveness; but if not, nor will he spare,
At any time when you offenders are.
Moreover, when you fast beware lest you
Look sad, as hypocrites are wont to do;
For they disguise their faces, that they may
Appear to fast: they've their reward, I say.
But thou, when thou dost fast, anoint thine head
And wash thy face, that undiscovered

Thy fasting may be unto men, but rather
That thou be seen in secret of thy Father:
And then thy Father, who in secresy
Beholds thee, shall reward thee openly.
Lay not up treasure for yourselves in store
Upon the earth, where moth and rust devour,
And where by thieves you may be quite bereaven.
But lay up treasure for yourselves in heaven,
Where neither moth, nor rust, nor thieves can enter:
For where's your treasure there your hearts will centre.
The eye's the light o' th' body, which if right
Then thy whole body will be full of light:
But if thine eye be evil, then there will
A total darkness thy whole body fill.
If therefore all the light that is in thee
Be darkness, how great must that darkness be?
No man can serve two masters, either he
Will hate one, and love t'other, or will be
Faithful to one, and t'other will forego.
Ye cannot serve both God and mammon too.
Take no thought therefore for your life, I say,
What you shall eat or drink; or how you may
Your bodies clothe. Is not the life much more
Than meat; Is not the body far before
The clothes thereof? Behold the fowls o' th' air,
Nor sow nor reap, nor take they any care
How they provision into barns may gather;
Yet they are nourish'd by your heavenly Father:
Are ye not worth much more? Which of you can
By taking thought add to his height one span?
And why for raiment are ye taking thought?
See how the lilies grow; they labour not,
Nor do they spin; yet Solomon, I say,
In all his pomp, had no such gay array.
If in the field God so doth clothe the grass,
Which is to-day, and doth to-morrow pass
Into the oven, shall he not therefore,
O ye of little faith, clothe you much more?
Take no thought therefore, saying, What shall we eat,
Or drink, or where shall we our raiment get:
(For thus the heathen people used to do;)
For that you need them doth your Father know.
But seek God's kingdom, and his righteousness
First, and then all these things you shall possess.
Be not then exercis'd with care and sorrow,
In making preparation for the morrow;
The morrow shall things for itself prepare:
Sufficient to the day is each day's care.

CHAP. VII.

Judge not, that you may not be judg'd; for even
As you pass judgment, judgment shall be giv'n:
And with such measure as you mete to men,
It shall be measured unto you again.
And why dost thou take notice of the mote
That's in thy brother's eye; but dost not note
The beam that's in thine own? How wilt thou say
Unto thy brother, Let me take away
The mote that's in thine eye, when yet 'tis plain
The beam that's in thine own doth still remain?
First cast away the beam, thou hypocrite,
From thine own eye, so shall thy clearer sight
The better be enabled to descry,
And pluck the mote out of thy brother's eye.
Give not to dogs the things that are divine,
Neither cast ye your pearls before the swine
Lest that they should their feet them trample under,
And turn upon you, and rend you asunder.
Ask, and obtain; seek, and ye shall find; do ye
Knock, and it shall be opened unto ye:
For he that seeks, shall find; that asks, obtain,
And he that knocks, shall an admittance gain.
Or what man is there of you, if his son
Shall ask him bread, will he give him a stone?
Or if he ask a fish, will he bestow
A serpent? If then ye being evil know
To give your children good gifts, how much rather
To them that ask him shall your heav'nly Father!
Then what you would men should to you, so do
To them: for that's the law and prophets too.
Enter in at the strait gate, for the road
That doth unto destruction lead, is broad;
And wide the gate; and many there be that
Enter therein: because strait is the gate,
And narrow is the way that is inclin'd
To life, and which there are but few that find.
False prophets shun, who in sheep's clothes appear,
But inwardly devouring wolves they are:

Ye by their fruits shall know them. Do men either
Pluck grapes of thorns, or figs of thistles gather?
Even so each good tree good fruit will produce;
But a corrupt tree fruit unfit for use:
A good tree cannot bring forth evil food,
Nor can an evil tree bear fruit that's good:
Each tree that bears not good fruit's hewn down
And burnt, thus by their fruits they shall be known.
Not every one that saith, Lord, Lord, but he
That doth my heav'nly Father's will shall be
An heir of heaven: many in that day
Will call, Lord, Lord, and thus to me will say:
Have we not prophesied in thy name?
Cast devils out, done wonders in the same?
And then will I profess I know you not;
Depart from me, ye that have evil wrought.
Whoso therefore these sayings of mine doth hear,
And doth them, to a wise man I'll compare,
The which upon a rock his building founded,
The rain descended and the floods surrounded,
The winds arose, and gave it many a shock,
And it fell not, being founded on a rock.
And ev'ry one that hears these sayings of mine,
And not to do them doth his heart incline,
Unto a foolish man shall be compar'd;
Who his foundation on the sand prepar'd:
The rain descended and the floods were great,
The winds did blow, and vehemently beat
Against that house; and down the building came,
And mighty was the downfall of the same.
And now when Jesus thus had finished
His sayings, the people were astonished
Thereat: for not as do the scribes taught he
Them, but as one that had authority.

John Bunyan in Bedford Jail, 1667.

His blind child leaving him for the night.

COME AND WELCOME TO JESUS CHRIST;

OR,

A PLAIN AND PROFITABLE DISCOURSE ON JOHN VI. 37.

SHOWING THE CAUSE, TRUTH, AND MANNER OF THE COMING OF A SINNER TO JESUS CHRIST; WITH HIS HAPPY RECEPTION AND BLESSED ENTERTAINMENT.

And they shall come which were ready to perish.—Isa. xxvii. 13.

All that the Father giveth me shall come to me; and him that cometh to me I will in nowise cast out.—John vi. 37.

A LITTLE before, in this chapter, you may read that the Lord Jesus walked on the sea to go to Capernaum, having sent his disciples before in a ship; but the wind was contrary, by which means the ship was hindered in her passage. Now about the fourth watch of the night Jesus came walking on the sea and overtook them; at the sight of whom they were afraid.

Note. When providences are black and terrible to God's people the Lord Jesus shows himself to them in a wonderful manner; the which sometimes they can as little bear as they can the things that were terrible to them. They were afraid of the wind and water; they were also afraid of their Lord and Saviour when he appeared to them in that state.

But he said, "Be not afraid, it is I."

Note. That the end of the appearing of the Lord Jesus unto his people (though the manner of his appearance be never so terrible) is to allay their fears and perplexities.

Then they received him into the ship, and immediately the ship was at the land whither it went.

Note. When Christ is absent from his people they go on but slowly and with great difficulty, but when he joineth himself unto them, oh how fast they steer their course! how soon are they at their journey's end!

The people now among whom he last preached, when they saw that both Jesus was gone and his disciples, they also took shipping and came to Capernaum seeking for Jesus. And when they had found him, they, wondering, asked him, Rabbi, when camest thou hither? But the Lord Jesus, slighting their compliment, answered, "Verily, verily, ye seek me, not because ye saw the miracles, but because ye did eat of the loaves and were filled."

Note. A people may follow Christ far for base ends, as these went after him beyond sea for loaves. A man's belly will carry him a great way in religion; yea, a man's belly will make him venture far for Christ.

Note again. They are not feigning compliments, but gracious intentions, that crown the work in the eyes of Christ; or thus, it is not the toil and business of professors, but their love to him, that makes him approve of them.

Note again. When men shall look for friendly entertainment at Christ's hand, if their hearts be rotten, even then will they meet with a check and rebuke. "Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves and were filled."

Yet observe again. He doth not refuse to give, even to these, good counsel: he bids them to labour for the meat that endureth to eternal life. Oh how willingly would Jesus have even those professors, that come to him with pretences only, come to him sincerely, that they may be saved!

The text, you will find, is after much more discourse with and about this people, and it is uttered by the Lord Jesus as the conclusion of the whole, and intimateth that since they were professors in pretence only, and therefore such as his soul could not delight in as such,

that he would content himself with a remnant that his Father had bestowed upon him. As who should say, "I am not like to be honoured in that salvation; but the Father has bestowed upon me a people, and they shall come to me in truth, and in them will I be satisfied." The text before may be called *Christ's repose;* in the fulfilling thereof he resteth himself content after much labour and many sermons spent, as it were, in vain. As he saith by the prophet, "I have laboured in vain, I have spent my strength for naught and in vain." Isa. xlix. 4.

But as there he saith, "My judgment is with the Lord, and my work with God," so in the text he saith, "All that the Father giveth me shall come to me; and him that cometh to me I will in nowise cast out." By these words, therefore, the Lord Jesus comforteth himself under the consideration of the dissimulation of some of his followers. He also thus betook himself to rest under the consideration of the little effect that his ministry had in Capernaum, Chorazin, and Bethsaida: "I thank thee, O Father," said he, "Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them to babes; even so, Father, for so it seemed good in thy sight." Matt. xi. 25; Luke x. 21.

The text, in general, consists of two parts, and hath special respect to the Father and the Son, as also their joint management of the salvation of the people. "All that the Father giveth me shall come to me; and him that cometh to me I will in nowise cast out."

The first part of the text, as is evident, respected the Father and his gift; the other part the Son and his reception of that gift.

First. For the gift of the Father, there is this to be considered, to wit:

The gift itself; and that is the gift of certain persons to the Son. The Father giveth, and that gift shall come: "And him that cometh." The gift then is of persons; the Father giveth persons to Jesus Christ.

Secondly. Next you have the Son's reception of this gift, and that showeth itself in these particulars:

1. In his hearty acknowledgment of it to be a *gift:* "The Father giveth me."

2. In his taking notice, after a solemn manner, of *all* and every part of the *gift:* "All that the Father giveth me."

3. In his resolution to bring them to himself: "All that the Father giveth me shall come to me."

4. And in his determining that not any thing shall make him dislike them in their coming: "And him that cometh to me I will in nowise cast out."

These things might be spoken to at large, as they are in this method presented to view, but I shall choose to speak to the words—

1. By way of explication.

2. By way of observation.

First, By way of explication: "*All* that the Father giveth me." This word *all* is often used in Scripture, and is to be taken more largely or more strictly even as the truth or argument for the sake of which it is made use of will bear. Wherefore, that we may better understand the mind of Christ in the use of it here, we must consider that it is limited and restrained only to those that shall be saved—to wit, to those that shall come to Christ, even to those whom he will "in nowise cast out." Thus also the phrase "all Israel" is sometimes to be taken, though sometimes it is taken for the whole family of Jacob. And so "all Israel shall be saved." Rom. xi. By "all Israel" here he intendeth not all of Israel, in the largest sense, for they are not all Israel which are of Israel, "neither because they are the seed of Abraham are they all children; but in Isaac shall thy seed be called—that is, they who are the children of the flesh, these are not the children of God, but the children of the promise are counted for their seed." Rom. ix. 6, 7, 8.

This word *all,* therefore, must be limited and enlarged as the truth and argument for the sake of which it is used will bear, else we shall abuse Scriptures, and readers, and ourselves, and all. "And I, if I be lifted up from the earth," said Christ, "will draw all men after me." John xii. 32. Can any one imagine that by *all* in this place he should mean all and every individual man in the world, and not rather that all that is consonant to the scope of the place? And if by being "lifted up from the earth" he means, as he should seem, his being taken up into heaven, and if by "drawing all men after him" he meant a drawing them into the place of glory, then must he mean by all men those, and only those, that shall in truth be eternally saved from the wrath to come: "For God hath concluded them all in unbelief, that he might have mercy upon all." Rom. xi. 32. Here again you have *all* and *all*—two *alls;* but yet a greater disparity between the *all* made mention of in the first place, and that *all* made

mention of in the second. Those intended in this text are the Jews, even all of them, by the first *all* that you find in the words. The second *all* doth also intend the same people, but yet only so many of them as God will have mercy upon. "He hath concluded them all in unbelief, that he might have mercy upon all." The *all* also in the text is likewise to be limited to the saved, and them only.

But again: The word *giveth*, or *hath given*, must be restrained, after the same manner, to the same limited number: "all that the Father giveth me." Not all that are given, if you take the gift of the Father to the Son in the largest sense, for in that sense there are many given to him that shall never come unto him; yea, many were given unto him that "he will cast out." I shall therefore first show you the truth of this, and then in what sense the gift in the text must be taken.

First, That all that are given to Christ, if you take the gift of the Father to him in the largest sense, cannot be intended in the text, is evident—

1. Because then all the men, yea, all the things in the world, must be saved. "All things," said he, "are delivered unto me by the Father." Matt. xi. 27. This, I think, no rational man in the world will conclude. Therefore the *gift* intended in the text must be restrained to some—to a *gift* that is given by way of specialty by the Father to the Son.

2. It must not be taken for *all* that in any sense are given by the Father to him, because the Father hath given some, yea, many, to him to be dashed in pieces by him. "Ask of me," said the Father to him, "and I will give thee the heathen for thine inheritance, and the utmost parts of the earth for thy possession." But what must be done with them? Must he save them all? No. "Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel." Ps. ii. This method he useth not with them that he saveth by his grace, but those that himself and saints shall rule over in justice and severity, (Rev. ii. 26, 27;) yet, as you see, *they are given to him;* therefore the gift intended in the text must be restrained to *some*, to a *gift* that is given by way of *specialty* by the Father to the Son.

In Psalm xi. he saith plainly that some are given to him that he might destroy them: "Thou hast given me the necks of mine enemies, that I might destroy them that hate me." Ver. 40. These therefore cannot be of the number of those that are said to be given in the text; for those, even all of them, shall come to him, and "he will in nowise cast out."

3. Some are given to Christ, that he by them might bring about some of his high and deep designs in the world. Thus Judas was given to Christ—to wit, that by him, even as he was determined before, he might bring about his death, and so the salvation of his elect by his blood. Yea, and Judas must so manage this business as that he must lose himself for ever in bringing it to pass. Therefore the Lord Jesus, even in his losing of Judas, applies himself to the judgment of his Father if he had not in that thing done that which was right, even in suffering of Judas so to bring about his Master's death as that he might by so doing bring about his own eternal damnation also.

"Those," said he, "that thou gavest me have I kept, and none of them is lost but the son of perdition, that the Scriptures might be fulfilled." John xvii. 12. Let us, then, grant that Judas was given to Christ, but not as others are given to him, nor as those made mention of in the text; for then he should not have failed to have been so received by Christ and kept to eternal life. Indeed he was given to Christ, but he was given to him to lose him in the way that I have mentioned before; he was given to Christ, that he by him might bring about his own death, as was before determined, and that in the overthrow of him that did it. Yea, he must bring about his dying for us in the loss of the instrument that betrayed him, that he might even fulfil the Scripture in his destruction as well as in the salvation of the rest. "And none of them is lost but the son of perdition, that the Scripture might be fulfilled."

The gift, therefore, in the text must not be taken in the largest sense, but even as the words will bear—to wit, for such a gift as he accepteth, and promiseth to be an effectual means of eternal salvation too. "All that the Father giveth me shall come to me; and him that cometh to me I will in nowise cast out." Mark! They shall come that are in special given unto me, and they shall by no means be rejected; for this is the substance of the text.

Those, therefore, intended as the gift in the text are those that are given by covenant to the Son—those that in other places are called the *elect*, the *chosen*, the *sheep*, and the *children of the promise*, &c.

These be they that the Father hath given to Christ to keep them, those that Christ hath promised eternal life unto, those to whom he hath given his word, and that he will have with him in his kingdom to behold his glory.

"This is the will of the Father that hath sent me, that of all that he hath given me I should lose nothing, but should raise it up again at the last day. And I give unto them eternal life, and they shall never perish; neither shall any man pluck them out of my hand. My Father that gave them me is greater than all; and no man is able to pluck them out of my Father's hand. As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. Thine they were, and thou gavest them me, and they have kept thy word; I pray for them; I pray not for the world, but for those that thou hast given me, for they are thine. And all mine are thine, and thine are mine; and I am glorified in them."

"Keep through thine own name those whom thou hast given me, that they may be one as we are. Father, I will that those whom thou hast given me may be with me where I am, that they may behold my glory which thou hast given me; for thou lovedst me before the foundation of the world." John ii. 39; x. 28; xvii. 1, 6, 9, 10, 24.

All these sentences are of the same import with the text; and the *alls* and the *many, those, they*, &c., in these several sayings of Christ are the same with *all the given* in the text: "All that the Father giveth."

So that, as I said before, the word *all*, as also other words, must not be taken in such sort as our foolish fancies or groundless opinions will prompt us to, but do admit of an enlargement or a restriction according to the true meaning and intent of the text. We must therefore diligently consult the meaning of the text by comparing it with the other sayings of God; so shall we be better able to find out the mind of the Lord in the word which he has given us to know it by.

"All that the Father giveth." By this word *Father* Christ describeth the person giving, by which we may learn several useful things: 1. That the Lord God and Father of our Lord Jesus Christ is concerned with the Son in the salvation of his people. True, his acts to our salvation are diverse from those of the Son; he was not capable of doing that or those things for us as did the Son; he died not, he spilt not blood for our redemption, as the Son; but yet he hath a hand, a great hand, in our salvation too. As Christ saith, "The Father himself loveth you," and his love is manifest in choosing of us, in giving of us to his Son, yea, and in giving his Son also to be a ransom for us. Hence he is called "the Father of all mercies and the God of all comfort." For even the Father hath himself found out and made way for his grace to come to us through the sides and the heart-blood of his well-beloved Son. Col. i. 12. The Father therefore is to be remembered and adored as one having a chief hand in the salvation of sinners. "We ought to give thanks to the Father, who hath made us meet to be partakers of the inheritance of the saints in light; for the Father sent the Son to be the Saviour of the world." Col. i. 12; 1 John iv. 14. As also we see in the text, the *Father giveth* the sinner to save him.

2. Christ Jesus the Lord, by this word *Father*, would familiarize this giver to us. Naturally the name of God is dreadful to us, especially when he is discovered to us by those names that declare his justice, holiness, power, and glory; but now this word *Father* is a familiar word; it frighteth not the sinner, but rather inclineth his heart to love and be pleased with the remembrance of him. Hence Christ also, when he would have us to pray with godly boldness, puts this word *Father* into our mouths, saying, "when ye pray, Our Father, which art in heaven;" concluding thereby that by the familiarity that by such a word is intimated the children of God may take more boldness to pray for and ask great things. I myself have often found that when I can say but this word *Father* it doth me more good than if I called him by any other Scripture name. It is worth your noting that to call God by his relative title was rare among the saints in Old Testament times. Seldom do you find him called by this name, no, sometimes not in three or four books; but now in New Testament times he is called by no name so often as this, both by the Lord Jesus himself and by the apostles afterwards. Indeed the Lord Jesus was he that first made this name common among the saints, and that taught them, both in their discourses, their prayers, and in their writings, so much to use it, it being more pleasing to and discovering more plainly our interest in God than any other expression; for by this one name we are made to understand that all our mercies

are the offspring of God, and that we also that are called are his children by adoption.

"All that the Father giveth." This word *giveth* is out of Christ's ordinary dialect, and seemeth to intimate, at the first sound, as if the Father's gift to the Son was not an act that is past, but one that is present and continuing; when indeed this gift was bestowed upon Christ when the covenant, the eternal covenant, was made between them before all worlds. Wherefore in those other places where this gift is mentioned it is still spoken of as an act that is past, as "*All* that he hath *given* me;" "to as many as thou hast *given* me:" "thou *gavest* them me," "and these which thou hast *given* me." Therefore of necessity this must be the first and chief sense of the text—I mean of this *giveth*—otherwise the doctrine of election and of the eternal covenant which was made between the Father and the Son (in which covenant this gift of the Father is most certainly comprised) will be shaken, or at leastwise questionable by erroneous and wicked men; for they may say that the Father gave not all those to Christ that shall be saved before the world was made, for that this act of giving is an act of continuation.

But again, this word *giveth* is not to be rejected, for it hath its proper use, and may signify to us—

1. That though the act of giving among men doth admit of the time past or the time to come, and is to be spoken of with reference to such time, yet with God it is not so. Things past or things to come are always present with God and with his Son Jesus Christ: "He calleth things that are not"—that is, to us—"as though they were." And again, "Known unto God are all his works from the foundation of the world." All things to God are present, and so the gift of the Father to the Son, although to us, as is manifest by the word, it is an act that is past. Rom. iv. 17; xv. 10.

2. Christ may express himself thus to show that the Father hath not only given him this portion in the lump before the world was, but that those that he had so given he will give him again—that is, will bring them to him at the time of their conversion—for "the Father bringeth them to Christ." John vi. 44.

As it is said, "She shall be brought unto the king in raiment of needlework;" that is, in the righteousness of Christ, for it is God imputeth that to those that are saved. Ps. xlv. 14; 1 Cor. i.

A man giveth his daughter to such a man first in order to marriage, and this respects the time past; and he giveth her again at the day appointed in marriage. And in this last sense perhaps the text may have a meaning; that is, that all that the Father hath (before the world was) given to Jesus Christ he giveth them again to him in the day of their espousals.

Things that are given among men are ofttimes best at first—to wit, when they are new; and the reason is, because all earthly things wax old; but with Christ it is not so. This gift of the Father is not old, and deformed, and unpleasant in his eyes, and therefore to him it is always new. When the Lord spake of giving the land of Canaan to the Israelites, he saith not that he had given or would give it to them, but thus: "The Lord thy God giveth thee this land." Deut. xi. 13. Not but that he had given it to them while they were in the loins of their fathers hundreds of years before. Yet he saith *now* he *giveth* it to them, as if they were now also in the very act of taking possession, when as yet they were on the other side of Jordan. What then should be the meaning? Why, I take it to be this: that the land should be to them always as new—as new as if they were taking possession thereof but now. And so is the gift of the Father mentioned in the text to the Son; it is always new, as if it were always new.

"All that the Father giveth me." In these words you find mention made of two persons, the Father and the Son—the Father giving and the Son receiving or accepting of this gift. This, then, in the first place, clearly demonstrateth that the Father and the Son, though they, with the Holy Ghost, are one and the same eternal God, yet as to their personality are distinct. The Father is one, the Holy Spirit is one. But because there is in this text mention made but of two of the three, therefore a word about these two. The giver and receiver cannot be the same person in a proper sense in the same act of giving and receiving. He that giveth giveth not to himself, but to another: the Father giveth not to the Father—to wit, to himself—but to the Son; the Son receiveth not of the Son—to wit, of himself—but of the Father; so when the Father giveth commandment, he giveth it not to himself, but to another; as Christ saith, He hath given me a commandment. John xii. 49. So again, "I am one that beareth witness of myself, and the Father that sent me beareth witness of me."

Further, here is something implied that is not expressed—to wit, that the Father hath not given all men to Christ; that is, in that sense as is intended in the text, though in a larger, as was said before, he hath given him every one of them, for then all should be saved; he hath therefore disposed of some another way. He gives some up to idolatry; he gives some up to uncleanness, to vile affections, and to a reprobate mind. Now these he disposeth of in his anger for their destruction, (Acts vii. 42; Rom. i. 24, 26, 28,) that they may reap the fruit of their doings and be filled with the reward of their own ways. But neither hath he thus disposed of all men; he hath even of mercy reserved some from these judgments, and those are they that he will pardon, as he saith: "For I will pardon them whom I reserve." Jer. l. 20. Now these he hath given to Jesus Christ by will, as a legacy and portion. Hence the Lord Jesus says, "This is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day."

The Father therefore, in giving of them to him to save them, must needs declare unto us these following things:

1. That he is able to answer this design of God—viz., to save them to the uttermost sin, the uttermost temptation, &c. Heb. vii. 25. Hence he is said to "lay help on one that is mighty, mighty to save;" and hence it is again that God did even of old promise to send his people a Saviour, a great one. Ps. lxxxix. 19; Isa. lxiii. 1. To save is a great work, and calls for almightiness in the undertaker; hence he is called the "Mighty God, the Wonderful Counsellor," &c. Sin is strong, Satan is also strong, death and the grave are strong, and so is the curse of the law; therefore it follows that this Jesus must needs be by God the Father accounted almighty, in that he hath given his elect to him to save them and deliver them from these, and that in despite of all their force and power.

And he gave us testimony of this his might when he was employed in that part of our deliverance that called for a declaration of it. He abolished death; he destroyed him that had the power of death; he had finished sin, and made an end of it as to its damning effect upon the persons that the Father hath given him; he hath vanquished the curse of the law, nailed it to his cross, and made a show of these things openly. 2 Tim. i. 10; Heb. ii. 14, 15; Hos. xiii. 14; Dan. ix. 24; Gal. iii. 13; Col. ii. 14, 15.

Yea, and even now, as a sign of his triumph and conquest, he is alive from the dead, and hath the keys of death and hell in his own keeping. Rev. i. 18.

2. The Father's giving of them to him to save them declares unto them that he is and will be faithful in his office of Mediator, and that therefore they shall be secured from the fruit and wages of their sins, which is eternal damnation, by his faithful execution of it. And indeed it is said, even by the Holy Ghost himself, "that he is faithful to him that appointed him;" that is, to this work of saving those that the Father hath given him for that purpose, as "Moses was faithful in all his house." Yea, and more faithful too, for Moses was faithful in God's house but as a servant, "but Christ as a Son over his own house." Heb. iii.

And therefore this man is counted worthy of more glory than Moses, even upon this account, because more faithful than he, as well as because of the dignity of his person. Therefore in him, and in his truth and faithfulness, God rested well pleased, and put all the government of his people upon his shoulders, knowing that nothing shall be wanting in him that may any way perfect the design. And of this he—to wit, the Son—hath already given a proof; for when the time was come that his blood was by divine justice required for their redemption, washing, and cleansing, he as freely poured it out of his heart as if it had been water out of a vessel, not sticking to part with his own life that the life which was laid up for his people in heaven might not fail to be bestowed on them. And upon this account, as well as upon any other, it is that God calleth him the "righteous servant." Isa. liii. For his righteousness could never have been complete if he had not been to the uttermost faithful to the work he undertook; it is also because he is faithful and true that in righteousness he doth judge and make work for his people's deliverance. He will faithfully perform this trust reposed in him. The Father knows this, and hath therefore given his elect unto him.

3. The Father giving of them to him to save them declares that he is and will be gentle and patient towards them under all their provocations and miscarriages. It is not to be imagined the trials and provocations that the Son of God hath all along had with these people that hath been given to him to save;

indeed he is said to be a tried stone, for he has been tried, not only by the devil, guilt of sin, death, and the curse of the law, but also by his people's ignorance, unruliness, falls into sin, and declining to errors in life and doctrine. Were we but capable of seeing how the Lord Jesus had been tried even by his people ever since there was one of them in the world, we should be amazed at his patience and gentle carriages to them. It is said indeed, "The Lord is very pitiful, slow to anger, and of great mercy;" and indeed if he had not been so he could never have endured their manners as he has done from Adam hitherto. Therefore is his pity and bowels towards his Church preferred above the pity and bowels of a mother towards her child. "Can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yea, they may forget, yet I will not forget thee, saith the Lord." Isa. xlix. 15.

God did once give Moses, as Christ's servant, a handful of his people to carry them in his bosom, but no farther than from Egypt to Canaan; and this Moses, as is said of him by the Holy Ghost, was the meekest man that was then to be found on the earth; yea, and he loved the people at a very great rate; yet neither would his meekness nor love hold out in this work; he failed and grew passionate, even to provoking his God to anger under this work. "And Moses said unto the Lord, Wherefore hast thou afflicted thy servant?" But what was the affliction? Why, the Lord had said unto him, "Carry this people in thy bosom, as a nursing father beareth his sucking child, unto the land that I sware unto their fathers." And how then? "Not I," says Moses; "I am not able to bear all this people alone, because it is too heavy for me. If thou deal thus with me, kill me, I pray thee, out of hand, if I have found favour in thy sight, and let me not see my wretchedness." Num. xi. 11, 12, 13, 14. God gave them to Moses, that he might carry them in his bosom, that he might show gentleness and patience towards them under all the provocations wherewith they would provoke him from that time till he had brought them to their land; but he failed in the work, he could not exercise it, because he had not that sufficiency of patience towards them. But now it is said of the person speaking in the text, that "he shall gather his lambs with his arm, and shall carry them in his bosom, and shall gently lead them that are with young," (Isa. xl. 10, 11,) intimating that this was one of the qualifications that God looked for, and knew was in him, when he gave his elect to him to save them.

4. The Father giving of them to him to save them declares that he hath a sufficiency of wisdom to wage with all those difficulties that would attend him in his bringing of his sons and daughters unto glory. 1 Cor. i. 30. "He hath made him to us to be wisdom;" yea, he is called wisdom itself. And God said moreover that "he shall deal prudently." Isa. lii. 13. And indeed he that shall take upon him to be the Saviour of the people had need be wise, because their adversaries are subtle above any. Here they are to encounter with the serpent who for his subtlety outwitted our father and mother when their wisdom was at the highest. Gen. iii. But if we talk of wisdom, our Jesus is wise, wiser than Solomon, wiser than all men, wiser than all angels; he is even the wisdom of God. "Christ is the wisdom of God." Col. i. 1. And hence it is that he turneth sin, temptations, persecutions, falls, and all things for good unto his people. Rom. viii.

Now these things, thus concluded on, do show us also the great and wonderful love of the Father, in that he should choose out one every way so well prepared for the work of man's salvation.

Herein indeed perceive we the love of God. Hiram gathered that God loved Israel because he had given them such a king as Solomon, (2 Chron. ii. 11;) but how much more may we behold the love that God hath bestowed upon us in that he hath given us to his Son, and also given his Son for us.

"All that the Father giveth me" shall come. In these last words there is closely inserted an answer unto the Father's end in giving of his elect unto Jesus Christ. The Father's end was, that they might come to him and be saved by him; and that, says the Son, shall be done; neither sin nor Satan, neither flesh nor world, neither wisdom nor folly, shall hinder their coming to me. "They shall come to me, and him that cometh to me I will in nowise cast out."

Here therefore the Lord Jesus positively determineth to put forth such a sufficiency of all grace as shall effectually perform this promise. "They shall come;" that is, he shall cause them to come by infusing of an effectual blessing into all the means that shall be used to that end. As was said to the evil spirit that was sent to persuade Ahab to go and fall at

Ramoth-gilead, "Go: thou shalt persuade him and prevail also; go forth and do so," (1 Kings xxii. 22,) so will Jesus Christ say to the means that shall be used for the bringing of those to him that the Father hath given him. I say, he will bless it effectually to this very end; it shall persuade them, and shall prevail also; else, as I said, the Father's end would be frustrate, for the Father's will is that "of all that he hath given him he should lose nothing, but should raise it up at the last day" in order next unto himself—Christ the first-fruits, afterwards those that are his at his coming. 1 Cor. xv. But this cannot be done if there should fail to be a work of grace effectually wrought, though but in any one of them. But this shall not fail to be wrought in them, even in all the Father hath given him to save. "All that the Father hath given me shall come unto me," &c.

But to speak more distinctly to the words, "they shall come," two things I would show you from these words: 1. What it is to come to Christ. 2. What force there is in this promise to make them come to him.

1st. I would show you what it is to come to Christ. This word *come* must be understood spiritually, not carnally; for many come to him carnally or bodily that had no saving advantage by him: multitudes did thus come unto him in the days of his flesh, yea, innumerable companies. There is also at this day a formal customary coming to his ordinances and way of worship, which availeth not anything; but with them I shall not now meddle, for they are not intended in the text. The coming, then, intended in the text is to be understood of the coming of the mind to him, even the moving of the heart towards him; I say, the moving of the heart towards him from a sound sense of the absolute want that a man hath of him for his justification and salvation.

This description of coming to Christ divideth itself into two heads: 1. That coming to Christ is a moving of the mind towards him; 2. That it is a moving of the mind towards him from a sound sense of the absolute want that a man hath of him for his justification and salvation.

To speak to the *first*—That it is a moving of the mind towards him. This is evident, because coming hither or thither, if it be voluntary, is by an act of the mind or will; so coming to Christ is through the inclining of the will. "Thy people shall be willing." Ps. cxl. 3. This willingness of heart it is which sets the mind a-moving after or towards him. The Church expresseth this moving of her mind towards Christ by the moving of her bowels: "My beloved put in his hand by the hole of the door, and my bowels were moved for him." Song Sol. v. 4. "My bowels," the passions of my mind and affections, which passions of the affections are expressed by the yearning and sounding of the bowels, the yearning and passionate working of them, the sounding of them or their making a noise for him. Gen. xliii. 30; 1 Kings iii. 26; Isa. xvi. 11.

This, then, is the coming to Christ, even a moving towards him with the mind. "And it shall come to pass that every thing that liveth, which moveth whithersoever the water shall come, shall live."

The water in this text is the grace of God in the doctrine of it. The living things are the children of men, to whom the grace of God, by the gospel, is preached. Now, saith he, "every living thing which moveth whithersoever the water shall come, shall live." And see how this word "moveth" is expounded by Christ himself in the book of Revelation: "The Spirit and the bride say, Come; and let him that heareth say, Come. And let him that is athirst come. And whosoever will, (that is, willing,) let him take of the water of life freely." Rev. xxii. 17.

So that to move in thy mind and will after Christ is to be coming to him. There are many poor souls that are coming to Christ that yet cannot tell how to believe it, because they think that coming to him is some strange and wonderful thing; and indeed so it is. But I mean they overlook the inclination of their will, the moving of their mind, and the sounding of their bowels after him, and count these none of his strange and wonderful thing, when indeed it is a work of the greatest wonder in this world to see a man who is sometimes dead in sin possessed of the devil, an enemy to Christ and all things spiritually good—I say, to see this man moving with his mind after the Lord Jesus Christ is one of the highest wonders in the world.

2d. It is a moving of the mind towards him from a sound sense of the absolute want that a man hath of him for his justification and salvation. Indeed, without this sense of a lost condition without him there will be no moving of the mind towards him. A moving of their mouth there may be: "With their mouth they show much love." Ezek. xxxiii. 31. Such a people as this will come as the true people cometh—that is, in show and outward appear-

ance. And they will sit before God's ministers as his people sit before them; and they will hear his words too, but they will not do them; that is, will not come inwardly with their minds: "For with their mouth they show much love, but their heart (or mind) goeth after their covetousness." Now all this because they want an effectual sense of the misery of their state by nature, for not till they have that will they in their mind move after him. Therefore thus it is said concerning the true-comers: "At that day the great trumpet shall be blown, and they shall come which were ready to perish in the land of Assyria and the outcasts of the land of Egypt, and shall worship the Lord in his holy mountain at Jerusalem." Isa. xxvii. 13. They are then (as you see) the outcasts and those that are ready to perish that indeed have their minds effectually moved to come to Jesus Christ. This sense of things was that which made the three thousand come, that made Saul come, that made the jailer come, and that indeed makes all others come that come effectually. Acts ii. 2, 16.

Of the true coming to Christ the three lepers were a famous semblance, of whom you read in 2 Kings vii. 3, &c. The famine in those days was sore in the land, there was no bread for the people, and as for that sustenance that was, which was asses' flesh and doves' dung, that was only in Samaria; and of these the lepers had no share, for they were thrust without the city. Well, now they sat in the gate of the city, and the hunger was, as I may say, making his last meal of them; and being therefore half dead already, what do they think of doing? Why, first they display the dismal colours of death before each other's faces, and then resolve what to do, saying, "If we say we will go into the city, then the famine is in the city, and we shall die there; if we sit still here we die also. Now therefore come, let us fall into the host of the Syrians; if they save us alive we shall live; if they kill us we shall but die." Here now was necessity at work, and this necessity drove them to go thither for life whither else they would never have gone for it. Thus it is with them that in truth come to Jesus Christ: death is before them; they see it and feel it; he is feeding upon them, and will eat them quite up if they come not to Jesus Christ; and therefore they come, even of necessity, being forced thereto by that sense they have of their being utterly and everlastingly undone if they find not safety in him.

These are they that will come: indeed, these are they that are invited to come: "Come unto me, all ye that labour and are heavy laden, and I will give you rest." Matt. xi. 28.

Take two or three things to make this more plain—to wit, that coming to Christ floweth from a sound sense of the absolute need that a man hath of him, as afore.

(1.) "They shall come with weeping, and with supplication will I lead them; I will cause them to walk by rivers of waters in a plain way, wherein they shall not stumble." Jer. xxxi. 9. Mind it! they come with weeping and supplication; they come with prayers and tears. Now prayers and tears are the effects of a right sense of the need of mercy. Thus, a senseless sinner cannot come, he cannot pray, he cannot cry, he cannot come sensible of what he sees not nor feels. "In those days and at that time the children of Israel shall come; they and the children of Judah together, going and weeping; they shall seek the Lord their God; they shall ask their way to Zion, with their faces thitherward, saying, Come and let us join ourselves to the Lord in a perpetual covenant that shall not be forgotten." Jer. l. 4, 5.

(2.) This coming to Christ is called a running to him, a flying to him—a flying to him from wrath to come. By all which terms is set forth the sense of the man that comes—to wit, that he is affected with the sense of his sin, and the death due thereto; that he is sensible that the avenger of blood pursues him, and that therefore he is cut off if he makes not speed to the Son of God for life. Matt. iii. 7; Ps. exliii. 9. Flying is the last work of a man in danger; all that are in danger do not fly; no, not all that see themselves in danger, all that hear of danger, will not fly. Men will consider if there be no other way of escape before they fly. Therefore, as I said, flying is the last thing. When all refuge fails, and a man is made to see that there is nothing left him but sin, death, and damnation unless he flies to Christ for life, then he flies, and not till then.

(3.) That the true coming is from a sense of an absolute need of Jesus Christ to save, &c., is evident by the outcry that is made by them to come even as they are coming to him. Matt. xiv. 30; Acts ii. 37; Acts xvi. 30. "Lord, save me, or I perish;" "Men and brethren, what shall we do?" "Sirs, what must I do to be saved?" and the like. This language doth sufficiently discover that the truly coming souls are souls sensible of their need of salva-

much faster than did Mephibosheth, but yet his heart was not so upright in him to David as was his. It is true, Mephibosheth had a check from David, for said he, "Why wentest thou not with me, Mephibosheth?" But when David came to remember that Mephibosheth was lame, (for that was his plea, "thy servant is lame,") he was content, and concluded he would have come after him faster than he did; and Mephiboshcth appealed to David, who was in those days an angel of God to know all things that are done in the earth, if he did not believe that the reason of his backwardness lay in his lameness and not in his mind. Why, poor coming sinner, thou canst not come to Christ with that outward swiftness of career as many others do, but doth the reason of thy backwardness lie in thy mind and will, or in the sluggishness of the flesh? Canst thou say sincerely, "The spirit truly is willing, but the flesh is weak?" Yea, canst thou appeal to the Lord Jesus, who knoweth perfectly the very inmost thought of thy heart, that this is true? Then take this for thy comfort: he hath said, "I will assemble her that halteth, I will make her that halteth a remnant, and I will save her that halteth." What canst thou have more from the sweet lips of the Son of God? But,

7thly. I read of some that are to follow Christ in chains; I say, to come after him in chains. "Thus saith the Lord, the labour of Egypt, and the merchandise of Ethiopia, and the Sabeans, men of stature, shall come over unto thee, and they shall be thine; they shall come after thee; in chains shall they come over, and they shall fall down unto thee. They shall make supplication unto thee, saying, Surely there is none else to save." Isa. xl. 14. Surely they that come after Christ in chains come to him in great difficulty, because their steps by the chains are straitened.

And what chain so heavy as those that discourage thee? Thy chain which is made of guilt and filth is heavy; it is a wretched band about thy neck, by which thy strength doth fail. Lam. i. 14; iii. 17. But come, though thou comest in chains; it is glory to Christ that a sinner comes after him in chains. The clankings of thy chains, though troublesome to thee, are not nor can be obstruction to thy salvation; it is Christ's work and glory to save thee from thy chains, to enlarge thy steps, and set thee at liberty. The blind man, though called, surely could not come apace to Jesus Christ, but Christ could stand still and stay for him. True, "he rideth upon the wings of the wind," but yet he is long-suffering, and his long-suffering is salvation to him that cometh to him.

8thly. Hadst thou seen those that came to the Lord Jesus in the days of his flesh, how slowly, how hobblingly they came to him by reason of their infirmities, and also how friendly, and kindly, and graciously he received them and gave them the desire of their hearts, thou wouldst not, as thou dost, make such objections against thyself in thy coming to Jesus Christ.

Objection 5. But (says another) I fear I come too late; I doubt I have stayed too long; I am afraid the door is shut.

Answer. Thou canst never come too late to Jesus Christ if thou dost come. This is manifest by two instances:

1st. By the man that came to him at the eleventh hour. This man was idle all the day long; he had a whole gospel-day to come in, and he played it all away save only the last hour thereof; but at last, at the eleventh hour, he came and went into the vineyard to work with the rest of the labourers, that had borne the burden and heat of the day. Well, but how was he received by the lord of the vineyard? Why, when pay-day came he had even as much as the rest; yea, had money first. True, the others murmured at him, but what did the Lord Jesus answer them?—"Is thine eye evil because mine is good? I will give unto this last even as unto thee."

2dly. The other instance is the thief upon the cross; he came late also, even as at an hour before his death; yea, he strayed from Jesus Christ as long as he had liberty to be a thief, and longer too; for could he have deluded the judge, and by lying words escaped his just condemnation, for aught I know he had not come as yet to his Saviour; but being convicted and condemned to die, yea, fastened to the cross that he might die like a rogue, as he was in his life, behold the Lord Jesus, when this wicked one, even now, desireth mercy at his hands, tells him, and that without the least reflection upon him for his former misspent life, "To-day thou shalt be with me in paradise."

Let no man turn the grace of God into wantonness. My design is now to encourage the coming soul.

Objection. But is not the door of mercy shut against some before they die?

Answer. Yea; and God forbids that prayers should be made to him for them. Jer. vii. 16; Jude 22.

Question. Then why may not I doubt that I may be one of these?

Answer. By no means if thou art coming to Jesus Christ, because when God shuts the door upon men he gives them no heart to come to Jesus Christ. "None come but those to whom it is given of the Father." But thou comest, therefore it is given to thee of the Father.

Be sure, therefore, if the Father hath given thee a heart to come to Jesus Christ the gate of mercy yet stands open to thee, for it stands not with the wisdom of God "to give strength to come to the birth, and yet to shut up the womb," (Isa. lxvi. 9;) to give grace to come to Jesus Christ, and yet shut up the door of his mercy upon thee. "Incline thine ear," saith he, "and come unto me. Hear, and your souls shall live, and I will make an everlasting covenant with you, even the sure mercies of David." Isa. lv. 3.

Objection. But it is said that some knocked when the door was shut?

Answer. Yes, but the texts in which these knockers are mentioned are to be referred unto the day of judgment, and not to the coming of the sinner to Christ in this life. See the texts, Matt. xxv. 11; Luke xiii. 24, 25.

These, therefore, concern thee nothing at all; thou art coming to Jesus Christ; thou art coming *now!* "Now is the acceptable time, behold now is the day of salvation." 2 Cor. vi. 2. Now God is upon the mercy-seat; now Christ Jesus sits by, continually pleading the victory of his blood for sinners; and now, even as long as this world lasts, this word of the text shall still be free and fully fulfilled: "And him that cometh to me I will in nowise cast out."

Sinner, the greater sinner thou art the greater need of mercy thou hast, and the more will Christ be glorified thereby. Come then, come and try; come taste and see how good the Lord is to an undeserving sinner.

Objection 6. But (says another) I am fallen since I began to come to Christ; therefore I fear I did not come aright, and so, consequently, that Christ will not receive me.

Answer. Falls are dangerous, for they dishonour Christ, wound the conscience, and cause the enemies of God to speak reproachfully. But it is no good argument—I am fallen, therefore I was not coming aright to Jesus Christ. If David, and Solomon, and Peter had thus objected against themselves, they had added to their griefs, and yet they had at least as much cause as thou. A man whose steps are ordered by the Lord, and whose goings the Lord delights in, may yet be overtaken with a temptation that may cause him to fall. Ps. xxxvii. 23, 24. Did not Aaron fall? yea, and Moses himself? What shall we say of Hezekiah and Jehoshaphat? There are therefore falls and falls—falls pardonable and falls unpardonable. Falls unpardonable are falls against light, from the faith to the despising of and trampling upon Jesus Christ and his blessed undertaking. Heb. vi. 2, 3, 4, 5; x. 28, 29. Now as for such there remains no more sacrifice for sin, indeed they have no heart, no mind, no desire to come to Jesus Christ for life, therefore they must perish. Nay, says the Holy Ghost, "it is impossible they should be renewed again unto repentance." Therefore these God hath no compassion for, neither ought we; but for other falls, though they be dreadful, (and God will chastise his people for them,) they do not prove thee a graceless man, one not come to Jesus Christ for life.

It is said of the child in the gospel that "while he was yet a-coming the devil threw him down and tore him."

Dejected sinner, it is no wonder that thou hast caught a fall in coming to Jesus Christ; is it not rather to be wondered at that thou hast not caught before this, a thousand times, a thousand falls?—considering,

1st. What fools we are by nature.

2dly. What weaknesses are in us.

3dly. What mighty powers the fallen angels, our implacable enemies, are.

4thly. Considering also how often the coming man is benighted in his journey, and also what stumbling-blocks do lie in his way.

5thly. Also his familiars (that were so before) now watch for his halting, and seek by what means they may cause him to fall by the hand of their strong ones.

What then? Must we, because of these temptations, incline to fall? No. Must we not fear falls? Yes. "Let him that thinketh he standeth take heed lest he fall," (1 Cor. x. 12,) yet let him not utterly be cast down. "The Lord upholdeth all that fall, and raiseth up those that are bowed down." Make not light of falls; yet hast thou fallen? "Ye have," said Samuel, "done all this wickedness; yet turn not aside from following the Lord, but serve him with a perfect heart, and turn not aside; for the Lord will not forsake his people," (and he counted the coming sinner one of them,) "because it hath pleased the Lord to make you his people."

"Shall come to me." Now we come to show what force there is in this promise to make them come to him. "All that the Father giveth me shall come to me."

I will speak to this promise—

First, In general.

Secondly, In particular.

In general.—This word *shall* is confined to these *all* that are given to Christ: "All that the Father giveth me shall come to me." Hence I conclude—

1. That coming to Jesus Christ aright is an effect of their being, of God, given to Christ before. Mark! *they* shall come. Who? *Those* that are given. They *come* then, because they were *given:* "Thine they were, and thou gavest them me." Now this is indeed a singular comfort to them that are a-coming in truth to Christ, to think that the reason why they come is because they were given of the Father before to him. Thus, then, may the coming soul reason with himself as he comes: Am I coming indeed to Jesus Christ? This coming of mine is not to be attributed to me or my goodness, but to the grace and gift of God to Christ. God gave first my person to him, and therefore hath now given me a heart to come.

2. These words, *shall come*, make thy coming not only the fruit of the gift of the Father, but also of the purpose of the Son, for these words are a divine purpose; they show us the heavenly determination of the Son. "The Father hath given them to me, and they shall"—yea, they shall—"come to me." Christ is as fully in his resolution to save those given to him as is the Father in giving of them. Christ prized the gift of his Father—he will lose nothing of it; he is resolved to save it every whit by his blood, and to raise it up again at the last day; and thus he fulfils his Father's will and accomplisheth his own desires.

3. These words, *shall come*, make thy coming to be also the effect of an absolute promise: coming sinner, thou art concluded in a promise; thy coming is the fruit of the faithfulness of an absolute promise. It was this promise by the virtue of which thou at first receivedst strength to come; and this is the promise by the virtue of which thou shalt be effectually brought to him. It was said to Abraham, "At this time I will come, and Sarah shall have a son." This son was Isaac. Mark! Sarah shall *have a son;* there is the promise; and Sarah had a son; there was the fulfilling of the promise; and therefore was Isaac called the *child of the promise.*

Sarah shall *have a son.* But how if Sarah be past age? Why still the promise continues to say, Sarah shall *have a son.* But how if Sarah be barren? Why still the promise says, Sarah shall *have a son.* But Abraham's body is now dead! Why the promise is still the same, Sarah shall *have a son.* Thus you see what virtue there is in an absolute promise; it carrieth enough in its own bowels to accomplish the thing promised, whether there be means or no in us to effect it. Wherefore this promise in the text, being an absolute promise, by virtue of it, not by virtue of ourselves or by our own inducements, do we come to Jesus Christ; for so are the words of the text: "All that the Father giveth me shall come to me."

Therefore is every sincere comer to Jesus Christ called also a child of the promise. "Now we, brethren, as Isaac was, are the children of the promise;" that is, we are the children that God hath promised to Jesus Christ and given to him, yea, the children that Jesus Christ hath promised shall come to him. "All that the Father giveth me shall come."

4. These words, *shall come*, engage Christ to communicate all manner of grace to those thus given him to make them effectually come to him. *They* shall *come;* that is, not if they will, but if grace, all grace, if power, wisdom, a new heart, and the Holy Spirit, and all joining together, can make them come. I say these words, *shall come*, being absolute, have no dependence upon our own will, or power, or goodness, but they engage for us even God himself, Christ himself, the Spirit himself. When God had made the absolute promise to Abraham that Sarah *should have a son*, Abraham did not at all look at any qualifications in himself, because the promise looked at none; but as God had by the promise absolutely promised him a son, so he considered now not his own body now dead, nor yet the barrenness of Sarah's womb. "He staggered not at the promise of God through unbelief, but was strong in faith, giving glory to God, being fully persuaded that what he had promised he was able to perform." He had promised, and promised absolutely, Sarah shall have a son: therefore Abraham looks that he—to wit, God—must fulfil the condition of it. Neither is this expectation of Abraham disapproved by the Holy Ghost, but accounted good and laudable, it being that by which he gives glory to God. The Father also hath given to Christ a certain number of souls for him to save, and

he himself hath said, "They shall come to him." Let the Church of God, then, live in a joyful expectation of the utmost accomplishment of this promise, for assuredly it shall be fulfilled, and not one-thousandth part of a tittle thereof shall fail. *They* shall *come to me.*

And now, before I go any farther, I will more particularly inquire into the nature of an absolute promise:

1. We call that an absolute promise that is made without any condition, or more fully thus: That is an absolute promise of God or of Christ which maketh over to this or that man any saving spiritual blessing, without a condition to be done on our part for the obtaining thereof. And this we have in hand is such a one. Let the best master of arts on earth show me, if he can, any condition in this text depending upon any qualification in us which is not by the same promise concluded shall be by the Lord Jesus effected in us.

2. An absolute promise therefore is, as we say, without *if* or *and;* that is, it requireth nothing of us that itself may be accomplished. It saith not, They shall if they will, but, They shall: not, They shall if they use the means, but, They shall. You may say that a will and the use of the means is supposed, though not expressed. But I answer, No, by no means; that is, as a condition of this promise: if they be at all included in the promise, they are included there as the fruit of the absolute promise; not as if it expected the qualification to arise from us. "Thy people shall be" willing "in the day of thy power." Ps. cx. 3. That is another absolute promise; but doth that promise suppose a willingness in us as a condition of God's making us willing? They shall be willing if they are willing; or, They shall be willing if they will be willing. This is ridiculous; there is nothing of this supposed. The promise is absolute as to us; all that it engageth for its own accomplishment is the mighty power of Christ and his faithfulness to accomplish.

The difference therefore betwixt the absolute and conditional promise is this:

1. They differ in their terms. The absolute promises say, I will and you shall: the other, I will if you will; or, Do this and thou shalt live. Jer. xxxi. 32, 34; Ezek. xxxiv. 24–34; Heb. viii. 7–12; Jer. iv. 1; Ezek. xviii. 30, 31, 32; Matt. xix. 21.

2. They differ in their way of communicating of good things to men: the absolute ones communicate things freely only of grace; the other, if there be that qualification in us that the promise calls for, not else.

3. The absolute promises therefore engage God, the others engage us; I mean God only, us only.

4. Absolute promises must be fulfilled; conditional may or may not be fulfilled. The absolute ones must be fulfilled because of the faithfulness of God; the other may not, because of the unfaithfulness of men.

5. The absolute promises have therefore a sufficiency in themselves to bring about their own fulfilling; the conditional have not so. The absolute promise is therefore a big-bellied promise, because it hath in itself a fulness of all desired things for us; and will, when the time of that promise is come, yield to us mortals that which will verily save us; yea, and make us capable of answering of the demands of the promise that is conditional. Wherefore, though there be a real, yea, an eternal difference in these things (with others) betwixt the conditional and the absolute promise, yet again, in other respects, there is a blessed harmony betwixt them, as may be seen in these particulars:

1. The conditional promise calls for repentance, the absolute promise gives it. Acts v. 30, 31.

2. The conditional promise calls for faith, the absolute promise gives it. Zeph. iii. 12; Rom. xv. 12.

3. The conditional promise calleth for a new heart, the absolute promise gives it. Ezek. xxxvi.

4. The conditional promise calleth for holy obedience, the absolute promise giveth it or causeth it. Ezek. xxxvi. 27.

And as they harmoniously agree in this, so again the conditional promise blesseth the man who by the absolute promise is endued with its fruits; as, for instance,

1. The absolute promise maketh men upright, and then the conditional follows, saying, "Blessed are the undefiled in the way, who walk in the way of the Lord." Ps. cxix. 1.

2. The absolute promise giveth to this man the fear of the Lord, and then the conditional followeth, saying, "Blessed is every one that feareth the Lord." Ps. cxviii. 1.

3. The absolute promise giveth faith, and then this conditional follows, saying, "Blessed is he that believeth." Zeph. iii. 12; Luke i. 45.

4. The absolute promise brings free forgive-

ness of sins, and then says the conditional, "Blessed are they whose transgressions are forgiven and whose sin is covered." Rom. iv. 7, 8.

5. The absolute promise says that God's elect should hold out to the end, then the conditional follows with his blessings, "He that shall endure to the end, the same shall be saved." 1 Pet. i. 4, 5, 7; Matt. xxiv.

Thus do the promises gloriously serve one another and us in this their harmonious agreement.

Now the promise under consideration is an absolute promise: "All that the Father giveth me shall come to me."

This promise therefore, is, as it is said, a big-bellied promise, and hath in itself all those things to bestow upon us that the conditional calleth for at our hands. They shall come! Shall they come? Yes, they shall come! But how if they want those things, those graces, power, and heart, without which they cannot come? Why, "shall come" answereth all this, and all things else that may in this matter be objected. And here I will take the liberty to amplify things.

Objection 1. But they are dead, dead in trespasses and sins: how shall they then come?

Answer. Why, "shall come" can raise them from this death: "The hour is coming, and now is, that the dead shall hear the voice of the Son of God, and they that hear shall live." Thus, therefore, is this impediment by "shall come" removed out of the way. They shall hear, they shall live.

Objection 2. But they are Satan's captives; he takes them captive at his will, and he is stronger than they: how then can they come?

Answer. Why, "shall come" hath also provided a help for this. Satan hath bound that daughter of Abraham so that she could by no means lift up herself, but yet "shall come" set her free both in body and soul. Christ will have them turned from the power of Satan to God. But what! Must it be if they turn themselves or do somewhat to merit of him to turn them? No, he will do it freely, of his own good-will. Alas! man, whose soul is possessed by the devil, is turned whithersoever that governor listeth, is taken captive by him, notwithstanding his natural powers, at his will; but what will he do? Will he hold him when "shall come" puts forth itself (will he then let him?) for coming to Jesus Christ? No, that cannot be. His power is but the power of a fallen angel, but "shall come" is the word of God; therefore "shall come" must be fulfilled, "and the gates of hell shall not prevail against him."

There were seven devils in Mary Magdalen, too many for her to get from under the power of; but when the time was come that "shall come" was to be fulfilled upon her, they give place, fly from her, and she comes indeed to Jesus Christ, according as it is written, "All that the Father giveth me shall come to me."

The man that was possessed with a legion (Mark v.) was too much by them captivated for him by human force to come; yea, had he had, to boot, all the men under heaven to help him, had He who said, "he shall come," withheld his mighty power; but when this promise was to be fulfilled upon him, then he comes, nor could all their power hinder his coming. It was also this ("shall come") that preserved him from death when by these evil spirits he was hurled hither and thither; and it was by the virtue of "shall come" that he was at last set at liberty from them and enabled indeed to come to Christ. "All that the Father giveth me shall come to me."

Objection 3. They shall, you say, but how if they will not? and if so, then what can "shall come" do?

Answer. True, there are some men who say, "We are lords, we will come no more under thee." Jer. ii. 31. But as God says in another case, (if they are concerned in "shall come" to me,) "They shall know whose words shall stand, mine or theirs." Jer. xliv. 28. Here, then, is the case: we must now see who will be the liar; he that saith, I will not; or He that saith, He shall come to me. You shall come, says God; I will not come, saith the sinner. Now as sure as he is concerned in this "shall come," God will make that man eat his own words; for "I will not" is the unadvised conclusion of a crazy-headed sinner, but "shall come" was spoken by Him that is of power to perform his word. "Son, go work to-day in my vineyard," said the father, but he answered and said, I will not come. What now! will he be able to stand to his refusal? will he pursue his desperate denial? No, "he afterwards repented and went." But how came he by that repentance? Why, it was wrapped up for him in the absolute promise, and therefore, notwithstanding he said, I will not, "he afterwards repented and went." By this parable Jesus Christ sets forth the obstinacy of the sinners of the world, as touching their coming to him; they will not come,

though threatened, yea, though life be offered them upon condition of coming.

But now, when "shall come," the absolute promise of God, comes to be fulfilled upon them, then they come, because by that promise a cure is provided against the rebellion of their will: "Thy people shall be willing in the day of thy power." Thy people! what people? Why, the people that the Father hath given thee. The obstinacy and plague that is in the will of that people shall be taken away, and they shall be made willing; "shall come" will make them willing to come to thee.

He that had seen Paul in the midst of his outrages against Christ, his gospel, and people would hardly have thought that he would ever have been a follower of Jesus Christ, especially since he went not against his conscience in his persecuting of them. He thought verily that he ought to do what he did. But we may see what "shall come" can do when it comes to be fulfilled upon the soul of a rebellious sinner; he was a chosen vessel, given by the Father to the Son, and now the time being come that "shall come" was to take him in hand, behold he is overmastered, astonished, and with trembling and reverence in a moment becomes willing to be obedient to the heavenly call. Acts ix.

And were not they far gone (that you read of in Acts ii.) who had their hands and hearts in the murder of the Son of God, and to show their resolvedness never to repent of that horrid fact, said, "His blood be on us and our children?" But must their obstinacy rule? Must they be bound to their own ruin by the rebellion of their stubborn wills? No, not *those* of *these* the Father gave to Christ; wherefore, at the times appointed "shall come" breaks in among them: the absolute promise takes them in hand, and then they come indeed, crying out to Peter and the rest of the apostles, "Men and brethren, what shall we do?" No stubbornness of men's will can stand when God hath absolutely said the contrary; "shall come" can make them come as doves to their windows that had afore resolved never to come to him.

The Lord spake unto Manasseh and to his people by the prophets, but would he hear? No, he would not. But shall Manasseh come off thus? No, he *shall not*. Therefore, he being also one of those whom the Father hath given to the Son, and so falling within the bounds and reach of "shall come," at last "shall come" takes him in hand, and then he comes indeed. He came bowing and bending; he humbled himself greatly, and made supplication to the Lord, and prayed unto him; and he was entreated of him, and had mercy upon him. 2 Chron. iii. 33.

The thief upon the cross at first did rail with his fellow upon Jesus Christ, but he was one that the Father had given to him, and therefore "shall come" must handle him and his rebellious will. And behold, so soon as he is dealt withal by virtue of that absolute promise, how soon he buckleth, leaves his railing, and falls to supplicating of the Son of God for mercy! "Lord," saith he, "remember me when thou comest into thy kingdom." Matt. xxvii. 44; Luke xxiii. 40.

Objection 4. They come, say you, but how if they be blind and see not the way? For some are kept off from Christ, not only by the obstinacy of their will, but by the blindness of their mind. Now, if they be blind, how shall they come?

Answer. The question is not, Are they blind? but, Are they within the reach and power of "shall come?" If so, that Christ that said *they* shall come will find them eyes or a guide, or both, to bring them to himself. "*Must* is for the King." If they shall come, they shall come: no impediment shall hinder.

The Thessalonians' darkness did not hinder them from being the children of light. "I am come," saith Christ, "that they that see not might see." And if he saith, "See, ye blind that have no eyes," who shall hinder it?

This promise therefore is, as I said, a big-bellied promise, having in the bowels of it all things that shall concur to the complete fulfilling of itself. "They shall come." But it is objected that they are blind. Well, "shall come" is still the same, and continueth to say, "They shall come to me." Therefore he saith again, "I will bring the blind by a way that they know not. I will lead them in paths that they know not. I will make darkness light before them, and crooked things straight; these things will I do unto them, and not forsake them."

Mark! I will bring them, though they be blind; I will bring them by a way they know not: I will, I will: and therefore "they shall come to me."

Objection 5. But how if they have exceeded many in sin, and so made themselves far more abominable? They are the ringleading sinners in the country, the town, or family.

Answer. What then? Shall that hinder the

execution of "shall come"? It is not transgressions, nor sins, nor all their transgression in all their sins, if they by the Father are given to Christ to save them, that shall hinder this promise that it should not be fulfilled upon them. "In those days and at that time," saith the Lord, "the iniquities of Israel shall be sought for, and there shall be none; and the sins of Judah, and they shall not be found." Not that they had none, for they abounded in transgression, but God would pardon, cover, hide, and put them away by virtue of his absolute promise, by which they are given to Christ to save them. "And I will cleanse them from all their iniquity whereby they have transgressed against me. And it shall be to me for a name of joy, a praise, and an honour before all the nations of the earth, which shall hear of all the good I do unto them; and they shall fear and tremble for all the goodness and all the prosperity that I procure in it."

Objection 6. But how if they have not faith and repentance? How shall they come then?

Answer. Why, he that saith, "They shall come," shall he not make it good? If they shall come, they shall come; and he that hath said they shall come, if faith and repentance be the way to come, as indeed they are, then faith and repentance shall be given to them, for "shall come" must be fulfilled on them.

1. Faith shall be given them. "I will also leave in the midst of thee an afflicted and poor people, and they shall trust in the name of the Lord. There shall be a root of Jesse, and he shall rise to reign over the Gentiles; and in him shall the Gentiles trust."

2. They shall have repentance. He is exalted to give repentance: "They shall come weeping, and seeking the Lord their God." And again, "with weeping and supplication will I lead them."

I told you before that an absolute promise hath all conditional ones in the belly of it, and also provision to answer all those qualifications that they propound to Him that seeketh for their benefit. And it must be so, for if "shall come" be an absolute promise, as indeed it is, then it must be fulfilled upon every one of those concerned therein. I say, it must be fulfilled if God can by grace and his absolute will fulfil it. Besides, since coming and believing is all one, "He that cometh to me *shall* never hunger, and he that believeth in me *shall* never thirst."

Then when he saith, They "shall come," it is as much as to say, They *shall believe*, and consequently repent to the saving of the soul. So, then, the present want of faith and repentance cannot make the promise of God of none effect, because that this promise hath in it to give what others call for and expect. I will give them an heart, I will give them repentance, I will give them faith.

Mark these words: "If any man be in Christ, he is a new creature." But how came he to be a *new creature*, since none can create but God? Why, God indeed doth make *new creatures*. "Behold," saith he, "I make all things new." And hence it follows even after he had said they are *new creatures, and all things are of God;* that is, all these new creatures stand in the several operations and special workings of the Spirit of grace, who is God.

Objection 7. But how shall they escape all those dangerous and damnable opinions that like rocks and quicksands are in the way in which they are going.

Answer. Indeed this age is an age of errors, if ever there was an age of errors in the world; but yet the gift of the Father, laid claim to by the Son in the text, must needs escape them and in conclusion come to him. There are a company of "shall comes" in the Bible that doth secure them; not but that they may be assaulted by them, yea, and also for the time entangled and detained by them from the Bishop of their souls; but these "shall comes" will break those chains and fetters that those given to Christ are entangled in, and they shall come because he hath said they shall come to him.

Indeed, errors are like that whore of whom you read in the Proverbs, that sitteth in her seat in the high places of the city, "to call passengers who go on their right way." But the persons, as I said, that by the Father are given to the Son to save them, are fit one time or other, secured by "shall come to me."

And therefore of such it is said, God will guide them with his eye, with his counsel, by his Spirit, and that in the way of peace, by the springs of water, and into all truth. So, then, he that hath such a guide, (and all that the Father giveth to Christ shall have it,) he shall escape those dangers; he shall not err in the way; yea, though he be a fool he shall not err therein, for of every such an one it is said, "Thine ears shall hear a word behind thee, saying, This is the way, walk in it, when ye

turn to the right hand and when ye turn to the left."

There were thieves and robbers before Christ's coming, as there are also now, but saith he, "The sheep did not hear them."

And why did they not hear them but because they were under the power of "shall come," that absolute promise that had that grace in itself to bestow upon them as could make them able rightly to distinguish of voices: "My sheep hear my voice." But how came they to hear it? Why, to them it is given to know and to hear, and that distinguishingly. John x. 8, 16; v. 25; Eph. v. 14.

Further, the very plain sentence of the text makes provision against all these things, for saith it, "All that the Father giveth me *shall* come to me;" that is, shall not be stopped or be allured to take up anywhere short of me, nor shall they turn aside to abide with any besides *me*.

Shall come to me—*to me*. By these words there is further insinuated, though not expressed, a double cause for their coming to him:

1. There is in Christ a fulness of all-sufficiency of that, even of all that, which is needful to make us happy.

2. Those that indeed come to him do therefore come to him that they may receive it at his hand.

For the first of these there is in Christ a fulness of all-sufficiency of all that, even of all that, which is needful to make us happy. Hence it is said, "For it pleased the Father that in him should all fulness dwell." And again, "Of his fulness all we have received, and grace for grace." Col. i. 19; John i. 16. It is also said of him that his riches are unsearchable, "the unsearchable riches of Christ." Eph. iii. 8. Hear what he saith of himself: "Riches and honour are with me, even durable riches and righteousness. My fruit is better than gold, yea, than fine gold, and my revenue than choice silver: I lead in the way of righteousness, in the midst of the paths of judgment, that I may cause them that love me to inherit substance. And I will fill their treasures." Prov. viii. 19–21.

This in general, but more *particularly:*

1. There is that light in Christ that is sufficient to lead them out of and from all that darkness in the midst of which all others but them that come to him stumble, and fall, and perish. "I am the light of the world," saith he; "he that followeth me shall not abide in darkness, but shall have the light of life." Man by nature is in darkness and walketh in darkness, and knows not whither he goes, for darkness hath blinded his eyes; neither can any thing but Jesus Christ lead men out of this darkness. Natural conscience cannot do it: this prerogative belongs only to Jesus Christ.

2. There is life in Christ that is to be found nowhere else—life as a principle in the soul, by which it shall be acted and enabled to do that which, through him, is pleasing to God. "He that believeth in (or cometh to) me," saith he, as the Scriptures have said, "out of his belly shall flow rivers of living water." Without this life a man is dead, whether he be bad or whether he be good; that is, good in his own and other men's esteem. There is no true and eternal life but what is in the Me that speaketh in the text.

There is also life for those that come to him, to be had by faith in his flesh and blood. "He that eateth me shall live by me."

And this is a life against that death that comes by the guilt of sin and the curse of the law, under which all men are and for ever must be, unless they eat the Me that speaks in the text. "Whoso findeth me," saith he, "findeth life," deliverance from the everlasting death and destruction that, without me, he shall be devoured by.

Nothing is more desirable than life to him that hath in himself the sentence of condemnation: and here only is life to be found. This life—to wit, eternal life—this life is in his Son; that is, in him that saith in the text, "All that the Father hath given me shall come to me."

3. The person speaking in the text is He alone by whom poor sinners have admittance to and acceptance with the Father, because of the glory of his righteousness, by and in which he presenteth them amiable and spotless in his sight; neither is there any way besides him so to come to the Father. "I am the way," saith he, "the truth, and the life; no man cometh to the Father but by me." All other ways to God are dead and damnable; the destroying cherubims stand with flaming swords, turning every way, to keep all others from his presence. I say, all others but them that come by him.

"I am the door; by me," saith he, "if any man shall enter in, he shall be saved."

The person speaking in the text is He, and only He, that can give stable and everlasting peace; therefore, saith he, "My peace I give unto you"—my peace, which is a peace with

God, peace of conscience, and that of an everlasting duration. My peace, peace that cannot be matched, "not as the world giveth, give I unto you;" for the world's peace is but carnal and transitory, but mine is divine and eternal. Hence it is called the peace of God, that passeth all understanding.

4. The person speaking in the text hath enough of all things truly spiritually good to satisfy the desire of every longing soul. "And Jesus stood and cried, saying, If any man thirst, let him come to me and drink. And to him that is athirst I will give of the fountain of the water of life freely."

5. With the person speaking in the text is power to perfect, and defend, and deliver those that come to him for safeguard. "All power," saith he, "in heaven and earth are given unto me."

Thus might I multiply instances in this nature in abundance. But,

Secondly. They that in truth do come to him do therefore come to him that they may receive it at his hand. They come for light, they come for life, they come for reconciliation with God; they also come for peace, they come that their souls may be satisfied with spiritual good, and that they may be protected by him against all spiritual and eternal damnation; and he alone is able to give them all this, to the fulfilling of their joy to the full, as they also find when they come to him.

This is evident—

1. From the plain declaration of those that already are come to him. "Being justified by faith, we have peace with God through our Lord Jesus Christ, by whom also we have access with boldness into this grace, wherein we stand and rejoice in hope of the glory of God."

2. It is evident also in that while they keep their eyes upon him they never desire to change him for another, or to add to themselves some other thing, together with him, to make up their spiritual joy. "God forbid," said Paul, "that I should glory, save in the cross of our Lord Jesus Christ. Yea, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord, for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ and be found in him: not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith."

3. It is evident also by their earnest desires that others might be made partakers of their blessedness. "Brethren," said Paul, "my heart's desire and prayer to God for Israel is, that they might be saved;" that is, that way that he expected to be saved himself; as he saith also to the Galatians. "Brethren," saith he, "I beseech you, be as I am, for I am as ye are;" that is, I am a sinner as ye are. Now, I beseech you, seek for life as I am seeking for it; as who should say, For there is a sufficiency in the Lord Jesus both for me and you.

4. It is evident also by the triumph that such men make over all their enemies, both bodily and ghostly. "Now thanks be to God," said Paul, "who causeth us always to triumph in Jesus Christ!" "And who shall separate us from the love of Christ our Lord?" And again, "O death, where is thy sting? O grave, where is thy victory? The sting of death is sin, and the strength of sin is the law; but thanks be to God, who giveth us the victory through our Lord Jesus Christ!"

5. It is evident also for that they are made by the glory of that which they have found in him to suffer and endure what the devil and hell itself hath or could invent as a means to separate them from him. Again: "Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? (as is written, For thy sake we are killed all the day long, we are counted as sheep for the slaughter.) Nay, in all these things we are more than conquerors, through Him that loved us; for I am persuaded that neither death nor life, nor angels nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of God which is in Christ Jesus."

"Shall come to me." Oh the heart-attracting glory that is in Jesus Christ (when he is discovered) to draw those to him that are given to him of the Father! Therefore those that came of old rendered this as the cause of their coming to him: "And we beheld the glory as of the only begotten of the Father." And the reason why others come not, but perish in their sins, is for want of a sight of his glory. "If our gospel be hid, it is hid to them that are lost, in whom the god of this world hath blinded the minds of them that believe not, lest the glorious light of the gospel of Christ who is the image of God, should shine unto them."

There is, therefore, heart-pulsing glory in Jesus Christ, which, when discovered, draws

the men to him; wherefore, by "shall come to me" Christ may mean when his glory is discovered then they must come, then they shall come to me. Therefore, as the true-comers come with weeping and relenting, as being sensible of their own vileness, so again it is said, "That the ransomed of the Lord shall return, and come to Zion with singing and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall fly away;" that is, at the sight of the glory of that grace that shows itself to them now in the face of our Lord Jesus Christ, and in the hopes that they now have of being with him in the heavenly tabernacles. Therefore it saith again, "With gladness and rejoicing shall they be brought; they shall enter into the King's palace."

There is, therefore, heart-attracting glory in the Lord Jesus Christ, which, when discovered, subjects the heart to the word and makes us come to him.

It is said of Abraham that when he dwelt in Mesopotamia the God of glory appeared unto him, saying, "Get thee out of thy country." And what then? Why, away he went from his house and friends, and all the world could not stay him. "Now," as the Psalmist says, "Who is the King of glory?" he answers, "The Lord, mighty in battle." And who was that but He that spoiled principalities and powers when he did hang upon the tree, triumphing over them thereon? And who was that but Jesus Christ, even the person speaking in the text? Therefore he saith of Abraham, "He saw his day." "Yea," saith he to the Jews, "your father Abraham rejoiced to see my day, and he saw it and was glad."

Indeed the carnal man says, at last, in his heart, "There is no form or comeliness in Christ," and when we shall see him, "there is no beauty that we should desire him;" but he lies: this he speaks as having never seen him. But they that stand in his house, and look upon him through the glass of his word by the help of his Holy Spirit, they will tell you other things. "But we," say they, "all with open face, beholding, as in a glass, the glory of the Lord, and changed into the same image, from glory to glory." They see glory in his person, glory in his understanding, glory in the merit of his blood, and glory in the perfection of his righteousness; yea, heart-affecting, heart-sweetening, and heart-changing glory!

Indeed his glory is veiled, and cannot be seen but as discovered by the Father. It is veiled with flesh, with meanness of descent from the flesh, and with that ignominy and shame that attended him in the flesh; but they that can, in God's light, see through these things, they shall see glory in him; yea, such glory as will draw and pull their hearts unto him.

Moses was the adopted son of Pharaoh's daughter, and, for aught I know, had been king at last had he conformed to the present vanities that were there at court; but he could not, he would not do it. Why, what was the matter? Why, he saw more in the worst of Christ (bear with the expression) than he saw in the best of all the treasures of the land of Egypt. He refused to be called the son of Pharaoh's daughter, choosing rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season, esteeming the reproach of Christ greater riches than the treasures of Egypt, for he had respect to the recompense of reward. He forsook Egypt, not fearing the wrath of the king. But what emboldened him to do this? Why, he endured, for he had a sight of the person speaking in the text, "He endured, as seeing Him who is invisible." But I say, would a sight of Jesus have thus taken away Moses's heart from a crown and a kingdom, &c., had he not by that sight seen more in him than was to be seen in them?

Therefore when he saith, "shall come to me," he means they shall have a discovery of the glory of the grace that is in him: and the beauty and glory of that is of such virtue that it constraineth and forceth, with a blessed violence, the hearts of those that are given to him.

Moses, of whom we spake before, was no child when he was thus taken with the beauteous glory of the Lord: he was forty years old, and so, consequently, was able, being a man of that wisdom and opportunity as he was, to make the best judgment of the things and of the goodness of them that were before him in the land of Egypt. But he, even he it was, that set that low esteem upon the glory of Egypt to count it not worth the meddling with when he had a sight of this Lord Jesus Christ. This wicked world thinks that the fancies of a heaven and happiness hereafter may serve well enough to take the heart of such as either have not the world's good things to delight in, or that are fools and know not how to delight themselves therein. But let them know again that we have had

men of all ranks and qualities that have been taken with the glory of our Lord Jesus, and have left all to follow him; as Abel, Seth, Enoch, Noah, Abraham, Isaac, Jacob, Moses, Samuel, David, Solomon, and who not that had either wit or grace to savour heavenly things? Indeed, none can stand off from him, nor any longer hold out against him, to whom he reveals the glory of his grace.

"And him that cometh to me I will in no-wise cast out." By those words our Lord Jesus doth set forth yet more amply the great goodness of his nature towards the coming sinner. Before, he said, "They shall come," and he declareth, "that with heart and affections he will receive them."

But, by the way, let me speak one word or two to the seeming conditionality of this promise with which now I have to do: "And him that cometh to me I will in nowise cast out;" where it is evident (may some say) that Christ's receiving us to mercy depends upon our coming, and so our salvation by Christ is conditional. If we come, we shall be received; if not, we shall not; for that is fully intimated by the words. The promise of reception is only to him that cometh: "And him that cometh." I answer that the coming in these words mentioned as a condition of being received to life is that which is promised, yea, concluded to be effected in us, by the promise going before. In those latter words coming to Christ is implicitly required of us; and in the words before, that grace that can make us come is positively promised to us. "All that the Father giveth to me shall come to me, and him that cometh to me I will in nowise cast out thence." We come to Christ, because it is said we "shall come;" because it is given to us to *come;* so that the condition which is expressed by Christ in these latter words is absolutely promised in the words before. And indeed the coming here intended is nothing else but the effect of "shall come to me. They shall come, and I will not cast them out."

"And him that cometh." He saith not, And him that *is come*, but "him *that cometh*."

To speak to these words—

1. In general.

2. More particularly.

In general.—They suggest unto us these four things:

1. That Jesus Christ doth build upon it that since the Father gave his people to him they shall be enabled to come unto him. "And him that cometh;" as who should say I know that since they are given to me, they shall be enabled to come unto me. He saith not, If they come, or, I suppose they will come—but, And him that cometh. By these words, therefore, he shows that he addresseth himself to the receiving of them whom the Father gave to him to save them; I say, he addresseth himself or prepareth himself to receive them; by which, as I said, he concludeth or buildeth upon it that they shall indeed *come* to him. He looketh that the Father should bring them into his bosom, and so stands ready to embrace them.

2. Christ also suggesteth by these words that he very well knoweth who are given to him; not by their coming to him, but by their being given to him. "All that the Father giveth me shall come to me; and him that cometh," &c. This *him* he knoweth to be one of them that the Father hath given him, and therefore he receiveth him, even because the Father hath given *him* to him. "I know my sheep," saith he; not only those that already have knowledge of him, but those too that yet are ignorant of him. "Other sheep have I," said he, "which are not of this fold;" not of the Jewish Church, but those that lie in their sins, even the rude and barbarous Gentiles. Therefore, when Paul was afraid to stay at Corinth from a supposition that some mischief might befall him there, "Be not afraid," said the Lord Jesus to him, "but speak, and hold not thy peace, for I have much people in this city." The people that the Lord here speaks of were not at this time accounted his by reason of a work of conversion that already had passed upon them, but by virtue of the gift of the Father, for he had given them unto him. Therefore was Paul to stay here, to speak the word of the Lord to them, that by his speaking the Holy Ghost might effectually work over their souls, to the causing them to come to Him who was also ready with heart and soul to receive them.

3. Christ by these words also suggesteth that no more *come* unto him than indeed are given him of the Father; for the *him* in this place is one of the *all* that by Christ was mentioned before: "All that the Father giveth me, shall come to me," and every *him* of that *all* "I will in nowise cast out." This the apostle insinuateth where he saith, "He gave some apostles, and some prophets, and some evangelists, and some pastors and teachers, for the

perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ, till we all come, in the unity of faith and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ."

Mark, as in the text, so here he speaketh of *all*—"Until we all come." We all! All who? Doubtless, "all that the Father giveth to Christ." This is farther insinuated, because he calleth this *all* the body of Christ, the measure of the stature of the fulness of Christ, by which he means the universal number given—to wit, the true elect Church, which is said to be his body and fulness.

4. Christ Jesus by these words farther suggesteth that he is well content with this gift of the Father to him. "All that the Father giveth me shall come to me, and him that cometh to me I will in nowise cast out." I will heartily, willingly, and with great content of mind receive him.

They show us also that Christ's love in receiving is as large as his Father's love in giving, and no larger. Hence he thanks him for his gift, and also thanks him for hiding of him and his things from the rest of the wicked.

But, secondly, and more particularly, "And *him* that cometh." And *him!* This word *him:* by it Christ looketh back to the gift of the Father, not only to the lump and whole of the gift, but to the every *him* of that lump. As who should say, I do not only accept of the gift of my Father in the general, but have a special regard to every of them in particular; and will secure not only some or the greatest part, but every *him*, every dust; not an hoof of all shall be lost or left behind. And indeed in this he consenteth to his Father's will, which is that of all that he hath given him he should lose nothing.

"And him." Christ Jesus also, by his thus dividing the gift of his Father into *hims*, and by his speaking of them in the singular number, shows what a particular work shall be wrought in each one at the time appointed of the Father. "And it shall come to pass in that day," saith the prophet, "that the Lord shall beat off from the channel of the river to the stream of Egypt; and ye shall be gathered one by one, O ye children of Israel." Here are the *hims* one by one, to be gathered to him by the Father.

He shows also hereby that no lineage, kindred, or relation can at all be profited by any outward or carnal union with the person that the Father hath given to Christ. It is only *him*, the given *him*, the coming *him*, that he intends absolutely to secure. Men make great ado with the children of believers; and oh the children of believers! But if the child of the believer is not the *him* concerned in this absolute promise, it is not these men's great cry, nor yet what the parent or child can do, that can interest him in this promise of the Lord Christ, this absolute promise.

"And him." There are divers sorts of persons that the Father hath given to Jesus Christ; they are not all of one rank, of one quality; some are high, some are low; some are wise, some fools; some are more civil and complying with the law; some more profane and averse to him and his gospel. Now, since those that are given to him are in some sense so diverse, and again, since he yet saith, "And him that cometh," &c., he by that doth give us to understand that he is not, as men, for picking and choosing, to take a best and leave a worst, but he is for *him* that the Father hath given him and that cometh to him. "He will not alter nor change it, a good for a bad, or a bad for a good," but will take him as he is, and will save his soul.

There is many a sad wretch given by the Father to Jesus Christ, but not one of them all is despised or slighted by him.

It is said of those that the Father hath given to Christ that they have done worse than the heathen, that they were murderers, thieves, drunkards, unclean persons, and what not; but he has received them, washed them, and saved them. A fit emblem of this sort is that wretched instance mentioned in the 16th of Ezekiel, that was cast out in a stinking condition, to the loathing of its person in the day that it was born; a creature in such a wretched condition that no eye pitied to do any of the things there mentioned unto it, or to have compassion upon it; no eye but His that speaketh in the text.

"And him." Let him be as red as blood, let him be as red as crimson: some men are blood-red sinners, crimson sinners, sinners of a double dye, dipped and dipped again before they come to Jesus Christ. Art thou that readest these lines such a one? Speak out, man! Art thou such a one? and art thou now coming to Jesus Christ for the mercy of justification, that thou mightest be made white in his blood and be covered with his righteousness? Fear not, forasmuch as this thy coming betokeneth that thou art of the number of them that the Father hath given to Christ, for

he will in nowise cast thee out. "Come now," saith Christ, "and let us reason together; though your sins be as scarlet, they shall be white as snow; though they be red like crimson, they shall be as wool."

"And him." There was many a strange *him* came to Jesus Christ in the days of his flesh, but he received them all, without turning any away. "Speaking unto them of the kingdom of God, and healing such as had need of healing." These words, "and him," are therefore words to be wondered at, that not one of them who by virtue of the Father's gift and drawing are coming to Jesus Christ—I say, that not one of them, whatever they have been, whatever they have done, should be rejected or set by, but admitted to a share in his saving grace. It is said in Luke that the people "wondered at the gracious words that proceeded out of his mouth." Now this is one of his gracious words; these words are like drops of honey, as it is said, "Pleasant words are as an honeycomb, sweet to the soul and health to the bones." These are gracious words indeed, even as full as a faithful and merciful high priest could speak them. Luther saith, "When Christ speaketh he hath a mouth as wide as heaven and earth;" that is, to speak fully to the encouragement of every sinful *him* that is coming to Jesus Christ. And that this word is certain, hear how he himself confirms it: "Heaven and earth," saith he, "shall pass away, but my words shall not pass away."

It is also confirmed by the testimony of the four evangelists, who gave faithful relation of his loving reception of all sorts of coming sinners, whether they were publicans, harlots, thieves, possessed of devils, bedlams, and what not.

This, then, shows us—

1. The greatness of the merits of Christ.

2. The willingness of his heart to impute them for life to the great, if but coming, sinners.

1. This shows us the greatness of the merits of Christ, for it must not be supposed that his words are bigger than his worthiness. He is strong to execute his word: he can do as well as speak. "He can do exceeding abundantly more than we ask or think," even to the uttermost and outside of his word.

Now, then, since he includeth any coming *him*, it must be concluded that he can save to the uttermost sin any coming *him*.

Do you think, I say, that the Lord Jesus did not think before he spake? He speaks all in righteousness, and therefore, by his word we are to judge how mighty he is to save.

He spake in righteousness, in very faithfulness, when he began to build this blessed gospel fabric; he first sat down and counted the cost, and knew he was able to finish it. What, Lord! *any him? any him* that cometh to thee? This is a Christ worth looking after; this is a Christ worth coming to.

This, then, should learn us diligently to consider the natural force of every word of God, and to judge of Christ's ability to save, not by our sins or by our shallow apprehensions of his grace, but by his word, which is the true measure of grace.

And if we do not judge thus we shall dishonour his grace, lose the benefit of his word, and needlessly fright ourselves into many discouragements through coming to Jesus Christ. *Him*, *any him* that cometh, hath sufficient from this word of Christ to feed himself with hopes of salvation. As thou art therefore coming, O thou coming sinner, judge whether Christ can save thee by the true sense of his words: judge, coming sinner, of the efficacy of his blood, of the perfection of his righteousness, and of the prevalency of his intercession by his word. "And him," saith he, "that cometh to me I will in nowise cast out." *In nowise;* that is, for no sin: judge, therefore, by his word how able he is to save thee. It is said of God's sayings to the children of Israel, "There failed not aught of any good thing which the Lord hath spoken to the house of Israel; all came to pass." And again, "Not one thing hath failed of all the good things which the Lord your God spake concerning you; all are come to pass unto you, and not one thing hath failed thereof."

Coming sinner, what promise thou findest in the word of Christ, strain it whether thou canst, so thou dost not corrupt it, and his blood and merits will answer all; what the word saith, or any true consequence that is drawn therefrom, that we may boldly venture upon; as here in the text he saith, "And him that cometh," indefinitely, without the least intimation of the rejection of any, though never so great, if he be a coming sinner. Take it then for granted that thou, whoever thou art, if coming, art intended in these words; neither shall it injure Christ at all if, as Benhadad's servants served Ahab, thou shalt catch him at his word. "Now," saith the text, "the man did diligently observe whether anything would come from him"—to wit, any word of grace—"and

did hastily catch it." And it happened that Ahab had called Benhadad his brother. The man replied therefore, "Thy brother Benhadad!" catching him at his word. Sinner, coming sinner, serve Jesus Christ thus, and he will take it kindly at thy hands. When he, in his argument, called the Canaanitish woman dog, she catched him at it and said, "Truth, Lord, yet the dogs eat of the crumbs that fall from their master's table." I say, she catched him thus in his words, and he took it kindly, saying, "O woman, great is thy faith; be it unto thee even as thou wilt." Catch him, coming sinner, catch him in his word; surely he will take it kindly and will not be offended at thee.

2. The other thing that I told you is showed from these words is this: the willingness of Christ's heart to impute his mercies for life to the great, if coming, sinner. "And him that cometh to me I will in nowise cast out."

The awakened, coming sinner doth not so easily question the power of Christ as his willingness to save him: "Lord, if thou wilt, thou canst," said one. He did not put the *if* upon his power, but upon his will: he concluded he could, but he was not as fully of persuasion that he would; but we have the same ground to believe he will as we have to believe he can; and indeed ground for both is the word God. If he was not willing, why did he promise? Why did he say he would receive the coming sinner? Coming sinner, take notice of this; we use to plead practices with men, and why not with God likewise? I am sure we have no more ground for one than the other, for we have to plead the promise of a faithful God. Jacob took him there. "Thou saidst," said he, "I will surely do thee good." For from this promise he concluded that it followed in reason he must be willing.

The text also gives some ground for us to draw the same conclusion. "And him that cometh to me I will in nowise cast out." Here is his willingness asserted, as well as his power suggested. It is worth your observation that Abraham's faith considered rather God's power than his willingness; that is, he drew his conclusion, "I shall have a child," from the power that was in God to fulfil the promise to him; for he concluded he was willing to give him one, else he would not have promised one. "He staggered not at the promise of God through unbelief, but was strong in faith, giving glory to God, being fully persuaded that what he had promised he was able to perform." But was not his faith exercised or tried about his willingness too? No; there was no show of reason for that, because he had promised it: indeed, had he not promised it he might lawfully have doubted it, but since he had promised it, there was left no ground at all for doubting, because his willingness to give a son was demonstrated in his promising him a son. These words, therefore, are sufficient ground to encourage any coming sinner that Christ is willing to his power to receive him; and since he hath power also to do what he will, there is no ground at all left to the coming sinner any more to doubt, but to come in full hope of acceptance and of being received unto grace and mercy. "And him that cometh." He saith not, And him that is come, but, "and him that cometh;" that is, And him whose heart begins to move after me, who is leaving all for my sake; *him* who is looking out, who is on his journey to me. We must therefore distinguish betwixt coming and being come to Jesus Christ. He that is come to him has attained of him more sensibly what he felt before he wanted than he has that but yet is coming to him.

A man that is come to Christ has the advantage of him that is but coming to him; and that in seven things:

1. He that is come to Christ is nearer to him than he that is but coming to him; for he that is but coming to him is yet, in some sense, at a distance from him, as it is said of the coming prodigal, "And while he was yet a great way off." Now, he that is nearer to him hath the best sight of him, and so is able to make the best judgment of his wonderful grace and beauty; as God saith, "Let them come near and let them speak." And as the apostle John saith, "And we have seen and do testify that God sent his Son to be the Saviour of the world." He that is not yet come, though he is coming, is not fit, not being indeed capable, to make that judgment of the worth and glory of the grace of Christ as he is that is come to him and hath seen and beheld it. Therefore, sinner, suspend thy judgment till thou art come nearer.

2. He that is come to Christ has the advantage of him that is but coming, in that he is eased of his burden, for he that is but coming is not eased of his burden. He that is come has cast his burden upon the Lord. By faith he hath seen himself released thereof; but he that is but coming hath it yet, as to sense and feeling, upon his own shoulders. "Come unto me, all ye that labour and are heavy laden,"

implies that their burden, though they are coming, is yet upon them, and so will be till indeed they are come to him.

3. He that is come to Christ hath the advantage of him that is but coming in this also —namely, he hath drunk of the sweet and soul-refreshing water of life; but he that is but coming hath not. "If any man thirst, let him come unto me and drink."

Mark! he must come to him before he drinks, according to that of the prophet, "Ho! every one that thirsteth, come ye to the waters." He drinketh not as he cometh, but when he is come to the water.

4. He that is come to Christ has the advantage of him that as yet is but coming in this also—to wit, he is not terrified with the noise, and, as I may call it, hue and cry, which the avenger of blood makes at the heels of him that yet is but coming to him. When the slayer was on his flight to the city of his refuge he had the noise or fear of the avenger of blood at his heels, but when he was come to the city and was entered thereinto the noise ceased: even so it is with him that is coming to Jesus Christ: he heareth many a dreadful sound in his ear—sounds of death and damnation, which he that is come is at present freed from. Therefore he saith, "Come, and I will give you rest:" and so he saith again, "We that have believed do enter into rest," as he said, &c.

5. He, therefore that is come to Christ is not so subject to those dejections and castings down, by reason of the rage and assaults of the evil one, as is the man that is but coming to Jesus Christ, though he has temptations too. "And whilst he was yet coming the devil threw him down and tore him." For he has, though Satan still roareth upon him, those experimental comforts and refreshments—to wit, in his treasury—to present himself with in times of temptation and conflict, which he that is but coming has not.

6. He that is come to Christ has the advantage of him that is but coming to him in this also—to wit, he hath upon him the wedding-garment, &c., but he that is coming has not. The prodigal, when coming home to his father, was clothed with nothing but rags, and was tormented with an empty belly; but when he was come the best robe is brought out, also the gold ring and the shoes; yea, they are put upon him, to his great rejoicing. The fatted calf was killed for him, the music was struck up to make him merry; and thus also the father himself sang of him, "This my son was dead and is alive again; was lost and is found."

7. In a word, he that is come to Christ, his groans and tears, his doubts and fears, are turned into songs and praises for that he hath now received the atonement and the earnest of his inheritance; but he that is but yet a coming hath not those praises nor songs of deliverance with him, nor has he as yet received the atonement and earnest of his inheritance, which is the sealing testimony of the Holy Ghost through the sprinkling of the blood of Christ upon his conscience; for he is not come.

"And him that *cometh*." There is further to be gathered from this word *cometh* these following particulars:

1. That Jesus Christ hath his eye upon and takes notice of the first moving of the heart of a sinner after him. Coming sinner, thou canst not move with desires after Christ but he sees the working of those desires in thy heart. "All my desires," said David, "are before thee, and my groanings are not hid from thee." This he spake as he was coming (after he had backslidden) to the Lord Jesus Christ. It is said of the prodigal, "that while he was yet a great way off his father saw him," had his eye upon him, and upon the going out of his heart after him.

When Nathaniel was come to Jesus Christ, the Lord said to them that stood before him, "Behold an Israelite indeed, in whom there is no guile." But Nathaniel answered him, "Whence knowest thou me?" Jesus answered, "Before that Philip called thee, when thou wast under the fig tree, I saw thee." There, I suppose, Nathaniel was pouring out of his soul to God for mercy, or that he would give him good understanding about the Messiah to come; and Jesus saw all the workings of his honest heart at that time.

Zaccheus also had some secret movings of heart, such as they were, towards Jesus Christ, when he ran before and climbed up the tree to see him, and the Lord Jesus Christ had his eye upon him; therefore, when he was come to the place he looked up to him, bids him come down, "for to-day," said he, "I must abide at thy house"—to wit, in order to the further completing the work of grace in his soul. Remember this, coming sinner.

2. As Jesus hath his eye upon, so he hath his heart open to receive, the coming sinner. This is verified by the text: "And him that

cometh to me I will in nowise cast out." This is also discovered by his preparing of the way, in his making of it easy (as it may be) to the coming sinner; which preparation is manifest by these blessed words, "I will in nowise cast out," of which more when we come to the place. "And while he was yet a great way off his father saw him and had compassion on him, and ran and fell on his neck, and kissed him." All these expressions do strongly prove that the heart of Christ is open to receive the coming sinner.

3. As Jesus Christ hath his eye upon, and his heart open to receive, so he hath resolved already that nothing shall alienate his heart from receiving, the coming sinner. No sins of the coming sinner, nor the length of the time that he hath abode in them, shall by any means prevail with Jesus Christ to reject him. Coming sinner, thou art coming to a loving Lord Jesus.

4. These words, therefore, dropped from his blessed mouth on purpose that the coming sinner might take encouragement to continue on his journey until he be come indeed to Jesus Christ. It was doubtless a great encouragement to blind Bartimeus that Jesus Christ stood still and called him when he was crying, "Jesus, thou Son of David, have mercy upon me:" therefore it is said, "he cast away his garment, rose up and came to Jesus." Now, if a call to come hath such encouragement in it, what is a promise of receiving such but an encouragement much more? And observe it, though he had a call to come, yet not having a promise, his faith was forced to work upon a mere consequence, saying, He calls me; and surely, since he calls me, he will grant me my desire. Ah but, coming sinner, thou hast no need to go so far about as to draw in this matter consequences, because thou hast plain promises: "And him that cometh to me I will in nowise cast out." Here is full, plain, yea, what encouragement one can desire; for suppose thou wert admitted to make a promise thyself, and Christ should attest that he would fulfil it upon the sinner that cometh to him, couldst thou make a better promise? couldst thou invent a more full, free, or larger promise —a promise that looks at the first moving of the heart after Jesus Christ; a promise that declares, yea, that engageth Christ Jesus to open his heart to receive the coming sinner; yea, farther, a promise that demonstrateth that the Lord Jesus is resolved freely to receive, and will in nowise cast out, nor means to reject the soul of, the coming sinner. For all this lieth fully in this promise, and doth naturally flow therefrom. Here thou needst not make use of far-fetched consequences, nor strain thy wits to force encouraging arguments from the text. Coming sinners, the words are plain: "And him that cometh to me I will in nowise cast out."

"And him that *cometh*." There are two sorts of sinners that are coming to Jesus Christ.

1. Him that hath never, until of late, at all begun to come.

2. Him that came formerly, and after that went back, but hath since bethought himself and is now coming again.

Both these sorts of sinners are intended by the *him* in the text, as is evident, because both are now the coming sinners.

For the first of these. The sinner that hath never, until of late, begun to come, his way is more easy—I do not say more plain and open to come to Christ than is the other, (those lost having the clod of a guilty conscience of the sin of backsliding hanging at their heels.) But all the encouragement of the gospel, with what invitations are herein contained to coming sinners, are as free and as open to the one as the other; so that they may with the same freedom and liberty, as from the word, both alike claim interest in the promise. "All things are ready"—all things for the coming backslider, as well as for the others: "Come to the wedding, and let him that is athirst come."

But having spoke of the first of these already, I shall here pass it by, and shall speak a word or two to him that is coming, after backsliding, to Jesus Christ for life.

Thy way, O thou sinner of a double dye!—thy way is open to come to Jesus Christ; I mean thee whose heart, after long backsliding, doth think of turning to him again. Thy way, I say, is open to him, as is the way of the other sorts of comers, as appears by what follows:

1. Because the text makes no exception against thee: it doth not say, And any *him* but a backslider—any *him* but him. The text doth not thus object, but indefinitely openeth wide its golden arms to every coming soul, without the least exception; therefore thou mayest come. And take heed that thou shut not that door against thy soul by unbelief which God has opened by his grace.

2. Nay, the text is so far from excepting

against thy coming that it strongly suggesteth that thou art one of the souls intended, O thou coming backslider, else what need that clause have been so inserted, "I will in nowise cast out?" As who should say, Though those that now come are such as have formerly backslidden, I will in *nowise* cast away the fornicator, the covetous, the railer, the drunkard, or other common sinners, nor yet the backslider neither.

3. That the backslider is intended is evident—

1st. For that he is sent to by name, "Go tell his disciples, and Peter." But Peter was a godly man. True, but he was also a backslider, yea, a desperate backslider: he had denied his Master once, twice, thrice, cursing and swearing that he knew him not. If this was not backsliding, if this was not a high and eminent backsliding, yea, a higher backsliding than thou art capable of, I have thought amiss.

Again, when David had backslidden, and had committed adultery and murder in his backsliding, he must be sent to by name. "And," saith the text, "the Lord sent Nathan to David." And he sent him to tell him, after he had brought him to unfeigned acknowledgment, "The Lord hath also put away (or forgiven) thy sins."

This man was also far gone: he took a man's wife and killed her husband, and endeavoured to cover all with wicked dissimulation. He did this, I say, after God exalted him and showed him great favour; wherefore his transgression was greatened also by the prophet with mighty aggravations: yet he was accepted, and that with gladness, at the first step he took in his returning to Christ; for the first step of the backslider's return is to say, sensibly and unfeignedly, "I have sinned;" but he had no sooner said thus but a pardon was pronounced, yea, thrust into his bosom. "And Nathan said unto David, The Lord hath also put away thy sin."

2dly. As the person of the backslider is mentioned by name, so also is his sin, that, if possible, thy objections against thy returning to Christ may be taken out of the way;—I say, thy sin also is mentioned by name, and mixed, as mentioned, with words of grace and favour. "I will heal their backslidings and love them freely." What sayest thou now, backslider?

3dly. Nay, farther, thou art not only mentioned by name, and thy sin by the nature of it, but thou thyself, who art a returning backslider, put—

(1.) Amongst God's Israel. "Return, O backsliding Israel, saith the Lord, and I will not cause mine anger to fall upon you, for I am merciful, saith the Lord, and will not keep anger for ever."

(2.) Thou art put among his children, among his children to whom he is married "Turn, O backsliding children, for I am married unto you."

(3.) Yea, after all this, as if his heart was so full of grace for them that he was pressed until he had uttered it before them, he adds, "Return, ye backsliding children, and I will heal your backsliding."

(4.) Nay, farther, the Lord hath considered that the shame of thy sin hath stopped thy mouth and made thee almost a prayerless man, and therefore he saith unto thee, "Take with you words and turn unto the Lord, and say unto him, Take away all iniquity and receive us graciously." See his grace that himself should put words of encouragement into the heart of a backslider! As he saith in another place, "I taught Ephraim to go, taking him by the arms." This is teaching him to go indeed, to hold him up by the arms—by the chin, as we say.

From what has been said I conclude, even as I said before, that the *him* in the text and "him that cometh" includeth both these sorts of sinners, and therefore both should freely come.

Question. But where doth Jesus Christ in all the words of the New Testament expressly speak to a returning backslider with words of grace and peace? for what you have urged as yet from the New Testament is nothing but consequences drawn from this text. Indeed, it is a full text for carnal, ignorant sinners that come, but to me, who am a backslider, it yieldeth but little relief.

Answer 1. How! but little encouragement from the text when it is said, "I will in nowise cast out!" What more could have been said? What is here omitted that might have been inserted to make the promise more full and free? Nay, take all the promises in the Bible, all the freest promises, with all the variety of expressions, of what nature or extent soever, and they can but amount to the expressions of this very promise, "I will in nowise cast out"—will for nothing, by no means, upon no account, however they have sinned, however they have backslidden, how-

ever they have provoked, cast out the coming sinner. But,

2. Thou sayest, Where doth Jesus Christ, in all the words of the New Testament, speak to a returning backslider with words of grace and peace—that is, under the name of a backslider?

Answer. Where there is such plenty of examples in receiving backsliders, there is the less need for express words to that intent: one promise, as the text is, with those examples that are annexed, is instead of many promises. And besides, I reckon that the act of receiving is as so much, if not of more, encouragement than is a bare promise to receive; for receiving is as the promise to receive; for receiving is as the promise and the fulfilling of it too; so that in the Old Testament thou hast the promise, and in the New the fulfilling of it, and that in divers examples.

1. In Peter. Peter denied his Master once, twice, thrice, and that with an open oath, yet Christ receives him again without any the least hesitation or stick. Yea, he slips, stumbles, falls again in downright dissimulation, and that to the hurt and fall of many others; but neither of this doth Christ make a bar to his salvation, but receives him again at his return as if he knew nothing of the fault.

2. The rest of his disciples, even all of them, did backslide, and leave the Lord Jesus in his greatest straits. "Then all the disciples forsook him and fled; they returned (as he had foretold) every one to his own, and left him alone;" but this also he passes over as a very light matter: not that it was so indeed in itself, but the abundance of grace that was in him did lightly roll it away; for after his resurrection, when first he appeared unto them, he gives them not the least check for their perfidious dealings with him, but salutes them with words of grace, saying, "All hail! Be not afraid, peace be to you, all power in heaven and earth is given unto me." True, he rebuked them for their unbelief, for the which also thou deservest the same, for it is unbelief that alone puts Christ and his benefits from us.

3. The man that after a large profession lay with his father's wife committed a high transgression, even such a one that at that day was not heard of, no not among the Gentiles. Wherefore this was a desperate backsliding, yet at his return he was received and accepted again to mercy.

4. The thief that stole was bid to steal no more, not at all doubting but that Christ was ready to forgive him this act of backsliding.

Now all these are examples, particular instances, of Christ's readiness to receive the backsliders to mercy; and observe it, examples and proofs that he hath done so are to our unbelieving hearts stronger encouragements than bare promises that so he will do. But again the Lord Jesus hath added to these, for the encouragement of returning backsliders to come to him—

1. A call to come and he will receive them. Wherefore New Testament backsliders have encouragement to come.

2. A declaration of readiness to receive them that come, as here in the text and in many other places, is plain; therefore, "Set thee up these marks, make thee those high heaps, (of the golden grace of the gospel,) set thine heart towards the highway, even the way that thou wentest (when thou didst backslide;) turn again, O virgin of Israel, turn again to these thy cities."

"And him that cometh." He saith not, And him that talketh, that professeth, that maketh a show, a noise or the like, but "him that cometh." Christ will take leave to judge who among the many that make a noise they be that indeed are coming to him. It is not him that saith he comes, nor him of whom others affirm that he comes, but him that Christ himself shall say doth come, that is concerned in this text. When the woman that had a bloody issue came to him for cure, there were others as well as she that made a great bustle about him, that touched, yea, thronged him. Ah, but Christ could distinguish this woman from them all. "And he looked round about upon them all, to see her that had done this thing."

He was not concerned with the thronging or touching of the rest, for theirs were but accidental, or at best void of that which made her touch acceptable. Wherefore, Christ must be judge who they be that in truth are coming to him. "Every man's ways are right in his own eyes, but the Lord weigheth the spirits." It standeth therefore every one in hand to be certain of their coming to Jesus Christ, for as thy coming is, so shall thy salvation be; if thou comest indeed, thy salvation shall be indeed; but if thou comest but in outward appearance, so shall thy salvation be. But of *coming* see before, as also afterwards, in the use and application.

"And him that cometh *to me*." These words

to me are also to be well heeded, for by them, as he secureth those that come to him, so also he shows himself unconcerned with those that in their coming rest short to turn aside to others; for you must know that every one that comes comes not to Jesus Christ; some that come come to Moses and to his law, and there take up for life; with these Christ is not concerned, with these his promise has not to do. "Christ is become of none effect unto you, whoso of you are justified by the law; ye are fallen from grace." Again, some that come come no farther than the gospel ordinances, and there stay; they come not through them to Christ; with these neither is he concerned, nor will their "Lord, Lord!" avail them any thing in the great and dismal day. A man may come to, and also go from, the place and ordinances of worship, and yet not be remembered by Christ. "So I saw the wicked buried," said Solomon, "who had come and gone from the place of the Holy, and they were forgotten in the city where they had so done; this is also vanity."

"To me." These words, therefore, are by Jesus Christ very warily put in, and serve for caution and encouragement—for caution, lest we take up in our coming any thing short of Christ; and for encouragement to those that shall in their coming come past all till they come to Jesus Christ: "And him that cometh to me I will in nowise cast out."

Reader, if thou lovest thy soul, take this caution kindly at the hands of Jesus Christ. Thou seest thy sickness, thy wound, thy necessity of salvation; well, go not to King Jareb, for he cannot heal thee nor cure thee of thy wound. Take the caution, I say, lest Christ, instead of being a Saviour unto thee, becomes a lion, a young lion to tear thee, and go away.

There is a coming, but not to the Most High; there is a coming, but not with the whole heart, but as it were feignedly; therefore take the caution kindly.

"And him that cometh to *me*." Christ, as a Saviour, will stand alone, because his own arm alone hath brought salvation unto him: he will not be joined with Moses, nor suffer John Baptist to be tabernacled by him: I say they must vanish, for Christ will stand alone; yea, God the Father will have it so; therefore, they must be parted from him, and a voice from heaven must come to bid the disciples hear only the beloved Son. Christ will not suffer any law or ordinance, statute or judgment to be partners with him in the salvation of the sinner. Nay, he saith not, And him that cometh to my word, but, And him that cometh to me. The words of Christ, even his most blessed and free promises, such as this in the text, are not the Saviour of the world, for that is Christ himself, Christ himself only. The promises, therefore, are but to encourage coming sinners to come to Jesus Christ, and not to rest in them short of salvation by men. "And him that cometh *to me*." The man, therefore, that comes aright casts all things behind his back and looketh at (nor hath his expectations from aught but) the Son of God alone; and David said, "My soul, wait thou only upon God: for my expectation is from him: he only is my rock and my salvation; he is my defence, I shall not be moved." His eye is to Christ, his heart is to Christ, and his expectation is from him, from him only.

Therefore the man that comes to Christ is one that hath had deep considerations of his own sins, slighting thoughts of his own righteousness, and high thoughts of the blood and righteousness of Jesus Christ; yea, he sees, as I have said, more virtue in the blood of Christ to save him than there is in all his sins to damn him. He therefore setteth Christ before his eyes; there is nothing in heaven or earth, he knows, that can save his soul and secure him from the wrath of God but Christ; that is, nothing but his personal righteousness and blood.

"And him that cometh to me I will in nowise cast out." "In nowise:" by these words there is something expressed and something implied.

1. That which is expressed is Jesus Christ, his unchangeable resolution to save the coming sinner: I will in nowise reject him, or deny him the benefit of my death and righteousness This word, therefore, is like that which he speaks of the everlasting damnation of the sinner in hell-fire: "He shall by no means depart thence;" that is, never, never come out again; no, not to all eternity. So that as he that is condemned into hell-fire hath no ground of hope for his deliverance thence, so him that cometh to Christ hath no ground to fear he shall ever be cast in thither.

Thus saith the Lord, "If heaven above can be measured, or the foundation of the earth searched out beneath, I will also cast away all the seed of Israel for all that they have done, saith the Lord."

Thus saith the Lord, "If my covenant be not with day and night, and if I have not ap-

pointed the ordinances of heaven and earth, then will I cast away the seed of Jacob." But heaven cannot be measured, nor the foundations of the earth searched out beneath; his covenant is also with day and night, and he hath appointed the ordinances of heaven; therefore he will not cast away the seed of Jacob, who are the coming ones, but will certainly save them from the dreadful wrath to come. By this, therefore, it is manifest that it was not the greatness of sin, nor the long continuance in it, no, nor yet the backsliding nor the pollution of thy nature, that can put a bar in against or be a hindrance of the salvation of the coming sinner; for if indeed this could be, then would this solemn and absolute determination of the Lord Jesus of itself fall to the ground and be made of none effect. "But his counsel shall stand, and he will do all his pleasure;" that is, his pleasure is this, for his promise, as to this irreversible conclusion, arises of his pleasure; he will stand to it and will fulfil it, because it is his pleasure.

Suppose that one man had the sins or as many sins as a hundred, and another should have a hundred times as many as he, yet if they come, these words, "I will in nowise cast out," secure them both alike.

Suppose a man has a desire to be saved, and for that purpose is coming in truth to Jesus Christ, but he, by his debauched life, has damned many in hell; why, the door of hope is by these words set as open for him as it is for him that has not the thousandth part of his transgressions. "And him that cometh to me I will in nowise cast out."

Suppose a man is coming to Christ to be saved, and hath nothing but sin and an ill-spent life to bring with him; why, let him come and welcome to Jesus Christ, "and he will in nowise cast him out." Is not this love that passeth knowledge? and is not this love the wonderment of angels? and is not this love worthy of all acceptation at the hands and hearts of all coming sinners?

2. That which is implied in the words is—

1st. The coming souls have those that continually lie at Jesus Christ to cast them off.

2dly. The coming souls are afraid that those will prevail with Christ to cast them off.

For these words are spoken to satisfy us and to stay up our spirits against these two dangers: "I will in nowise cast out."

1st. For the *first*, coming souls have those that continually lie at Jesus Christ to cast them off.

And there are three things that thus bend themselves against the coming sinner:

(1.) There is the devil, the accuser of the brethren, that accuses them before God day and night. This prince of darkness is unwearied in this work: he doth it, as you see, day and night—that is, without ceasing. He continually puts in his caveats against thee, if so be he may prevail. How did he play it against that good man Job, if possibly he might have obtained his destruction in hell-fire? He objected against him that he served not God for naught, and tempted God to put forth his hand against him, urging that if he did it he would curse him to his face; and all this, as God witnesseth, "he did without a cause." How did he play it with Christ against Joshua the high priest? "And he showed me Joshua," saith the prophet, "the high priest, standing before the angel of the Lord, and Satan standing at his right hand to resist him."

"To resist him"—that is, to prevail with the Lord Jesus Christ to resist him, objecting the uncleanness and unlawful marriage of his sons with the Gentiles; for that was the crime that Satan laid against them. Yea, and for aught I know, Joshua was also guilty of the fact, but if not of that, of crimes no whit inferior, for he was clothed with filthy garments as he stood before the angel. Neither had he one word to say in vindication of himself against all that this wicked one had to say against him. But notwithstanding that, he came off well; but he might for it thank a good Lord Jesus, because he did not resist him, but, contrariwise, took up his cause, pleaded against the devil, excusing his infirmity, and put justifying robes upon him before his adversary's face.

"And the Lord said unto Satan, The Lord rebuke thee, O Satan, even the Lord that hath chosen Jerusalem rebuke thee. Is not this a brand plucked out of the fire? And he answered and spake to those that stood before him, saying, Take away the filthy garment from him; and to him he said, Behold I have caused thine iniquities to pass from thee, and will clothe thee with a change of raiment."

Again: how did Satan ply it against Peter when he desired to have him that he might sift him as wheat!—that is, if possible, sever all grace from his heart, and leave him nothing but flesh and filth, to the end that he might make the Lord Jesus loathe and abhor

him. "Simon, Simon," said Christ, "Satan hath desired to have you, that he might sift you as wheat." But did he prevail against him? No. "But I have prayed for thee, that thy faith fail not." As who should say, Simon, Satan hath desired me that I would give thee up to him, and not only thee, but all the rest of thy brethren, (for that the word *you* imports;) but I will not leave thee in his hand: I have prayed for thee, thy faith shall not fail. I will secure thee to the heavenly inheritance.

(2.) As Satan, so every sin of the coming sinner comes in with a voice against him, if perhaps they may prevail with Christ to cast off the soul. When Israel was coming out of Egypt to Canaan how many times had their sins thrown them out of the mercy of God had not Moses, as a type of Christ, stood in the breach to turn away his wrath from them! Our iniquities testify against us, and would certainly prevail against us, to our utter rejection and damnation, had we not an advocate with the Father, Jesus Christ the righteous.

The sins of the old world cried them down to hell; the sins of Sodom fetched upon them fire from heaven, which devoured them; the sins of the Egyptians cried them down to hell, because they came not to Jesus Christ for life. Coming sinner, thy sins are no whit less than any; nay, perhaps they are as big as all theirs. Why is it, then, that thou livest when they are dead, and that thou hast a promise of pardon when they had not? Why, thou art coming to Jesus Christ, and therefore sin shall not be thy ruin.

(3.) As Satan and sin, so the law of Moses, as it is a perfect holy law, hath a voice against you before the face of God. "There is one that accuseth you, even Moses's law." Yea, it accuseth all men of transgression that have sinned against it, for as long as sin is sin there will be a law to accuse for sin. But this accusation shall not prevail against the coming sinner, because it is Christ that died and that ever lives to make intercession for them that "come to God by him."

These things, I say, do accuse us before Christ Jesus; yea, and also to our own faces, if perhaps they might prevail against us. But these words, "I will in nowise cast out," secureth the coming sinner from them all.

The coming sinner is not saved because there is none that comes in against him, but because the Lord Jesus will not hear their accusations, will not cast out the coming sinner.

When Shimei came down to meet King David and to ask pardon for his rebellion, up starts Abishai and puts in his caveat, saying, Shall not Shimei die for this? This is the case of him that comes to Christ: he hath this Abishai and that Abishai that presently steps in against him, saying, Shall not this rebel's sin destroy him in hell? Read farther: "But David answered, What have I to do with you, ye sons of Zeruiah, that you should this day be adversaries to me? Shall there any man be put to death this day in Israel, for do I not know that I am king this day over Israel?"

That is Christ's answer by the text to all that accuse the coming Shimeis: What have I to do with you that accuse the coming sinners to me? I count you adversaries that are against my showing mercy to them. Do not I know that I am exalted this day to be King of righteousness and King of peace? "I will in nowise cast them out."

2dly. But again: these words do closely imply that the coming souls are afraid that these accusers will prevail against them, as is evident, because the text is spoken for their relief and succour; for that need not be if they that are coming are not subject to fear and despond upon this account. Alas! there is guilt, and the curse lies upon the conscience of the coming sinner.

Besides, he is conscious to himself what a villain, what a wretch he hath been against God and Christ. Also he now knows, by woeful experience, how he hath been at Satan's beck and at the motion of every lust. He hath now also new thoughts of the holiness and justice of God: also he feels that he cannot forbear sinning against him: "for the motions of sin, which are by the law, do still work in his members, to bring forth fruit unto death." But none of this need discourage, since we have so good, so tender-hearted, and so faithful a Jesus to come to, who will rather overthrow heaven and earth than suffer a tittle of this text to fail: "And him that cometh to me I will in nowise cast out."

Now we have yet to inquire into two things that lie in the words to which there hath been nothing said; as, 1. What it is to cast out: 2. How it appears that Christ hath power to save or cast out.

For the first of these—What it is to cast out. To this I will speak—1. Generally; 2. More particularly.

1. To cast out is to slight, and despise, and

contemn, as it is said of Saul's shield, "it was vilely cast away"—that is, slighted and contemned. Thus it is with the sinners that come not to Jesus Christ; he slights, despises, and contemns them—that is, "casts them away."

2. Things cast away are reputed as the dirt of the street. And thus it shall be with the men that come not to Jesus Christ; they shall be counted as the dirt in the streets.

3. To be cast out or off is to be abhorred, not to be pitied, but to be put to a perpetual shame.

But more particularly to come to the text. The casting out here mentioned is not limited to this or the other evil; therefore it must be extended to the most extreme and utmost misery. Or thus:

He that cometh to Christ shall not want anything that may make him gospelly-happy in this world or that which is to come, nor shall he want anything that cometh not that may make him spiritually and eternally miserable.

But further: as it is to be generally taken, so it respecteth things that shall be hereafter.

For the things that are now, they are either —1. More general; 2. Or more particular.

First, more general, thus:

1. It is *to be cast out* of the presence and favour of God.

Thus was *Cain cast out:* "thou hast driven" (or cast) "me out this day; from thy face" (that is, from thy favour) "shall I be hid." A dreadful complaint! but the effect of a more dreadful judgment.

2. "To be cast out" is to be cast out of God's sight. God will look after them no more, care for them no more, nor will he watch over them any more for good. Now they that are so are left, like blind men, to wander and fall into the pit of hell. This therefore is also a sad judgment; therefore here is the mercy of him that cometh to Christ. He shall not be left to wander at uncertainties. The Lord Jesus Christ will keep him as a shepherd doth his sheep. "Him that cometh to me I will in nowise cast out."

3. "To be cast out" is to be denied a place in God's house, and to be left as fugitives and vagabonds, to pass a little time away in this miserable life, and after that to go down to the dead. Therefore here is the benefit of him that cometh to Christ, he shall not be denied a place in God's house. They shall not be left like vagabonds in the world. "Him that cometh to me I will in nowise cast out."

4. In a word, "to be cast out" is to be rejected as are the fallen angels, for their eternal damnation began at their being cast down from heaven to hell. So, then, "not to be cast out" is to have a place, a house and habitation there, and to have a share in the privileges of elect angels.

These words, therefore, "I will not cast out," will prove great words one day to them that come to Jesus Christ.

Secondly, and more particularly:

1. Christ hath everlasting life for him that cometh to him, and he shall never perish, "for he will in nowise cast him out;" but for the rest, they are rejected, *cast out*, and must be damned.

2. Christ hath everlasting righteousness to clothe them with that come to him, and they shall be covered with it as with a garment; but the rest shall be found in the filthy rags of their own stinking pollutions, and shall be wrapped up in them as in a winding-sheet, and so bear their shame before the Lord and also before the angels.

3. Christ hath precious blood, that, like an open fountain, stands free for him to wash in that comes to him for life, "and he will in nowise cast him out;" but they that come not to him are rejected from a share therein, and are left to ireful vengeance for their sins.

4. Christ hath precious promises, and they shall have a share in them that come to him for life, "for he will in nowise cast them out;" but they that come not can have no share in them, because they are true only in him; for in him, and only in him, all the promises are *yea* and *amen*. Wherefore they that come not to him are no whit the better for them.

5. Christ hath also fulness of grace in himself for them that come to him for life, "and he will in nowise cast them out;" but those that come not unto him are left in their graceless state, and as Christ leaves them, death, hell, and judgment finds them. "He that findeth me," saith Christ, "findeth life, and shall obtain favour of the Lord; but he that sinneth against me wrongeth his own soul. All that hate me love death."

6. Christ is an intercessor, and ever liveth to make intercession for them that come to God by him; "but their sorrows shall be multiplied that hasten after another" (or other) "gods," (their sins and lusts.) "Their drink-offerings will he not suffer, nor take up their names into his lips."

7. Christ hath wonderful love, bowels, and

compassion for those that come to him, for "he will in nowise cast them out;" but the rest will find him a lion rampant; he will one day tear them all to pieces. "Now consider this," saith he, "ye that forget God, lest I tear you in pieces, and there be none to deliver you."

8. Christ is known by, and for his sake those that come to him have their persons and performances accepted of, the Father, "and he will in nowise cast them out;" but the rest must fly to the rocks and mountains for shelter, but all in vain, to hide them from his face and wrath.

But again: these words, *cast out*, have a special look to what will be hereafter, even at the day of judgment; for then, and not till then, will be the great *anathema* and *casting out* made manifest, even manifest by execution. Therefore here to speak to this, and that under these two heads; as, 1. Of the casting out itself; 2. Of the place into which they shall be cast that shall then be cast out.

First. The casting out itself standeth in two things:

1. In a preparatory work.

2. In the manner of executing the act.

The preparatory work standeth in these three things:

1. It standeth in their separation that have not come to him from them that have at that day. Or thus: at the day of the great casting out those that have not *now* come to him shall be separated from them that have, for them that have "he will not cast out." "When the Son of man shall come in his glory, and all his holy angels with him, then he shall sit upon the throne of his glory, and before him shall be gathered all nations, and he shall separate them one from another, as a shepherd divideth the sheep from the goats."

This dreadful separation, therefore, shall then be made betwixt them that *now* come to Christ and them that come not; and good reason, for since they would not with us come to him *now* they have time, why should they stand with us when judgment is come?

2. They shall be placed before him according to their condition: they that have come to him in great dignity, even at his right hand, "for he will in nowise cast them out;" but the rest shall be set at his left hand, the place of disgrace and shame, for they did not come to him for life.

Distinguished also shall they be by fit terms: those that come to him he calleth the sheep, but the rest are frowish goats, "and he shall separate them one from another, as the shepherd divideth the sheep from the goats; and the sheep will be set on the right hand," (next heaven-gate, for they came to him,) "but the goats on the left," to go from him into hell, because they are not of his sheep.

3. Then will Christ proceed to conviction of those that came not to him, and will say, "I was a stranger, and ye took me not in," or did not come unto me. Their excuse of themselves he will slight as dirt, and proceed to their final judgment.

Now when these wretched rejecters of Christ shall thus be set before him in their sins and convicted, this is the preparatory work upon which follows the manner of executing the act which will be done:

1. In the presence of all the holy angels.

2. In the presence of all them that in their lifetime came to him, by saying unto them, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels," with the reason annexed to it: for you were cruel to me and mine, particularly discovered in these words: "For I was an hungered, and ye gave me no meat; thirsty, and ye gave me no drink; I was a stranger, and ye took me not in; naked, and ye clothed me not; sick and in prison, and ye visited me not."

Secondly. Now it remains that we speak of the place into which these shall be cast, which in the general you have heard already —to wit, the fire prepared for the devil and his angels. But, in particular, it is thus described:

1. It is called Tophet. "For Tophet is ordained of old, yea, for the king," the Lucifer, "it is prepared; he hath made it deep and large, the pile thereof is fire and much wood; the breath of the Lord like a stream of brimstone doth kindle it."

2. It is called hell. "It is better for thee to enter into life halt or lame, than, having two feet, to be cast into hell."

3. It is called "the wine-press of the wrath of God." And the angel thrust in his sickle into the earth, and gathered the vine of the earth, (that is, them that did not come to Christ,) and cast them out into the great wine-press of the wrath of God. Rev. xiv. 19.

4. It is called a "lake of fire." And whatsoever was not found written in the book of life was cast into the lake of fire. Rev. xx. 15.

5. It is called a pit. "Thou hast said in

thy heart, I will ascend to heaven, I will exalt my throne above the stars of God, I will sit also upon the mount of the congregation, in the sides of the north. Yet thou shalt be brought down to hell, to the sides of the pit."

6. It is called "a bottomless pit, out of which the smoke and the locust came, and into which the great dragon was cast;" and it is called *bottomless*, to show the endlessness of the fall that they will have into it that come not in the acceptable time to Jesus Christ.

7. It is called "outer darkness." "Bind him hand and foot, and cast him into outer darkness, and cast ye the unprofitable servant into outer darkness; there shall be weeping and gnashing of teeth."

8. It is called "a furnace of fire." As therefore the tares are gathered and burned in the fire, so shall it be in the end of this world: the Son of man shall send forth his angels, and he shall gather out of his kingdom all things that offend and them that do iniquity, and shall cast them into a furnace of fire; there shall be wailing and gnashing of teeth. And again: So shall it be in the end of the world; the angels shall come forth and sever the wicked from among the just, and shall cast them into a furnace of fire; there shall be wailing and gnashing of teeth. Matt. xiii. 41–51.

Lastly. It may not be amiss if in the conclusion of this I show in a few words to what the things that torment them in this state are compared. Indeed some of them have been occasionally mentioned already, as that they are compared—

1. To wood that burneth.

2. To fire.

3. To fire and brimstone. But,

4. It is compared to a worm, a gnawing worm, a never-dying, gnawing worm: "They are cast into hell, where their worm dieth not."

5. It is called "unquenchable fire:" "He will gather his wheat into his garner, but will burn up the chaff with unquenchable fire."

6. It is called "everlasting destruction." The Lord Jesus shall descend from heaven with his mighty angels in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord and from the glory of his power. 2 Thess. i. 7, 8.

7. It is called "wrath without mixture," and is given them in the cup of his indignation. "If any man worship the beast and his image, and receive the mark in his forehead or in his hand, the same shall drink of the wrath of God, which is poured out without mixture in the cup of his indignation, and he shall be tormented with fire and brimstone in the presence of the holy angels and in the presence of the Lamb."

8. It is called "the second death." "And death and hell were cast into the lake of fire; this is the second death. Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power."

9. It is called "eternal damnation." "But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation."

Oh these three words!

"Everlasting punishment!"

"Eternal damnation!"

And "For ever and ever!"

How will they gnaw and eat up all the expectation of the end of the misery of the cast-away sinners! "And the smoke of their torment ascendeth up for ever and ever, and they have no rest day nor night," &c.

Their behaviour in hell is set forth by four things, as I know of—1. By calling for help and relief in vain; 2. By weeping; 3. By wailing; 4. By gnashing of teeth.

And now we come to the second thing that is to be inquired into—namely, How it appears that Christ hath power to save or to cast out, for by these words, "I will in nowise cast out," he declareth that he hath power to do both.

Now this inquiry admits us to search into two things—1. How it appears that he hath power to save; 2. How it appears that he hath power to cast out.

That he hath power to save appears by that which follows:

1. To speak only of him as he is Mediator: he was authorized to this blessed work by his Father before the world began. Hence the apostle said, "He hath chosen us in him before the foundation of the world," with all those things that effectually will produce our salvation. Read the same chapter, with 2 Tim. i. 9.

2. He was promised to our first parents, that he should, in the fulness of time, bruise the serpent's head, and, as Paul expounds it, redeem them that were under the law; hence since that time he hath been reckoned as slain for our sins. By which means all the fathers under the first testament were secured from the wrath to come; hence he is called, "The Lamb slain from the foundation of the world."

3. Moses gave testimony of him by the types and shadows and bloody sacrifiees that he commanded from the mouth of God to be in use to the support of his people's faith until the time of reformation, which was the time of this Jesus his death. Heb. ix. and x.

4. At the time of his birth it was testified of him by the angel "that he should save his people from their sins."

5. It is testified of him in the days of his flesh that he had power on earth to forgive sins.

6. It is testified also of him by the Apostle Peter, "that God hath exalted him with his own right hand to be a Prinee and a Saviour, to give repentance to Israel and forgiveness of sins."

7. In a word, this is everywhere testified of him, both in the Old Testament and the New.

And good reason that he should be aeknowledged and trusted in as a Saviour.

1. He came down from heaven to be a Saviour.

2. He was anointed when on earth to be a Saviour.

3. He did the works of a Saviour. As—

(1.) He fulfilled the law and became the end of it for righteousness for them that believe in him.

(2.) He laid down his life as a Saviour; he gave his life as a ransom for many.

(3) He hath abolished death, destroyed the devil, put away sin, got the keys of hell and death, ascended into heaven, is there accepted of God, and did sit at the right hand as a Saviour; and that beeause his saerifice for sins pleased God.

(4.) God hath sent out and proclaimed him as a Saviour, and tells the world that we have redemption through his blood, that he will justify us if we believe in his blood, and that he can faithfully and justly do it. Yea, God doth beseech us to be reconciled to him by his Son, which could not be if he were not anointed by him to this very end, and also if his works and undertakings were not accepted of him considered as a Saviour.

God hath already received millions of souls into his paradise because they have received this Jesus for a Saviour, and is resolved to cut them off and to east them out of his presence that will not take him for a Saviour.

I intend brevity here; therefore a word to the second, and so conclude.

How it appears that he hath power to cast out.

This appears also by what follows:

1. The Father (for the service that he had done him as a Saviour) hath made him Lord of all, even Lord of quick and dead. "For to this end Christ both died and rose and revived, that he might be Lord both of the dead and living."

2. The Father hath left it with him to quicken whom he will—to wit, with saving grace—and to cast out whom he will for their rebellion against him.

3. The Father hath made him judge of quick and dead, hath committed all judgment unto the Son, and appointed that all should honour the Son even as they honour the Father.

4. God will judge the world by this man: the day is appointed for judgment, and he is appointed for judge. "He hath appointed a day in the which he will judge the world in righteousness by that man."

Therefore we must all appear before the judgment-seat of Christ, that every one may receive for the things done in the body according to what they have done. If they have closed with him, heaven and salvation; if they have not, hell and damnation.

And for these reasons he must be judge:

1. Because of his humiliation: because of his Father's word he humbled himself, and he became obedient unto death, even the death of the cross; "Therefore God hath highly exalted him, and given him a name above every name, that at the name of Jesus every knee should bow, both of things in heaven, and things on earth, and things under the earth; and that every tongue should confess that Jesus Christ is the Lord, to the glory of God the Father."

This hath respect to his being judge and his sitting in judgment upon angels and men.

2. That all men might honour the Son even as they honour the Father. "For the Father judgeth no man, but hath committed all judgment unto the Son, that all men should honour the Son even as they honour the Father."

3. Because of his righteous judgment: this work is fit for no creature; it is only fit for the Son of God. For he will reward every man according to his ways.

4. Because he is the Son of man. He hath given him authority to exeeute judgment also, because he is the Son of man.

Thus have I in brief passed through this text by way of explication. My next work is to speak to it by way of observation, but I shall be also as brief in that as the nature of the thing will admit.

"All that the Father giveth me shall come to me, and him that cometh to me I will in nowise cast out."

And now I come to some observations, and a little briefly to speak to them, and then conclude the whole.

The words thus explained afford us many, some of which are these:

1. That God the Father and Christ his Son are two distinct persons in the Godhead.

2. That by them (not excluding the Holy Ghost) is contrived and determined the salvation of fallen mankind.

3. That this contrivance resolved itself into a covenant between these persons and the Godhead, which standeth in giving on the Father's part and receiving on the Son's. "All that the Father giveth me," &c.

4. That every one that the Father hath given to Christ (according to the mind of God in the text) shall certainly come to him.

5. That coming to Jesus Christ is therefore not by the will, wisdom, or power of man, but by the gift, promise, and drawing of the Father: "All that the Father giveth me shall come."

6. That Jesus Christ will be careful to receive, and will not in any wise reject, those that come or are coming to him. "And him that cometh to me I will in nowise cast out."

There are, besides these, some other truths implied in the words. As—

7. They that are coming to Jesus Christ are ofttimes heartily afraid that he will not receive them.

8. Jesus Christ would not have them that in truth are coming to him once think that he will cast them out.

These observations lie all of them in the words, and are plentifully confirmed by the Scriptures of truth; but I shall not at this time speak to them all, but shall pass by the first, second, third, fourth, and sixth, partly because I design brevity, and partly because they are touched upon in the explicatory part of the text. I shall therefore begin with the fifth observation, and so make that the first in order in the following discourse:

I. First, then. Coming to Christ is not by the will, wisdom, or power of man, but by the gift, promise and drawing of the Father. This observation standeth of two parts:

(1.) The coming to Christ is not by the will, wisdom, or power of man;

(2.) But by the gift, promise, and drawing of the Father.

That the text carrieth this truth in its bosom you will find if you look into the explication of the first part thereof before; I shall therefore here follow the method propounded—viz., show—

1. That coming to Christ is not by the will, wisdom, or power of man. This is true, because the word doth positively say it is not.

First. It denieth it to be the will of man. "Not of blood, nor of the will of the flesh, nor of the will of man." And again, "It is not of him that willeth, nor of him that runneth."

Second. It denieth it to be of the wisdom of man, as is manifest from these considerations:

(1.) In the wisdom of God it pleased him that the world by wisdom should not know him. Now, if by their wisdom they cannot know him, it follows that by wisdom they cannot come unto him, for coming to him is not before but after some knowledge of him.

(2.) The wisdom of man, in God's account, as to the knowledge of Christ is reckoned foolishness. "Hath not God made foolish the wisdom of this world?" and again, "The wisdom of this world is foolishness with God."

If God hath made foolish the wisdom of this world, and again, if the wisdom of this world is foolishness with him, then verily, it is not likely that by that a sinner shall become so prudent as to come to Jesus Christ, especially if you consider—

(3.) That the doctrine of a crucified Christ, and so of salvation by him, is the very thing that is counted foolishness to the wisdom of the world. Now, if the very doctrine of a crucified Christ be counted foolishness by the wisdom of this world, it cannot be that by that wisdom a man should be drawn out in his soul to come to him.

(4.) God counted the wisdom of this world one of his greatest enemies; therefore by that wisdom no man can come to Jesus Christ. For it is not likely that one of God's greatest enemies should draw a man to that which best of all pleaseth God, as coming to Christ doth. Now, that God counteth the wisdom of this world one of his greatest enemies is evident—

(1.) For that it casteth the greatest contempt upon his Son's undertaking afore is proved, in that it counts his crucifixion foolishness, though that be one of the highest demonstrations of divine wisdom.

(2.) Because God hath threatened to destroy it, and bring it to naught, and cause it to per-

ish—which surely he would not do was it not an enemy—would it direct men to and cause them to close with Jesus Christ?

(3.) He hath rejected it from helping in the ministry of his word as a fruitless business and a thing that comes to naught.

(4.) Because it causeth to perish those that seek it and pursue it.

(5.) And God hath proclaimed that if any man will be wise in this world he must be a fool in the wisdom of this world, and that is the way to be wise in the wisdom of God. "If any man will be wise in this world, let him become a fool, that he may be wise. For the wisdom of this world is foolishness with God."

Thirdly. Coming to Christ is not by the power of man. This is evident, partly—

(1.) From that which goeth before; for man's power, in the putting forth of it in this matter, is either stirred up with love or sense of necessity; but the wisdom of this world neither gives man love to or sense of a need of Jesus Christ: therefore his power lieth still as from that.

(2.) What power has he that is dead, as every natural man spiritually is, even dead in trespasses and sins?—dead, even as dead to God's New Testament things as he that is in his grave is dead to the things of this world. What power has he, then, whereby to come to Jesus Christ?

(3.) God forbids the mighty man's glory in his strength, and says positively, "By strength shall no man prevail;" and again, "Not by might, nor by power, but by my Spirit, saith the Lord."

(4.) Paul acknowledgeth that man, nay, converted man, of himself, hath not a sufficiency of power in himself to think a good thought, if not to do that which is least, for to think is less than to come; no man by his own power can come to Jesus Christ.

(5.) Hence we are said to be made willing to come by the power of God; to be raised from a state of sin to a state of grace by the power of God; and to believe—that is, to come—through the exceeding working of his mighty power.

But this needeth not if either men had power or will to come, or so much as graciously to think of being willing to come (of themselves) to Jesus Christ.

I should now come to the power of the second part of the observation, but that is occasionally done already in the explicatory part of the text, to which I refer the reader; for I shall here only give thee one or two more to the same purpose, and so come to the use and application:

1. It is expressly said, "No man can come unto me except the Father, which hath sent me, draw him." By this text there is not only insinuated that in men is want of power, but of will, to come to Jesus Christ: they must be drawn; they come not if they be not drawn. And observe, it is not man, no, nor all the angels of heaven, that can draw one sinner to Jesus Christ. "No man cometh to me except the Father, which hath sent me, draw him."

2. Again, "No man can come to me except it were given him of my Father." It is an heavenly gift that maketh man come to Jesus Christ.

3. Again, "It is written in the prophets, They shall be all taught of God; every one therefore that hath heard and learned of the Father cometh to me."

I shall not enlarge, but shall make some use and application, and so come to the next observation.

1. Is it so? Is coming to Jesus Christ not by the will, wisdom, or power of man, but by the gift, promise, and drawing of the Father? Then they are to blame that cry up the will, wisdom, and power of man as things sufficient to bring men to Christ.

There are some men who think they may not be contradicted when they plead for the will, wisdom, and power of man in reference to the things that are of the kingdom of Christ; but I will say to such a man, he never yet came to understand that himself is what the Scripture teacheth concerning him; neither did he ever know what coming to Christ is by the teaching, gift, and drawing of the Father. He is such a one that hath set up God's enemy in opposition to him, and that continueth in such acts of defiance; and what his end without a new birth will be the Scripture teacheth also; but we will pass this.

2. Is it so? Is coming to Jesus Christ by the gift, promise, and drawing of the Father? Then let saints here learn to ascribe their coming to Christ to the gift, promise, and drawing of the Father. Christian man, bless God, who hath given thee to Jesus Christ by promise; and again bless God for that he hath drawn thee to him. And why is it thee? Why not another? Oh that the glory of electing love should rest upon thy head, and that the glory of the exceeding grace of God should

take hold of thy heart and bring thee to Jesus Christ!

3. Is it so that coming to Jesus Christ is by the Father, as aforesaid? Then this should teach us to set a high esteem upon them that are indeed coming to Jesus Christ—I say, a high esteem on them, for the sake of Him by virtue of whose grace they are made to come to Jesus Christ.

We see that when men by the help of human abilities do arrive at the knowledge of and bring to pass that which, when done, is a wonder to the world, how he that did it is esteemed and commended; yea, how are his wits, parts, industry, and unweariedness in all admired; and yet the man, as to this, is but of the world, and his work the effect of natural ability; the things also attained by him end in vanity and vexation of spirit. Further, perhaps in the pursuit of these his achievements, he sins against God, wastes his time vainly, and at long run loses his soul by neglecting of better things, yet he is admired. But I say, if this man's parts, labour, diligence, and the like will bring him to such applause and esteem in the world, what esteem should we have of such an one that is, by the gift, promise, and power of God, coming to Jesus Christ?

(1.) This is a man with whom God is, in whom God works and walks—a man whose motion is governed and steered by the mighty hand of God and the effectual working of his power: here's a man!

(2.) This man, by the power of God's might, which worketh in him, is able to cast a whole world behind him, with all the lusts and pleasures of it, and to charge through all the difficulties that men and devils can set against him: here's a man!

(3.) This man is travelling to Mount Zion, the heavenly Jerusalem, the city of the living God, and to an innumerable company of angels and the spirits of just men made perfect, to God the Judge of all, and to Jesus: here's a man!

(4.) This man can look upon death with comfort, can laugh at destruction when it cometh, and long to hear the sound of the last trump, and to see the Judge coming in the clouds of heaven: here's a man indeed!

Let Christians then esteem each other as such: I know you do, but do it more and more. And that you may, consider these two or three things—

(1.) These are the objects of Christ's esteem. Matt. xii. 48; xv. 22–29; Luke vii. 9.

(2.) These are the objects of the esteem of angels. Dan. ix. 12; x. 11; xii. 4; Heb. i. 14.

(3.) These have been the objects of the esteem of heathens when but convinced about them. Dan. v. 10; Acts v. 15; 1 Cor. xiv. 24, 25.

"Let each of you then esteem each other better than themselves." Phil. iii. 2.

4. Again. Is it so that no man comes to Jesus Christ by the will, wisdom, and power of man, but by the gift, power, and drawing of the Father? Then this shows us how horribly ignorant of this such are who make the men that are coming to Christ the object of their contempt and rage. These are also unreasonable and wicked men—"men in whom is no faith." 1 Thess. iii. 2.

Sinners, did you but know what a blessed thing it is to come to Jesus Christ, and that by the help and drawing of the Father they do indeed come to him, you would hang and burn in hell a thousand years before you would turn your spirits, as you do, against him that God is drawing to Jesus Christ, and also against the God that draws him.

But, faithless sinner, let us a little expostulate the matter. What hath this man done against thee that is coming to Jesus Christ? Why dost thou make him the object of thy scorn? Doth his coming to Jesus Christ offend thee? Doth his pursuing of his own salvation offend thee? Doth his forsaking of his sins and pleasures offend thee?

Poor coming man! "Thou sacrificeth the abominations of the Egyptians before their eyes, and will they not stone thee?"

But I say, Why offended at this? Is he ever the worse for coming to Jesus Christ, or for loving and serving of Jesus Christ? or is he ever the more a fool for flying from that which will drown thee in hell-fire, and for seeking eternal life? Besides, pray, sirs, consider it: this he doth not of himself, but by the drawing of the Father. Come, let me tell thee in thine ear, thou that wilt not come to him thyself, and him that would thou hinderest—

(1.) Thou shalt be judged for one that hath hated, maligned, and reproached Jesus Christ, to whom this poor sinner is coming.

(2.) Thou shalt be judged, too, for one that hath hated the Father, by whose powerful drawing the sinner doth come.

(3.) Thou shalt be taken and judged for one that hath done despite to the Spirit of grace in him that is by its help coming to Jesus

Christ. What sayest thou now? Wilt thou stand by thy doings? Wilt thou continue to contemn and reproach the living God? Thinkest thou that thou shalt weather it out well enough at the day of judgment? "Can thy heart endure, or can thy hands be strong, in the day that I shall deal with thee? saith the Lord."

5. Is it so that no man comes to Jesus Christ by the will, wisdom, and power of man, but by the gift, promise, and drawing of the Father? Then this showeth us how it comes to pass that weak means are so powerful as to bring men out of their sins to a hearty pursuit after Jesus Christ. When God bid Moses speak to the people, he said, "I will speak with thee." When God speaks, when God works, who can let it? None, none; then the work goes on. Elias threw his mantle upon the shoulders of Elisha, and what a wonderful work followed! When Jesus fell in with the crowing of a cock, what work was there! Oh, when God is the means, then shall that means, be it never so weak and contemptible in itself, work wonders. 1 Kings xix. 19; Matt. xxvi. 74, 75; Mark xiv. 71, 72; Luke xxii. 61, 62.

The world understood not nor believed that the walls of Jericho should fall at the sound of rams' horns, but when God will work the means must be effectual. A word weakly spoken, spoken with difficulty, in temptation, and in the midst of great contempt and scorn, works wonders if the Lord thy God will say so too.

6. Is it so? Doth no man come to Jesus Christ by the will, wisdom, and power of man, but by the gift, promise, and drawing of the Father? Then here is room for Christians to stand and wonder at the effectual working of God's providence that he hath made use of as means to bring them to Jesus Christ.

For although men are drawn to Christ by the power of the Father, yet that power putteth forth itself in the use of means; and these means are diverse, sometimes this, sometimes that, for God is at liberty to work by which, and when, and how he will; but let the means be what they will, and as contemptible as may be, yet God, that commanded the light to shine out of darkness, and that out of weakness can make strong, can, nay, doth oftentimes, make use of very unlikely means to bring about the conversion and salvation of his people. Therefore, you that are come to Christ, (and by unlikely means,) stay yourselves and wonder, and, wondering, magnify almighty power, by the work of which the means hath been made effectual to bring you to Jesus Christ.

What was the providence of God made use of, as a means either remote or more near, to bring thee to Jesus Christ? Was it the removing of thy habitation, the change of thy condition, the loss of relations, estate, or the like? Was it the casting of thine eye upon some good book, the hearing of thy neighbours talk of heavenly things, the beholding of God's judgment as executed upon others, or thine own deliverance from them, or thy being strangely cast under the ministry of some godly man? Oh take notice of such providence or providences! They were sent and managed by mighty power to do thee good. God himself, I say, hath joined himself to this chariot, yea, and so blessed it that it failed not to accomplish the thing for which he sent it.

God blesseth not to every one his providence in this manner. How many thousands are there in this world that pass every day under the same providences! but God is not in them to do that work by them as he hath done for thy poor soul by his effectually working with them. Oh that Jesus Christ should meet thee in this providence, that dispensation, or the other ordinance! This is grace indeed! At this, therefore, it will be thy wisdom to admire, and for this to bless God.

Give me leave to give you a taste of some of those providences that have been effectual, through the management of God, to bring salvation to the souls of his people:

(1.) The first shall be that of the woman of Samaria. It must happen that she must needs go out of the city to draw water (not before or after, but) just when Jesus Christ her Saviour was come from far and sat to rest him (being weary) upon the well. What a blessed providence was this!—even a providence managed by the almighty wisdom and almighty power to the conversion and salvation of this poor creature. For by this providence was this poor creature and her Saviour brought together, that a blessed work might be fulfilled upon the woman, according to the purpose before determined of the Father. John iv.

(2.) What providence was it that there should be a tree in the way for Zaccheus to climb, thereby to give Jesus opportunity to call that chief of the publicans home to himself, even before he came down therefrom!

(3.) Was it not wonderful that the thief which you read of in the Gospel should, by the providence of God, be cast into prison, to be condemned, even at that sessions that Christ himself was to die, nay, and that it should happen too that they must be hanged together, that the thief might be in hearing and observing of Jesus in his last words, that he might be converted by him before his death? Luke xxii.

(4.) What a strange providence was it, and as strangely managed by God, that Onesimus, when he was run away from his master, should be taken, as I think, and cast into that very prison where Paul lay bound for the word of the gospel, that he might there be by him converted, and then sent home again to his master Philemon! "Behold, all things work together for good to them that love God, to them who are the called according to his purpose."

Nay, I have myself known some that have been made to go to hear the word preached against their wills; others have gone not to hear, but to see and be seen, nay, to jeer and flout others, as also to catch and carp at things; some also to feed their adulterous eyes with the sight of beautiful objects; and yet God hath made use of even these things, and even of the wicked and sinful proposals of sinners, to bring them under the grace that might save their souls.

7. Doth no man come to Jesus Christ but by the drawing, &c., of the Father? Then let me here caution those poor sinners that are spectators of the change that God hath wrought in them that are coming to Jesus Christ not to attribute this work and change to other things and causes.

There are some poor sinners in the world that plainly see a change, a mighty change, in their neighbours and relations that are coming to Jesus Christ. But, as I said, they being ignorant, and not knowing whence it comes and whither it goes, "for so is every one that is born of the Spirit," therefore they attribute this change to other causes; as—1. Melancholy; 2. To sitting alone; 3. To overmuch reading; 4. To their going to too many sermons; 5. To too much studying and musing on what they hear.

Also, they conclude on the other side—

1. That it is for want of merry company.

2. For want of physic, and therefore they advise them to leave off reading, going to sermons, the company of sober people, and to be merry and go a-gossiping, to busy themselves in the things of this world, not set musing alone, &c.

But come, poor ignorant sinner, let me deal with thee. It seems thou art turned counsellor for Satan: I tell thee, thou knowest not what thou dost. Take heed of spending thy judgment after this manner; thou judgest foolishly, and sayest in this, to every one that passeth by, thou art a fool.

What! count convictions for sin, mourning for sin, and repentance for sin, melancholy! This is like those that on the other side said, "These men are drunk with new wine," &c. Or, as he hath said, Paul was mad. Acts ii. 23; xxvi. 24.

Poor ignorant sinner! canst thou judge no better? What! is sitting alone, pensive under God's hand, reading the Scriptures, and hearing of sermons, &c., the way to be undone? The Lord open thine eyes and make thee to see thine error: thou hast set thyself against God, thou hast despised the operation of his hands, thou attemptest to murder souls. What! canst thou give no better counsel touching those whom God hath wounded than to send them to the ordinances of hell for help? Thou biddest them be merry and lightsome, but dost thou not know that "the heart of fools is in the house of laughter?"

Thou biddest them shun the hearing of thundering preachers, "but is it not better to hear the rebuke of the wise than for a man to hear the song of fools?" Thou biddest them busy themselves in the things of this world, but dost thou not know that the Lord bids, "first seek the kingdom of God and the righteousness thereof?"

Poor ignorant sinner! hear the counsel of God to such, and learn thyself to be wiser: "Is any afflicted? let him pray. Is any merry? let him sing psalms. Blessed is he that heareth me, and heareth for time to come. Save yourselves from this untoward generation. Search the Scriptures; give attendance to reading. It is better to go to the house of mourning."

And wilt thou judge him that doth thus? Art thou almost like Elymas the sorcerer, that sought to turn the deputy from the faith? Thou seekest to pervert the right ways of the Lord: take heed lest some heavy judgment overtake thee. Acts xiii. 8–13.

What! teach men to quench convictions; take men off from a serious consideration of the evil of sin, of the terrors of the world to come, and how they shall escape the same!

What! teach men to put God and his word out of their minds by running to merry company, by running to the world, by gossipping, &c.! This is as much as to bid them say to God, Depart from us, for we desire not the knowledge of thy ways; or, What's the Almighty, that we should serve him? or, What profit have we if we keep his ways? Here is a devil in grain! What! bid a man walk "according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience!"

Objection. But we do not know that such are coming to Jesus Christ; truly we wonder at them and think they are fools.

Answer 1. Do you not know they are coming to Jesus Christ? Then they may be coming to him, for aught you know, and why will you be worse than the brute, to speak evil of the things you know not? What! are you made to be taken and destroyed? must ye utterly perish in your own corruptions?

2. Do you not know them? Let them alone, then. If you cannot speak good of them, speak not bad. "Refrain from these men, and let them alone; for if this counsel or this work be of men, it will come to naught; but if it be of God, ye cannot overthrow it, lest haply ye be found even to fight against God."

3. But why do you wonder at a work of conviction and conversion? Know you not that this is the judgment of God upon you, ye despisers, "to behold, and wonder, and perish?"

4. But why wonder and think they are fools? Is the way of the just an abomination to you? See that passage and be ashamed: "He that is upright in the way is an abomination to the wicked."

5. Your wondering at them argues that you are strangers to yourselves, to conviction for sin, and to hearty desires to be saved, as also coming to Jesus Christ.

Objection. But how shall we know that such men are coming to Jesus Christ?

Answer. Who can make them see that Christ has made blind? Nevertheless, because I endeavour thy conviction, conversion, and salvation, consider—

1. Do they cry out of sin, being burdened with it as an exceeding bitter thing?

2. Do they fly from it as from the face of a deadly serpent?

3. Do they cry out of the insufficiency of their own righteousness as to justification in the sight of God?

4. Do they cry out after the Lord Jesus to save them?

5. Do they see more worth and merit in one drop of Christ's blood to save them than in all the sins of the world to damn them?

6. Are they tender of sinning against Jesus Christ?

7. Is his name, person, and understanding more precious to them than is the glory of the world?

8. Is this world more dear unto them?

9. Is faith in Christ (of which they are convinced by God's Spirit of the want of, and that without it they can never close with Christ) precious to them?

10. Do they favour Christ in this world, and do they leave all the world for his sake? And are they willing (God helping them) to run hazards for his name, for the love they bear to him?

11. Are his saints precious to them?

If these things be so, whether thou seest them or no, these men are coming to Jesus Christ.

II. I come now to the second observation propounded to be spoken to—to wit, that they that are coming to Jesus Christ are ofttimes heartily afraid that Jesus Christ will not receive them.

I told you that this observation is implied in the text; and I gather it—1. From the largeness and openness of the promise, "I will in nowise cast out." For had there not been a proneness in us to fear casting out, Christ needed not to have, as it were, waylaid our fear, as he doth by this great and strange expression, "in nowise;" "and him that cometh to me I will in nowise cast out." There needed not, as I may say, such a promise to be invented by the wisdom of heaven and worded at such a rate, as it were on purpose to dash in pieces at one blow all the objections of coming sinners, if they were not prone to admit of such objections to the discouraging of their own souls. For these words, *in nowise*, cut the throat of all objections; and they were dropped by the Lord Jesus for that very end, and to help the faith that is mixed with unbelief.

And it is, as it were, the sum of all promises; neither can any objection be made upon the unworthiness that thou findest in thee that this promise will not assoil.

But I am a great sinner, sayest thou.

"I will in nowise cast out," says Christ.

But I am an old sinner, sayest thou.

"I will in nowise cast out," says Christ.

But I am an hard-hearted sinner, sayest thou.

"I will in nowise cast out," says Christ.

But I am a backsliding sinner, sayest thou.

"I will in nowise cast out," says Christ.

But I have served Satan all my days, sayest thou.

"I will in nowise cast out," says Christ.

But I have sinned against light, sayest thou.

"I will in nowise cast out," says Christ.

But I have sinned against mercy, sayest thou.

"I will in nowise cast out," says Christ.

But I have no good thing to bring with me, sayest thou.

"I will in nowise cast out," says Christ.

Thus I might go on to the end of things and show you that still this promise was provided to answer all objections, and doth answer them. But I say, what need it be if they that are coming to Jesus Christ are not sometimes, yea, oftentimes, heartily afraid "that Jesus Christ will cast them out?"

2. I will give you now two instances that seem to imply the truth of this observation.

In the 9th of Matthew, at the second verse, you read of a man that was sick of the palsy, and he was coming to Jesus Christ, being borne upon a bed by his friends; he was also coming himself, and that upon another account than any of his friends were aware of—even for the pardon of sins and the salvation of his soul. Now, so soon as ever he was come into the presence of Christ, Christ bids him "be of good cheer." It seems, then, his heart was fainting, but what was the cause of his fainting? Not his bodily infirmity, for the cure of which his friends did bring him to Christ, but the guilt and burden of his sins, for the pardon of which himself did come to him: therefore he proceeds, "Be of good cheer, thy sins be forgiven thee."

I say, Christ saw him sinking in his mind about how it would go with his most noble part, and therefore first he applies himself to him upon that account. For though his friends had faith enough as to the cure of the body, yet he himself had little enough as to the cure of his soul; therefore Christ takes him up as a man falling down, saying, "Son, be of good cheer, thy sins are forgiven thee."

That about the prodigal seems pertinent also in this matter: "When he was come to himself he said, How many hired servants of my father have bread enough and to spare, and I perish for hunger! I will arise now and go to my father." Heartily spoken, but how did he perform his promise? I think not so well as he promised to do, and my ground for my thoughts is, because his father, so soon as he was come to him, fell upon his neck and kissed him; implying, methinks, as if the prodigal at this time was dejected in his mind, and therefore his father gives the most sudden and familiar token of reconciliation.

And kisses were of old time often used to remove doubts and fears. Thus Laban and Esau kissed Jacob; thus Joseph kissed his brethren; and thus also David kissed Absalom. Gen. xxxv. 55; xxxiii. 1–7; xlviii. 9, 10; 2 Sam. xiv. 33.

It is true, as I said, at first setting out he spake heartily, as sometimes sinners also do in their beginning to come to Jesus Christ, but might not he, yea, in all probability he had, (between the first step he took and the last by which he accomplished that journey,) many a thought, both this way and that, as whether his father would receive him or no? As thus: "I said, I would go to my father. But how if when I came to him he should ask me, Where I have all this while been? What shall I say then? Also if he ask me, What is become of the portion of goods that he gave me? What shall I say then? If he ask me, Who have been my companions? What shall I say then? If he also should ask me, What hath been my preferment in all the time of my absence from him? What shall I say then? Yea, and if he ask me, Why I came home no sooner? What shall I say then?" Thus, I say, might he reason with himself; and being conscious to himself that he could give but a very bad answer to any of these interrogatories, no marvel if he stood in need first of all of a kiss from his father's lips. For had he answered the first in truth, he must say, I have been a haunter of taverns and alehouses; and as for my portion, I spent it in riotous living; my companions were whores and drabs; as for my preferment, the highest was that I became a hogherd; and as for my not coming home till now, could I have made shift to stay abroad any longer I had not been at thy feet for mercy now.

I say these things considered, and considering again how prone poor men are to give way, when truly awakened, to despondings and heart-misgivings, no marvel if he did sink in his mind between the time of his first setting out, and that of his coming to his father.

3. But, thirdly, methinks I have, for the confirmation of this truth, the consent of all

the saints that are under heaven—to wit, that they that are coming to Jesus Christ are oft-times heartily afraid that he will not receive them.

Question. But what should be the reason?

I will answer to this question thus:

1. It is not for want of the revealed will of God that manifesteth grounds for the contrary, for of that there is a sufficiency; yea, the text itself hath laid a sufficient foundation for encouragement for them that are coming to Jesus Christ: "And him that cometh to me I will in nowise cast out."

2. It is not for want of any invitation to come, for that is full and plain: "Come unto me, all ye that labour and are heavy laden, and I will give you rest."

3. Neither is it for want of manifestation of Christ's willingness to receive, as those texts above named, with that which follows, declare: "If any man thirst, let him come unto me and drink."

4. It is not for want of exceeding great and precious promises to receive them that come: "Wherefore come out from among them and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you, and I will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."

5. It is not for want of solemn oath and engagement to save them that come: "For because he could swear by no greater, he swore by himself, That by two immutable things, in which it was impossible that God should lie, we might have strong consolation who have fled for refuge, to lay hold on the hope set before us."

6. Neither is it for want of great examples of God's mercy that have come to Jesus Christ, of which we read most plentifully in the word.

Therefore it must be concluded it is for want of that which follows:

1. It is for want of the knowledge of Christ. Thou knowest but little of the grace and kindness that is in the heart of Christ; thou knowest but little of the virtue and merit of his blood; thou knowest but little of the willingness that is in his heart to save thee; and this is the reason of the fear that ariseth in thy heart, and that causeth thee to doubt that Christ will not receive thee. Unbelief is the daughter of ignorance. Therefore Christ saith, "O fools, and slow of heart to believe."

Slowness of heart to believe flows from thy foolishness in the things of Christ: this is evident to all that are acquainted with themselves and are seeking after Jesus Christ. The more ignorance, the more unbelief: the more knowledge of Christ, the more faith. "They that know thy name will put their trust in thee." He therefore that began to come to Christ but the other day, and hath yet but little knowledge of him, he fears that Christ will not receive him. But he that hath been longer acquainted with him, he is "strong and hath overcome the wicked one."

When Joseph's brethren came into Egypt to buy corn, it is said, "Joseph knew his brethren, but his brethren knew not him." What follows? Why, great mistrust of heart about their speeding well, especially if Joseph did but answer them roughly, calling them spies and questioning their truth, and the like. And observe it, so long as their ignorance about their brother remained with them, whatsoever Joseph did, still they put the worst sense upon it. For instance, Joseph upon a time bids the steward of his house bring them home to dine with him, to dine even in Joseph's house. And how is this resented by them? Why, they are afraid: "And the men were afraid, because they were brought unto" (their brother) "Joseph's house." And they said, "He seeketh occasion against us, and will fall upon us and take us for bond-men, and our asses." What! afraid to go to Joseph's house! He was their brother: he intended to feast them—to feast them and to feast with them. Ah! but they were ignorant that he was their brother, and so long as their ignorance lasted, so long their fear terrified them. Just thus it is with the sinner that but of late is coming to Jesus Christ: he is ignorant of the love and pity that is in Christ to coming sinners, therefore he doubts, therefore he fears, therefore his heart misgives him.

Coming sinner, Christ inviteth thee to dine and sup with him: he inviteth thee to a banquet of wine, yea to come into his wine-cellar, and his banner over thee shall be love. Rev. xxx. 20; Song Sol. ii. 5. But I doubt it, says the sinner; but it is answered, He calls thee, invites thee to his banquet, flagons, apples, to his wine, and to the juice of his pomegranate. Oh I fear, I doubt, I mistrust, I tremble, in expectation of the contrary. Come out of the man, thou dastardly ignorance! Be not afraid, sinner, only believe. "He that cometh to Christ he will in nowise cast out."

Let the coming sinner therefore seek after more of the good knowledge of Jesus Christ,

press after it, seek it as silver, and dig for it as for hid treasure. This will embolden thee, this will make thee wax stronger and stronger. I know whom I have believed: "I know him," saith Paul; and what follows? Why, "I am persuaded that he is able to keep that which I have committed to him against that day."

What had Paul committed to Jesus Christ? The answer is, He had "committed to him his soul." But why did he commit his soul to him? He knew him to be faithful, to be kind: he knew he would not fail him nor forsake him, and therefore he laid his soul down at his feet, and committed it to him to keep against that day. But—

2. Thy fears that Christ will not receive thee may be also a consequent of thy earnest and strong desires after thy salvation by him. For this I observe, that strong desires to have are attended with strong fears of missing. What man most sets his heart upon, and what his desires are most after, he (ofttimes) most fears he shall not obtain. So the man, ruler of the synagogue, had a great desire that his daughter should live; and that desire was attended with fear that she should not: therefore Christ saith unto him, "Be not afraid."

Suppose a young man should have his heart much set upon a virgin to have her to wife: if ever he fears he shall not obtain her it is when he begins to love. Now, thinks he, somebody will step in betwixt my love and the object of it: either they will find fault with my person, my estate, my condition, or something.

Now thoughts begin to work: She doth not like me, or something. And thus it is with the soul at first coming to Jesus Christ; thou lovest him, and thy love produces jealousy, and that jealousy ofttimes begets fears.

Now thou fearest the sins of thy youth, the sins of thine old age, the sins of thy calling, the sins of thy Christian duties, the sins of thine heart, or something; thou thinkest something or other will alienate the heart and affections of Jesus Christ from thee; thou thinkest he sees something in thee for the sake of which he will refuse thy soul.

But be content; a little more knowledge of him will make thee take better heart; thy earnest desires shall not be attended with such burning fears; thou shalt hereafter say, "This is my infirmity."

Thou art sick of love, a very sweet disease; and yet every disease has some weakness attending of it; yet I wish this distemper (if it be lawful to call it so) was more epidemical. Die of this disease I would gladly do: it is better than life itself, though it be attended with fears. But thou criest out, I cannot obtain: well, be not too hasty to make conclusions. If Jesus Christ had not put his finger in at the hole of the lock, thy bowels would not have been troubled for him. Song v. Mark how the prophet hath it: "They shall walk after the Lord: he shall roar like a lion: when he shall roar the children shall tremble from the west, they shall tremble like a bird out of Egypt, and as a dove out of the land of Assyria."

When God roars (as ofttimes the coming soul hears him roar) what man that is coming can do otherwise than tremble? But trembling he comes. "He sprang in and came trembling, and fell down before Paul and Silas."

Should you ask him that we mentioned but now, How long is it since you began to fear you should miss of this damsel you love so? the answer will be, Ever since I began to love her. But did you not fear it before? No, nor should I fear now but that I vehemently love her. Come, sinner, let us apply it: How long is it since thou began to fear that Jesus Christ will not receive thee? The answer is, Ever since I began to desire that he would save my soul. I began to fear when I began to come, and the more my heart burns in desires after him, the more I feel my heart fear I should not be saved by him.

See, now, did I not tell thee that thy fears were but the consequence of strong desires? Well, fear not, coming sinner; thousands of coming souls are in thy condition, and yet they will get safe into Christ's bosom. "Say," says Christ, "to them that are of a fearful heart, Be strong, fear not! Your God will come and save you."

3. Thy fear that Christ will not receive thee may arise from a sense of thine own unworthiness. Thou seest what a poor, sorry, wretched, worthless creature thou art. And seeing this, thou fearest Christ will not receive thee. Alas! sayest thou, I am the vilest of all men; a town sinner, a ringleading sinner. I am not only a sinner myself, but have made others twofold worse the children of hell also. Besides, now I am under some awakenings and stirrings of mind after salvation, even now I find my heart rebellious, carnal, hard, treacherous, desperate, prone to unbelief, to despair: it forgetteth the word; it

wandereth; it runneth to the ends of the earth. There is not, I am persuaded, one in all the world that hath such a desperate wieked heart as mine is. My soul is eareless to do good, but none more earnest to do that whieh is evil.

Can sueh a one as I am live in glory? Can a holy, a just, and a righteous God once think (with honour to his name) of saving such a vile ereature as I am? I fear it. Will he show wonders to sueh a dead dog as I am? I doubt it.

I am east out to the loathing of my person, yea, I loathe myself: I stink in my own nostrils. How can I then be accepted by a holy and sin-abhorring God? Ps. xxxviii. 5, 6, 7; Ezek. x.; xx. 42, 43, 44. Saved I would be; and who is there that would not, were they in my eondition? Indeed, I wonder at the madness and folly of others when I see them leap and skip so earelessly about the mouth of hell. Bold sinner, how darest thou tempt God by laughing at the breaeh of his holy law? But, alas! they fare not so bad one way but I am worse another: I wish myself were anybody but myself; and yet here again I know not what to wish. When I see such as I believe are eoming to Jesus Christ, oh I bless them. But am I eonfounded in myself to see how unlike, as I think, I am to a very good many in the world. They ean read, hear, pray, remember, repent, be humble, do every thing better than so vile a wretch as I.

I, vile wreteh, am good for nothing but to burn in hell-fire, and when I think of that I am eonfounded too.

Thus the sense of unworthiness ereates and heightens fears in the hearts of them that are coming to Jesus Christ; but indeed it should not, for who needs the physician but the siek? or who did Christ eome into the world to save but the ehief of sinners? Mark i. 17; 1 Tim. i. 15. Wherefore the more thou seest thy sins, the faster fly thou to Jesus Christ. And let the sense of thine own unworthiness prevail with thee yet to go faster. As it is with the man that earrieth his broken arm in a sling to the bone-setter, still as he thinks of his broken arm, and as he feels the pain and anguish, he hastens his paee to the man; and if Satan meets thee and asketh, Whither goest thou? tell him thou art maimed and art going to the Lord Jesus. If he objects thine own unworthiness, tell him that even as the siek seeketh the physician, as he that hath broken bones seeks him that can set them, so thou art going to Jesus Christ for eure and healing for thy sinsick soul.

But it ofttimes happeneth to him that flies for his life, he despairs of eseaping, and therefore delivers himself up into the hand of the pursuer. But up, up, sinner; be of good cheer; Christ came to save the unworthy one; be not faithless, but believe. Come away, man; the Lord Jesus ealls thee, saying, "And him that eometh to me I will in nowise east out."

4. Thy fear that Christ will not reeeive thee may arise from a sense of the exeeeding mercy of being saved. Sometimes salvation is in the eyes of him that desires so great, so huge, so wonderful a thing that the very thoughts of the exeellency of it engenders unbelief about obtaining it in the heart of those that unfeignedly desire it. "Seemeth it to you (saith David) a light thing to be a king's son-in-law?" 1 Sam. xviii. 26. So the thought of the greatness and glory of the thing propounded, as heaven, eternal life, eternal glory, to be with God, and Christ, and angels, these are great things, things too good, (saith the soul that is little in his own eyes,) things too rich, (saith the soul that is truly poor in spirit,) for me.

Besides, the Holy Ghost hath a way to greaten heavenly things to the understanding of the eoming sinner, yea, and at the very same time to greaten too the sin and unworthiness of that sinner. Now the soul staggeringly wonders, saying, What! to be made like angels, like Christ, to live in eternal bliss, joy, and felieity! This is for angels, and for them that ean walk like angels.

If a prinee, a duke, an earl, should send (by the hand of his servant) for some poor, sorry, beggarly scrub to take her for his master to wife, and the servant should come and say, My lord and master Sueh-a-one hath sent me to thee to take thee to him to wife: he is rieh, beautiful, and of excellent qualities; he is loving, meek, humble, well-spoken, &e., what now would this poor, sorry, beggarly creature think? What would she say? or how would she frame an answer? When King David sent to Abigail upon this aeeount, and though she was a rieh woman, yet she said, "Behold, let thine handmaid be a servant to wash the feet of the servants of my lord." She was eonfounded, she eould not well tell what to say, the offer was so great, beyond what in reason eould be expeeted.

But suppose this great person should seeond his suit, and send to this sorry ereature again,

what would she say now? Would she not say, You mock me? But what if he affirms that he is in good earnest, and that his lord must have her to wife—yea, suppose he should prevail upon her to credit his message and to address herself for her journey—yet, behold, every thought of her pedigree confounds her, also her sense of want of beauty makes her ashamed; and if she doth but think of being embraced, the unbelief that is mixed with that thought whirls her into tremblings; and now she calls herself fool for believing the messenger, and thinks not to go: if she thinks of being bold, she blushes; and the least thought that she shall be rejected when she comes at him makes her look as if she would give up the ghost.

And is it a wonder, then, to see a soul that is drowned in the sense of glory and a sense of its own nothingness to be confounded in itself, and to fear that the glory apprehended is too great, too good, and too rich for such an one?

That thing, heaven and eternal glory, is so great and I that would have it so small, so sorry a creature, that the thoughts of obtaining it confounds me.

Thus, I say, doth the greatness of the things desired quite dash and overthrow the mind of the desire. Oh it is too big, it is too big, it is too great a mercy!

But, coming sinner, let me reason with thee. Thou sayest, It is too big, too great. Well, will things that are less satisfy thy soul? Will a less thing than heaven, than glory and eternal life, answer thy desires? No, nothing less, and yet I fear they are too big and too good for me ever to obtain. Well, as big and as good as they are, God giveth them to such as thou; they are not too big for God to give; no, not too big to give freely; be content, let God give like himself: he is that eternal God, and giveth like himself. When kings give, they do not use to give as poor men do. Hence it is said that Nabal made a feast in his house like the feast of a king; and again, "All these things did Araunah, as a king, give unto David." Now, God is a great King, let him give like a king; nay, let him give like himself, and do thou receive like thyself. He hath all and thou hast nothing. God told his people of old that he would save them in truth and in righteousness, and that they should return to and enjoy the land which before, for their sins, had spewed them out; and then adds, under the supposition of their counting the mercy too good or too big, "If it be marvellous in the eyes of the remnant of this people in these days, should it also be marvellous in mine eyes? saith the Lord of hosts."

As who should say, They are now in captivity and little in their own eyes; therefore they think the mercy of returning to Canaan is a mercy too marvellously big for them to enjoy; but if it be so in their eyes, it is not so in mine: I will do for them like God, if they will but receive my bounty like sinners.

Coming sinner, God can give his heavenly Canaan and the glory of it unto thee; yea, none ever had them but as a gift, a free gift. He hath given us his Son, "How shall he not, then, with him also freely give us all things?"

It was not the worthiness of Abraham, or Moses, or David, or Peter, or Paul, but the mercy of God, that made them inheritors of heaven. If God thinks thee worthy, judge not thyself unworthy, but take it and be thankful. And it is a good sign he intends to give thee if he hath drawn out thy heart to ask. "O Lord, thou hast heard the desire of the humble; thou wilt prepare their hearts; thou wilt incline thine ear."

When God is said to incline his ear, it implies an intention to bestow the mercy desired. Take it therefore; thy wisdom will be to receive, not sticking at thy own unworthiness. It is said, "He raiseth up the poor out of the dust, and lifteth up the beggar from the dunghill, to set them among princes, and to make them inherit the throne of glory." Again, "He raiseth up the poor out of the dust, and lifteth the needy out of the dunghill, that he may set them with the princes, even with the princes of his people."

You see also when God made a wedding for his Son, he called not the great, nor the rich, nor the mighty, but the poor, the maimed, the halt, and the blind.

5. Thy fears that Christ will not receive thee may arise from the hideous roaring of the devil, who pursues thee. He that hears him roar must be a mighty Christian if he can at that time deliver himself from fear. He is called a roaring lion; and then to allude to that in Isaiah, "If one look into them, they have darkness and sorrow, and the light is darkness in their very heaven."

There are two things, among many, that Satan useth to roar out after them that are coming to Jesus Christ—1. That they are not elected; 2. That they have sinned the sin against the Holy Ghost.

To both these I answer briefly—

First. Touching election, out of which thou fearest thou art excluded. Why, coming sinner, even the text itself affordeth thee help against this doubt, and that by a double argument:

1st. That coming to Christ is, by virtue of the gift, promise, and drawing of the Father; but thou art a-coming; therefore God hath given thee, promised thee, and is drawing thee to Jesus Christ. Coming sinner, hold to this, and when Satan beginneth to roar again, answer, But I feel my heart moving after Jesus Christ; but that would not be if it were not given by promise and drawing to Christ by the power of the Father.

2dly. Jesus Christ hath promised "that him that cometh to him he will in nowise cast out." And if he hath said it, will he not make it good, I mean even thy salvation? For, as I have said already, not to cast out is to receive and admit to the benefit of salvation. If then the Father hath given thee, as is manifest by thy coming, and if Christ will receive thee, thou coming soul, as it is plain he will, because he hath said, "He will in nowise cast out," then be confident, and let these conclusions, that as naturally flow from the text as light from the sun or water from the fountain, stay thee.

If Satan therefore objecteth, But thou art not elected, answer, But I am coming, Satan, I am coming; and that I could not be but that the Father draws me; and I am coming to such a Lord Jesus as will in nowise cast me out. Further, Satan, were I not elect the Father would not draw me, nor would the Son so graciously open his bosom to me. I am persuaded that not one of the non-elect shall ever be able to say, no, not in the day of judgment, I did sincerely come to Jesus Christ. Come they may, feignedly, as Judas and Simon Magus did, but that is not our question. Therefore, O thou honest-hearted, coming sinner, be not afraid, but come.

As to the second part of the objection, about sinning the sin against the Holy Ghost, the same argument overthrows that also. But I will argue thus:

1st. Coming to Christ is by virtue of a special gift of the Father; but the Father giveth no such gift to them that have sinned that sin; therefore thou that art coming hast not committed that sin. That the Father giveth no such gift to them that have sinned that sin is evident—

(1.) Because they have sinned themselves out of God's favour, "they shall never have forgiveness." But it is a special favour of God to give unto a man to come unto Jesus Christ, because thereby he obtained forgiveness. Therefore he that cometh hath not sinned that sin.

(2.) They that have sinned the sin against the Holy Ghost have sinned themselves out of an interest in the sacrifice of Christ's body and blood; "There remains for such no more sacrifice for sin." But God giveth not grace to any of them to come to Christ that have no share in the sacrifice of his body and blood. Therefore thou that art coming to him hast not sinned that sin. Heb. x. 26.

2dly. Coming to Christ is by the special drawing of the Father; "No man cometh to me except the Father, which hath sent me, draw him." But the Father draweth not him to Christ for whom he hath not allotted forgiveness by his blood; therefore they that are coming to Jesus Christ have not committed that sin, because he hath allotted them forgiveness by his blood. John vi. 44.

That the Father cannot draw them to Jesus Christ for whom he hath not allotted forgiveness of sins, is manifest to sense; for that would be a plain mockery, a flam, neither becoming his wisdom, justice, holiness, nor goodness.

3dly. Coming to Jesus Christ lays a man under the promise of forgiveness and salvation; but it is impossible that he that hath sinned that sin should ever be put under a promise of these. Therefore he that hath sinned that sin can never have heart to come to Jesus Christ.

4thly. Coming to Jesus Christ lays a man under his intercession, "for he ever liveth to make intercession for them that come." Therefore he that is coming to Jesus Christ cannot have sinned that sin.

Christ has forbid his people to pray for them that have sinned that sin; therefore he will not pray for them himself; but he prays for them that come.

5thly. He that hath sinned that sin, Christ is to him of no more worth than is a man that is dead; "for he hath crucified to himself the Son of God; yea, and hath also counted his precious blood as the blood of an unholy thing." Now, he that hath this low esteem of Christ will never come to him for life; but the coming man has an high esteem of his person, blood, and merits. Therefore he that is coming has not committed that sin.

6thly. If he that has sinned this sin might yet come to Jesus Christ, then must the truth of God be overthrown; which saith in one

place, "He hath never forgiveness," and in another, "I will in nowise cast him out." Therefore, that he may never have forgiveness he shall never have heart to come to Jesus Christ. "It is impossible that such an one should be renewed either to or by repentance." Wherefore, never trouble thy head nor heart about this matter; he that cometh to Jesus Christ cannot have sinned against the Holy Ghost.

6. Thy fears that Christ will not receive thee may arise from thine own folly in inventing, yea, in thy chalking out to God, a way to bring thee home to Jesus Christ. Some souls that are coming to Jesus Christ are great tormentors of themselves upon this account; they conclude that if their coming to Jesus Christ is right, they must needs be brought home thus and thus; as to instance:

(1.) Says one, If God be bringing of me to Jesus Christ, then will he load me with the guilt of sin till he makes me roar again.

(2.) If God be indeed bringing me home to Jesus Christ, then must I be assaulted with dreadful temptations of the devil.

(3.) If God be indeed bringing me to Jesus Christ, then even when I come at him I shall have wonderful revelations of him.

This is the way that some sinners appoint for God, but perhaps he will not walk therein; yet will he bring them to Jesus Christ. But now, because they come not the way of their own chalking out, therefore they are at a loss. They look for a heavy load and burden, but perhaps God gives them a sight of their lost condition, and addeth not that heavy weight and burden. They look for fearful temptations of Satan, but God sees that yet they are not fit for them, nor is the time come that he should be honoured by them in such a condition. They look for great and glorious revelations of Christ, grace, and mercy, but perhaps God only takes the yoke from off their jaws, and lays meat before them. And now again they are at a loss, yet a-coming to Christ. "I drew them," saith God, "with the cords of a man, with the bands of love; I took the yoke from off their jaws, and laid meat unto them."

Now, I say, if God brings thee to Christ, and not by the way that thou hast appointed, then thou art at a loss; and for thy being at a loss thou mayest thank thyself. God hath more ways than thou knowest of to bring a sinner to Jesus Christ, but he will not give thee beforehand an account by which of them he will bring thee to Christ.

Sometimes he hath his ways in the whirlwind, but sometimes the Lord is not there.

If God will deal more gently with thee than with others of his children, grudge not at it; refuse not the waters that go softly, lest he bring up to thee the waters of the rivers strong and many, even these two smoking firebrands, the devil and guilt of sin. He saith to Peter, "Follow me." And what thunder did Zaccheus hear or see? "Zaccheus, come down," saith Christ, "and he came down," (says Luke,) "and received him joyfully."

But had Peter or Zaccheus made the objection that thou hast made, and directed the Spirit of the Lord as thou hast done, they might have looked long enough before they had found themselves coming to Jesus Christ.

Besides, I will tell thee that the greatness of the sense of sin, the hideous roaring of the devil, yea, abundance of revelations, will not prove that God is bringing thy soul to Jesus Christ, as Balaam, Cain, Judas, and others can witness.

Further, consider that what thou hast not of these things here thou mayest have another time, and that to thy distraction. Wherefore, instead of being discontent because thou art not in the fire, because thou hearest not the sound of the trumpet and alarm of war, "pray that thou enter not into temptation;" yea, come boldly to the throne of grace, and obtain mercy and find grace to help in that time of need. Ps. lxxxviii. 15; Matt. xi. 41; Heb. iv. 16.

Poor creature! thou criest, If I were tempted I could come faster and with more confidence to Jesus Christ. Thou sayest thou knowest not what. What says Job?—"Withdraw thy hand from me, and let not thy dread make me afraid. Then call thou, and I will answer, or let me speak, and answer thou me." It is not the over-heavy load of sin, but the discovery of mercy, not the roaring of the devil, but the drawing of the Father, that makes a man come to Jesus Christ; I myself know all these things.

True, sometimes, yea, most an end, they that come to Jesus Christ come the way that thou desirest, the loading, tempted way; but the Lord also leads some by the waters of comfort. If I was to choose when to go a long journey—to wit, whether I would go it in the dead of winter or in the pleasant spring, (though if it was a very profitable journey, as that of coming to Christ is, I would choose to go it through fire and water before I would lose the bene-

fit;)—but I say, if I might choose the time I would choose to go it in the pleasant spring, because the way would be more delightsome, the days longer and warmer, the nights shorter and not so cold. And it is observable that very argument that thou usest to weaken thy strength in the way, that very argument Christ Jesus useth to encourage his beloved to come to him: "Arise," saith he, "my love, my fair one, and come away; (why?) for, lo, the winter is past, the rain is over and gone, the flowers appear in the earth, the time of the singing of birds is come, and the voice of the turtle is heard in the land. The fig tree putteth forth her green figs, and the vine, with her tender grapes, giveth a good smell. Arise, my love, my fair one, and come away."

Trouble not thyself, coming sinner; if thou seest thy lost condition by original and actual sin, if thou seest thy need of the spotless righteousness of Jesus Christ, if thou art willing to be found in him and to take up thy cross and follow him, then pray for a fair wind and good weather, and come away. Stick no longer in a muse and doubt about things, but come away to Jesus Christ. Do it, I say, lest thou tempt God to lay the sorrows of a travailing woman upon thee. Thy folly in this thing may make him do it. Mind what follows: "The sorrows of a travailing woman shall come upon him. (Why?) He is an unwise son; so he should not stay long in the place of the breaking forth of children."

7. Thy fears that Christ will not receive thee may rise from those decays that thou findest in thy soul, even while thou art coming to him. Some even as they are coming to Jesus Christ do find themselves grow worse and worse; and this is indeed a sore trial to the poor coming sinner.

To explain myself: There is such an one coming to Jesus Christ who, when at first he began to look out after him, was sensible, affectionate, and broken in spirit, but now is grown dark, senseless, hard-hearted, and inclining to neglect spiritual duties, &c. Besides, he now finds in himself inclinations to unbelief, atheism, blasphemy, and the like; now he finds he cannot tremble at God's word, his judgments, nor at the apprehension of hell-fire: neither can he, as he thinketh, be sorry for these things. Now this is a sad dispensation. The man under the sixth head complaineth for want of temptations, but thou hast enough of them; art thou glad of them, tempted, coming sinner? They that never were exercised with them may think it a fine thing to be within the rage, but he that is there is ready to sweat blood for sorrow of heart and to howl for vexation of spirit.

This man is in the wilderness among wild beasts. Here he sees a bear, there a lion, yonder a leopard, a wolf, a dragon; devils of all sorts, doubts of all sorts, fears of all sorts haunt and molest his soul. Here he sees smoke, yea, some fire and brimstone, scattered upon his secret places; he hears the sound of an horrible tempest.

O my friends, even the Lord Jesus, that knew all things, even he saw no pleasure in temptations, nor did he desire to be with them; wherefore one text saith, "he was led," and another, "he was driven," of the Spirit into the wilderness to be tempted of the devil.

But to return: Thus it happeneth sometimes to them that are coming to Jesus Christ. A sad hap indeed! One would think that he that is flying from wrath to come has little need of such clogs as these; and yet so it is, and woeful experience proves it. The Church of old complained that her enemies overtook her between the straits, just between hope and fear, heaven and hell.

This man feeleth the infirmity of his flesh; he findeth a proneness in himself to be desperate. Now he chides with God, flings and tumbles like a wild bull in a net, and still the guilt of all returns upon himself, to the crushing of him to pieces. Yet he feeleth his heart so hard that he can find, as he thinks, no kind falling under any of his miscarriages. Now he is a lump of confusion in his own eyes, whose spirit and actions are without order.

Temptations serve Christians as the shepherd's dog serveth the silly sheep; that is, coming behind the flock, he runs upon it, pulls it down, worries it, wounds it, and grievously bedabbleth it with dirt and wet in the lowest places of the furrows of the field, and not leaving it until it is half dead, nor then neither, except God rebuke.

Here is now room for fears of being cast away. Now I see I am lost, says the sinner. This is not coming to Jesus Christ, says the sinner: such a desperate, hard, and wretched heart as mine is cannot be a gracious one, saith the sinner. And bid such an one be better, he says, I cannot, no, I cannot.

Question. But what will you say to a soul in this condition?

Answer. I will say that temptations have attended the best of God's people: I will say

that temptations come to do us good; and I will say also that there is a difference betwixt growing worse and worse, and thy seeing more clearly how bad thou art.

There is a man of an ill-favoured countenance who hath too high a conceit of his beauty, and wanting the benefit of a glass, he still stands in his own conceit; at last a limner is sent unto him who draweth his ill-favoured face to the life; now, looking thereon, he begins to be convinced that he is not half so handsome as he thought he was. Coming sinner, thy temptations are these painters; they have drawn out thy ill-favoured heart to the life and have set it before thine eyes, and now thou seest how ill-favoured thou art.

Hezekiah was a good man, yet when he lay sick (for aught I know) he had somewhat too good an opinion of his heart; and, for aught I know also, the Lord might upon his recovery leave him to a temptation, that he might better know all that was in his heart.

Alas! we are sinful out of measure, but see it not to the full until an hour of temptation comes. But when it comes, it doth as the painter doth, draw out our heart to the life; yet the sight of what we are should not keep us from coming to Jesus Christ.

There are two ways by which God lets a man into a sight of the naughtiness of his heart: one is by the light of the word and Spirit of God, the other is by the temptations of the devil. But by the first we see our naughtiness one way, and by the second, another. By the light of the word and Spirit of God thou hast a sight of thy naughtiness, and by the light of the sun thou hast a sight of the spots and defilements that are in thy house or raiment; which light gives thee to see a necessity of cleansing, but maketh not the blemishes to spread more abominably. But when Satan comes, when he tempts, he puts life and rage into our sins, and turns them, as it were, into so many devils within us. Now, like prisoners, they attempt to break through the prison of our body: they will attempt to get out at our eyes, mouth, ears, any ways, to the scandal of the gospel and reproach of religion, to the darkening of our evidences and damning of our souls.

But I shall say, as I said before, this has oftimes been the lot of God's people. And "no temptation hath overtaken thee but such as is common to man; and God is faithful, who will not suffer thee to be tempted above what thou art able." See the book of Job, the book of Psalms, and that of the Lamentations. And remember, farther, that Christ himself was tempted to blaspheme, to worship the devil, and to murder himself, (temptations worse than which thou canst hardly be overtaken with.) But he was sinless, that is true. And he is thy Saviour, and that is as true. Yea, it is as true also that by his being tempted he became the conqueror of the tempter and a succourer of those that are tempted.

Question. But what should be the reason that some that are coming to Christ should be so lamentably cast down and buffeted with temptations?

Answer. It may be for several causes.

1. Some that are coming to Christ cannot be persuaded until the temptation comes that they are so vile as the Scripture saith they are. True, they see so much of their wretchedness as to drive them to Christ, but there is an over and above of wickedness which they see not. Peter little thought that he had had cursing, and swearing, and lying, and an inclination in his heart to deny his Master, before the temptation came, but when that indeed came upon him, then he found it there to his sorrow.

2. Some that are coming to Jesus Christ are too much affected with their own graces, and too little taken with Christ's person; wherefore God, to take them off from doting on their own jewels, and that they might look more to the person, undertaking, and merits of his Son, plunges them into the ditch by temptations. And this I take to be the meaning of Job. "If I wash me," saith he, "with snow-water, and make myself never so clean, yet wilt thou plunge me in the ditch, and mine own clothes shall abhor me." Job had been a little too much tampering with his own graces, and setting his excellencies a little too high. But by that the temptations were ended you find him better taught.

Yea, God doth ofttimes, even for this thing, as it were, take our graces from us, and so leave us almost quite to ourselves and to the tempter, that we may learn not to love the picture more than the person of his Son. See how he dealt with them in the 16th of Ezekiel and the 2d of Hosea.

3. Perhaps thou hast been given too much to judge thy brother, to condemn thy brother, because a poor tempted man; and God, to bring down the pride of thy heart, letteth the tempter loose upon thee, that thou also mayest feel thyself weak. "For pride goeth before

destruction, and an haughty spirit before a fall."

4. It may be thou hast dealt a little too roughly with those that God hath this way wounded, not considering thyself lest thou also be tempted; and therefore God hath suffered it to come unto thee.

5. It may be thou wast given to slumber and sleep, and therefore these temptations were sent to awake thee. You know that Peter's temptation came upon him after his sleeping; then, instead of watching and praying, then he denied, and denied, and denied his Master.

6. It may be thou hast presumed too far and stood too much in thine own strength, and therefore is a time of temptation, come upon thee. This was also one cause why it came upon Peter: "Though all men forsake thee, yet will not I." Ah! that is the way to be tempted indeed!

7. It may be God intends to make thee wise to speak a word in season to others that are afflicted, and therefore he suffereth thee to be tempted. Christ was tempted that he might be able to succour them that are tempted.

8. It may be Satan hath dared God to suffer him to tempt thee, promising himself that if he will but let him do it thou wilt curse him to his face. Thus he obtained leave against Job; wherefore take heed, tempted soul, lest thou provest the devil's saying true.

9. It may be thy graces must be tried in the fire, that that rust that cleaveth to them may be taken away, and themselves proved, both before angels and devils, to be far better than the gold that perisheth; it may be also that thy graces are to receive special praises, and honour, and glory at the coming of the Lord Jesus (to judgment) for all the exploits that thou hast acted by them against hell and its infernal crew in the day of thy temptation.

10. It may be God would have others learn by thy sighs, groans, and complaints under temptations to beware of those sins for the sake of which thou art at present delivered to the tormentors.

But to conclude this: put the worst to the worst, (and then things will be bad enough;) suppose that thou art to this day without the grace of God, yet thou art but a miserable creature, a sinner that has need of a blessed Saviour; and the text presents thee with One as good and kind as heart can wish, who also for thy encouragement saith, "and him that cometh to me I will in nowise cast out."

To come therefore to a word of application.

Is it so that they that are coming to Jesus Christ are ofttimes heartily afraid that Jesus Christ will not receive them? Then this teacheth us these things:

1. That faith and doubting may at the same time have their residence in the same soul. "O thou of little faith! wherefore didst thou doubt?" He saith not, O thou of no faith! but O thou of little faith! because he had a little faith in the midst of his many doubts. The same is true even of many that are coming to Jesus Christ: they come, and fear they come not, and doubt they come not. When they look upon the promise or a word of encouragement by faith, then they come; when they look upon themselves or the difficulties that lie before them, then they doubt. Bid me come, said Peter; Come, said Christ. So he went out of the ship to go to Jesus, but his hap was to go to him upon the water; there was the trial. So it was with the poor desiring soul. Bid me come, says the sinner; Come, says Christ, and I will in nowise cast thee out. So he comes, but his hap is to come upon the water, upon drowning difficulties; if therefore the wind of temptation blows, the waves of doubts and fears will presently arise, and this coming sinner will begin to sink if he has but little faith.

But you shall find here in Peter's little faith a twofold act—to wit, coming and crying. Little faith cannot come all the way without crying. So long as its holy boldness lasts, so long it can come with peace, but when it is so it can come no farther, it will go the rest of the way with crying. Peter went as far as his little faith would carry him: he also cried as far as his little faith would help, "Lord, save me, I perish!" And so, with coming and crying, he was kept from sinking, though he had but a little faith. "Jesus stretched forth his hand, and caught him, and said unto him, O thou of little faith! wherefore didst thou doubt?"

2. Is it so that they that are coming to Jesus Christ are ofttimes heartily afraid that Jesus Christ will not receive them? Then this shows us a reason of that dejection and those castings down that very often we perceive to be in them that are coming to Jesus Christ. Why, it is because they are afraid that Jesus Christ will not receive them. The poor world, they mock us because we are a dejected people—I mean, because we are sometimes so—but they do not know the cause of our dejection. Could we be persuaded, even then when we are dejected,

that Jesus Christ would indeed receive us, it would make us fly over their heads, and would put more gladness into our hearts than in the time in which their corn, wine, and oil increases. Ps. iv.

3. Is it so that they that are coming to Jesus Christ are ofttimes heartily afraid that he will not receive them? Then this shows that they that are coming to Jesus Christ are an awakened, sensible, considering people, for fear cometh from sense and consideration of things. They are sensible of sin, sensible of the curse due thereto; they are also sensible of the glorious majesty of God, and of what a blessed, blessed thing it is to be received of Jesus Christ. The glory of heaven and the evil of sin, these things they consider and are sensible of. "When I remember I am afraid: when I consider I am afraid."

These things dash their spirits, being awake and sensible. Were they dead, like other men, they would not be afflicted with fear as they are; for dead men fear not, feel not, care not, but the living and sensible man, he it is that is ofttimes heartily afraid that Jesus Christ will not receive him. I say, the dead and senseless are not distressed: they presume, they are groundlessly confident. Who so bold as blind Bayard? These indeed should fear and be afraid because they are not coming to Jesus Christ. Oh the hell, the fire, the pit, the wrath of God, and torment of hell that are prepared for poor neglecting sinners! "How shall we escape if we neglect so great salvation?" But they want sense of things, and cannot fear.

Is it so that they that are coming to Jesus Christ are ofttimes heartily afraid that he will not receive them? Then this should teach old Christians to pity and pray for young comers. You know the heart of a stranger, for you yourselves were strangers in the land of Egypt. You know the fears, the doubts, the terrors that take hold on them, for that they sometimes took hold on you. Wherefore pity them, pray for them, encourage them; they need all this: guilt hath overtaken them; fear of the wrath of God hath overtaken them; perhaps they are within the sight of hell-fire, and the fear of going thither is burning hot within their hearts.

You may know how strangely Satan is suggesting his devilish doubts unto them, if possibly he may sink and drown them with his multitude and weight of them. Old Christians, mend up the path for them, take the stumbling-blocks out of the way, lest that which is feeble and weak be turned aside, but let it rather be healed.

III. I come now to the next observation, and shall speak a little to that—to wit, that Jesus Christ would not have them that in truth are coming to him once think that he will cast them out.

The text is full of this. "And him that cometh to me I will in nowise cast out." Now if he saith, I will not, he would not have us think he will.

This is yet farther manifest by these considerations:

1. Christ Jesus did forbid even them that as yet were not coming to him once to think him such an one. "Do not think," said he, "that I will accuse you to the Father."

These, as I said, were such that as yet were not coming to him, for he saith of them a little before, And ye will not come to me; for the respect they had to the honour of men kept them back. Yet, I say, Jesus Christ gives them to understand that though he might justly reject them, yet he would not, but bids them not once to think that he would accuse them to the Father. Now, not to accuse (with Christ) is to plead for, for Christ in these things stands not neuter between the Father and sinners. So, then, if Jesus Christ would not have them think that yet will not come to him that he will accuse them, then he would not that they should think so that in truth are coming to him: "And him that cometh to me I will in nowise cast out."

2. When the woman taken in adultery (even in the very act) was brought before Jesus Christ, he so carried it both by words and actions that he evidently enough made it manifest that condemning and casting out were such things for the doing of which he came not into the world.

Wherefore, when they had set her before him, and had laid to her charge the heinous fact, he stooped down and with his finger wrote upon the ground as though he heard them not. Now what did he do by this carriage but testify plainly that he was not for receiving accusations against poor sinners, whoever accused by? And observe, though they continued asking, thinking at last to force him to condemn her, yet then he so answered as that he drove all condemning persons from her. And then he adds, for her encouragement to come to him, "Neither do I condemn thee; go and sin no more."

Not but that he indeed abhorred the fact, but

he would not condemn the woman for the sin, because that was not his office. "He was not sent into the world to condemn the world, but that the world through him might be saved." Now if Christ, though urged to it, would not condemn the guilty woman, though she was far at present from coming to him, he would not that they should once think that he will cast them out that in truth are coming to him: "And him that cometh to me I will in nowise cast out."

3. Christ plainly bids the turning sinner come and forbids him to entertain any such thoughts as that he will cast him out. "Let the wicked forsake his way, and the unrighteous man his thoughts, and let him turn unto the Lord, and he will have mercy upon him, and to our God, for he will abundantly pardon."

The Lord, by bidding the unrighteous forsake his thoughts, doth in special forbid, as I have said—viz., those thoughts that hinder the coming man in his progress to Jesus Christ—his unbelieving thoughts.

Therefore he bids them not only forsake his ways, but his thoughts; "Let the sinner forsake his ways, and the unrighteous man his thoughts." It is not enough to forsake one if thou wilt come to Jesus Christ, because the other will keep thee from him. Suppose a man forsake his wicked ways, his debauched and filthy life, yet if these thoughts that Jesus Christ will not receive him be entertained and nourished in his heart, these thoughts will keep him from coming to Jesus Christ.

Sinner, coming sinner, art thou for coming to Jesus Christ? Yes, says the sinner. Forsake thy wicked ways then. So I do, says the sinner. Why comest thou then so slowly? Because I am hindered. What hinders? Has God forbidden thee? No. Art thou not willing to come faster? Yes, yet I cannot. Well, prithee be plain with me, and tell me the reason and ground of thy discouragement. Why, says the sinner, though God forbids me not, and though I am willing to come faster, yet there naturally ariseth this and that and the other thought in my heart, that hinders my speed to Jesus Christ. Sometimes I think I am not chosen; sometimes I think I am not called; sometimes I think I am come too late; and sometimes I think I know not what it is to come. Also one while I think I have no grace; and then, again, that I cannot pray; and then, again, I think I am a very hypocrite. And these things keep me from coming to Jesus Christ.

Look ye now, did I not tell you so? There are thoughts yet remaining in the heart, even of those who have forsaken their wicked ways; and with those thoughts they are more plagued than with any thing else, because they hinder their coming to Jesus Christ, for the sin of unbelief (which is the original of all these thoughts) is that which besets a coming sinner more easily than do his ways.

But now, since Jesus Christ commands thee to forsake these thoughts, forsake them, coming sinner; and if thou forsake them not, thou transgressest the commands of Christ, and abidest thine own tormentor, and keepest thyself from establishment in grace. "If ye will not believe, ye shall not be established."

Thus you see how Jesus Christ setteth himself against such thoughts that any way discourage the coming sinner, and thereby truly vindicates the doctrine we have in hand—to wit, that Jesus Christ would not have them that in truth are coming to him once think that he will cast them out. "And him that cometh to me I will in nowise cast out."

I come now to the reasons of the observation:

1. If Jesus Christ should allow thee once to think that he will cast thee out, he must allow thee to think that he will falsify his word, for he hath said, "I will in nowise cast out." But Christ would not that thou shouldst count him as one that will falsify his word, for he saith of himself, "I am the truth;" therefore he would not that any that in truth are coming to him should once think that he will cast them out.

2. If Jesus Christ should allow the sinner that in truth is coming to him once to think that he will cast them out, then he must allow, and so countenance, the first appearance of unbelief; the which he counteth his greatest enemy, and against which he has bent even his holy Gospel. Therefore Jesus Christ would not that they that in truth are coming to him should once think that he will cast them out.

3. If Jesus Christ should allow the coming sinner once to think that he will cast him out, then he must allow him to make a question whether he is willing to receive his Father's gift, for the coming sinner is his Father's gift; as also says the text; but he testifieth, "All that the Father giveth him shall come

to him; and him that cometh he will in nowise cast out." Therefore Jesus Christ would not have him that in truth is coming to him once to think that he will cast him out.

4. If Jesus Christ should allow them once to think that indeed are coming to him that he will cast them out, he must allow them to think that he will despise and reject the drawing of his Father; for no man can come to him but whom the Father draweth. But it would be high blasphemy and damnable wickedness once to imagine thus. Therefore, Jesus Christ would not have him that cometh once think that he will cast him out.

5 If Jesus Christ should allow those that indeed are coming to him once to think that he will cast them out, he must allow them to think that he will be unfaithful to the trust and charge that his Father hath committed to him; which is to save and not to lose any thing of that which he hath given unto him to save. But the Father hath given him a charge to save the coming sinner; therefore it cannot be that he should allow that such an one should once think that he will cast him out.

6. If Jesus Christ should allow that they should once think that are coming to him that he will cast them out, then he must allow them to think that he will be unfaithful to his office of priesthood; for as by the first part of it he paid price for and ransomed souls, so by the second part thereof he continually maketh intercession to God for them that come. But he cannot allow us to question his faithful execution of his priesthood, therefore he cannot allow us once to think that the coming sinner shall be cast out.

7. If Jesus Christ should allow us once to think that the coming sinner shall be cast out, then he must allow us to question his will, or power, or merit to save. But he cannot allow us once to question any of these; therefore not once to think that the coming sinner shall be cast out.

(1.) He cannot allow us to question his will, for he saith in the text, "I will in nowise cast out."

(2.) He cannot allow us to question his power, for the Holy Ghost saith he is able to save to the uttermost them that come.

(3.) He cannot allow us to question his merit, for the blood of Christ cleanseth the comer from all sin; therefore he cannot allow that he that is coming to him should once think that he will cast them out.

8. If Jesus Christ would allow the coming sinner once to think that he will cast him out, he must allow him to give the lie to the manifest testimony of the Father, Son, and Spirit; yea, to the whole Gospel contained in Moses, the Prophets, the book of Psalms, and that commonly called the New Testament. But he cannot allow of this; therefore not that the coming sinner should once think he will cast him out.

9. Lastly, if Jesus Christ should allow him that is coming to him once to think that he will cast him out, he must allow him to question his Father's oath, which he in truth and righteousness hath taken, that they might have a strong consolation who have fled for refuge to Jesus Christ. But he cannot allow this; therefore he cannot allow that the coming sinner should once think that he will cast him out.

I come now to make some general use and application of the whole, and so to draw towards a conclusion:

1. The first use, a use of information; and it informeth us that men by nature are far off from Christ.

Let me a little improve this use by speaking to these three questions:

1. Where is he that is not coming to Jesus Christ?

2. What is he that is coming to Jesus Christ?

3. Whither is he to go that cometh not to Jesus Christ?

First. Where is he?

Answer. 1. He is far from God, he is without him, even alienated from him, both in his understanding, will, affections, and conscience.

2. He is far from Jesus Christ, who is the only deliverer of men from hell-fire.

3. He is far from the work of the Holy Ghost, the work of regeneration and a second creation, without which no man shall see the kingdom of heaven.

4. He is far from being righteous — that righteousness that should make him acceptable in God's sight.

5. He is under the power and dominion of sin; sin reigneth in and over him; it dwelleth in every faculty of his soul and member of his body, so that from head to foot there is no place clean.

6. He is in the pest-house with Uzziah, and excluded the camp of Israel with the lepers.

7. His life is among the unclean: "He is in the gall of bitterness and in the bond of iniquity."

8. He is in sin, in the flesh, in death, in the snare of the devil, and is taken captive by him at his will.

9. He is under the curse of the law, and the devils dwell in him and have the mastery of him.

10. He is in darkness, and walketh in darkness, and knows not whither he goes, for darkness has blinded his eyes.

11. He is in the broad way that leadeth to destruction, and, holding on, he will assuredly go in at the broad gate, and so go down the stairs to hell.

Secondly. What is he that cometh not to Jesus Christ?

1. He is counted one of God's enemies.

2. He is a child of the devil and of hell; for the devil begat him as to his sinful nature, and hell must swallow him at last, because he cometh not to Jesus Christ.

3. He is a child of wrath, an heir of it; it is his portion, and God will repay it him to his face.

4. He is a self-murderer; he wrongeth his own soul, and is one that loveth death.

5. He is a companion for devils and damned men.

Thirdly. Where is he like to go that cometh not to Jesus Christ?

1. He that cometh not to him is like to go farther from him, for every sin is a step farther from Jesus Christ.

2. As he is in darkness, so he is like to go on in it; for Christ is the Light of the world, and he that comes not to him walketh in darkness.

3. He is like to be removed at last as far from God and Christ, and heaven, and all felicity as an infinite God can remove him.

But, secondly. This doctrine of coming to Christ informeth us where poor destitute sinners may find life for their souls, and that is in Christ. This life is in his Son; he that hath the Son hath life. And again, "Whoso findeth me findeth life, and shall obtain favour of the Lord."

Now, for further eulargement, I will also here propound three more questions:

1. What life is in Christ?

2. Who may have it?

3. Upon what terms?

First. What life is in Jesus Christ?

1. There is justifying life in Christ. Man by sin is dead in law, and Christ only can deliver him by his righteousness and blood from this death into a state of life; "For God sent his Son into the world, that we might live through him;" that is, through the righteousness which he should accomplish and the death that he should die.

2. There is eternal life in Christ—life that is endless, life for ever and for ever. "He hath given us eternal life, and this life is in his Son."

Now, justification and eternal salvation being both in Christ, and nowhere else to be had for men, who would not come to Jesus Christ?

Secondly. Who may have this life?

I answer, poor, helpless, miserable sinners. Particularly—

1. Such as are willing to have it: "Whosoever will, let him take of the water of life."

2. He that thirsteth for it: "I will give him that is athirst of the fountain of the water of life."

3. He that is weary of his sins: "This is the rest whereby you may cause the weary to rest, and this is the refreshing."

4. He that is poor and needy: "He shall spare the poor and needy, and shall save the souls of the needy."

5. He that followeth after him, crieth for life: "He that follows me shall not walk in darkness, but shall have the light of life."

Thirdly. Upon what terms may he have this life?

Answer. Freely. Sinner, dost thou hear? Thou mayest have it freely. Let him take of the water of life freely. I will give him of the fountain of the water of life freely; "And when they had nothing to pay, he freely forgave them both."

Freely, without money or without price. "Ho! every one that thirsteth, come ye to the waters; and he that hath no money, come, buy and eat: yea, come, buy wine and milk, without money and without price."

Sinner, art thou thirsty? art thou weary? art thou willing? Come, then, and regard not your stuff, for all the good that is in Christ is offered to the coming sinner without money and without price. He has life to give away to such as want it and that have not a penny to purchase it; and he will give it freely. Oh, what a blessed condition is the coming sinner in!

But, thirdly. This doctrine of coming to Jesus Christ for life informeth us that it is to be had nowhere else. Might it be had anywhere else, the text and Him that spoke it would be but little set by; for what great mat-

ter is there in "I will in nowise cast out" if another stood by that would receive them? But here appears the glory of Christ, that none but he can save. And here appears his love, that though none can save but he, yet he is not coy in saving. "But him that cometh to me," saith he, "I will in nowise cast out."

That none can save but Jesus Christ is evident from Acts iv. 12: "Neither is there salvation in any other; and he hath given us eternal life, and this life is in his Son." If life could have been had anywhere else, it should have been in the law; but it is not in the law, for by the deeds of the law no man living shall be justified—then no life.

Therefore life is nowhere to be had but in Jesus Christ.

Question. But why would God so order it that life should be had nowhere else but in Jesus Christ?

Answer. There is reason for it, and that both with respect to God and us.

First, with respect to God.

1. That it might be in a way of justice as well as mercy: and in a way of justice it could not have been if it had not been by Christ, because he, and he only, was able to answer the demand of the law, and give for sin what the justice thereof required. All angels had been crushed down to hell for ever had that curse been laid upon them for our sins which was laid upon Jesus Christ; but it was laid upon him, and he bare it and answered the penalty, and redeemed his people from under it, with that satisfaction to divine justice that God himself doth now proclaim that he is faithful and just to forgive us if by faith we shall venture to Jesus, and trust to what he has done for life.

2. Life must be by Jesus Christ, that God might be adored and magnified for finding out this way. This is the Lord's doings, that in all things he might be glorified through Jesus Christ our Lord.

3. It must be by Jesus Christ, that life might be at God's dispose, who hath great pity for the poor, the lowly, the meek, the broken in heart, and for them that others care not for.

4. Life must be in Christ, to cut off boasting from the lips of men. This also is the apostle's reason.

Secondly, life must be in Jesus Christ with respect to us.

1. That we might have it upon the easiest terms—to wit, freely, as a gift, not as wages. Was it in his Moses's hand we should hardly come at it. Was it in the people's hand we should pay soundly for it. But, thanks be to God! it is in Christ, laid up in him, and by him to be communicated to sinners upon easy terms, even to receiving, accepting, and embracing with thanksgiving, as the Scriptures plainly declare.

2. Life is in Christ for us, that it might not be upon so brittle a foundation as indeed it would had it been anywhere else. The law itself is weak because of us as to this; but Christ is a tried stone, a sure foundation, one that will not fail to bear thy burden and to receive thy soul, coming sinner.

3. Life is in Christ, that it might be sure to all the seed. Alas! the best of us, was life left in our hands, to be sure we should forfeit it over, and over, and over; or, was it in any other hand, we should, by our often backslidings, so offend him that at last he would shut up his bowels in everlasting displeasure against us. But now it is in Christ; it is with one that can pity, pray for, pardon, yea, multiply pardons; it is with one that can have compassion upon us when we are out of the way, with one that hath a heart to fetch us again when we are gone astray, with one that can pardon without upbraiding. Blessed be God that life is in Christ! for now it is sure to all the seed.

But, fourthly, this doctrine of coming to Jesus Christ for life informs us of the evil of unbelief, that wicked thing that is the only or chief hindrance to the coming sinner. Doth the text say, Come? Doth it say, "And him that cometh to me I will in nowise cast out?" Then what an evil is that that keepeth sinners from coming to Jesus Christ! And that evil is unbelief; for by faith we come, by unbelief we keep away. Therefore it is said to be that by which a soul is said to depart from God, because it was that which at first caused the world to go off from him, and that also that keeps them from him to this day. And it doth it the more easily because it doth it with a wile.

This sin may be called *the white devil*, for it ofttimes, in its mischievous doing in the soul, shows as if it were an angel of light, yea, it acteth like a counsellor of heaven. Therefore, a little to discourse of this evil disease:

1. It is that sin, above all others, that hath some show of reason in its attempts; for it keeps the soul from Christ by pretending its present unfitness and unpreparedness, as want of more sense of sin, want of more repentance, want of more humility, want of a more broken heart.

2. It is the sin that most suiteth with the conscience. The conscience of the coming sinner tells him that he hath nothing good; that he stands indictable for ten thousand talents; that he is a very ignorant, blind, and hard-hearted sinner, unworthy to be once taken notice of by Jesus Christ; and will you, says Unbelief, in such a case as you now are, presume to come to Jesus Christ?

3. It is the sin that most suiteth with our sense of feeling. The coming sinner feels the workings of sin, of all manner of sin and wretchedness in his flesh: he also feels the wrath and judgment of God due to sin, and ofttimes staggers under it. Now, says Unbelief, you may see you have no grace, for that which works in you is corruption. You may also perceive that God doth not love you, because the sense of his wrath abides upon you. Therefore, how can you have the face to come to Jesus Christ?

4. It is that sin, above all others, that most suiteth the wisdom of our flesh. The wisdom of our flesh thinks it prudence to question awhile, to stand back awhile, to hearken to both sides awhile, and not to be rash, sudden, or unadvised in too bold a presuming upon Jesus Christ. And this wisdom Unbelief falls in with.

5. It is the sin, above all others, that continually is whispering the soul in the ear with mistrusts of the faithfulness of God in keeping promise to them that come to Jesus Christ for life. It also suggests mistrusts about Christ's willingness to receive it and save it. And no sin can do this so artificially as Unbelief.

6. It is also that sin which is always at hand to enter an objection against this or that promise that by the Spirit of God is brought to our heart to comfort us; and if the poor coming sinner is not aware of it, it will, by some exaction, sleight, trick, or cavil, quickly wrest from him the promise again, and he shall have but little benefit of it.

7. It is that above all other sins that weakens our prayers, our faith, our love, our diligence, our hope, and expectations: it even taketh the heart away from God in duty.

8. Lastly, this sin, as I have said even now, appears in the soul with so many sweet pretences to safety and security that it is, as it were, counsel sent from heaven, bidding the soul to be wise, wary, considerate, well-advised, and to take heed of too rash a venture upon believing. Be sure, first, that God loves you; take hold of no promise until you are forced by God unto it; neither be you sure of your salvation; doubt it still, though the testimony of the Lord has been often confirmed in you. Live not by faith, but by sense; and when you can neither see nor feel, then fear and mistrust, then doubt and question all. This is the devilish counsel of Unbelief, which is so covered over with specious pretences that the wisest Christian can hardly shake off these reasonings.

But to be brief: let me here give the Christian reader a more particular description of the qualities of unbelief, by opposing faith unto it, in these twenty-five particulars:

1. Faith believeth the word of God, but unbelief questioneth the certainty of the same.

2. Faith believeth the word, because it is true, but unbelief doubteth thereof, because it is true.

3. Faith sees more in a promise of God to help than in all other things to hinder, but unbelief, notwithstanding God's promise, saith, How can these things be?

4. Faith will make thee see love in the heart of Christ when with his mouth he giveth reproofs, but unbelief will imagine wrath in his heart when with his mouth and word he saith he loves us.

5. Faith will help the soul to wait, though God defers to give, but unbelief will take snuff and throw up all if God makes any tarrying.

6. Faith will give comfort in the midst of fears, but unbelief causeth fears in the midst of comforts.

7. Faith will suck sweetness out of God's rod, but unbelief can find no comfort in its greatest mercies.

8. Faith maketh great burdens light, but unbelief maketh light ones intolerably heavy.

9. Faith helpeth us when we are down, but unbelief throws us down when we are up.

10. Faith bringeth us near to God when we are far from him, but unbelief puts us far from God when we are near to him.

11. Where faith reigns, it declareth them to be the friends of God, but where unbelief reigns, it declareth them to be his enemies.

12. Faith putteth a man under grace, but unbelief holdeth him under wrath.

13. Faith purifieth the heart, but unbelief keepeth it polluted and impure.

14. By faith the righteousness of Christ is imputed to us, but by unbelief we are shut up under the law to perish.

15. Faith maketh our work acceptable to God through Christ, but whatsoever is of un-

belief is sin, for without faith it is impossible to please him.

16. Faith giveth us peace and comfort in our souls, but unbelief worketh trouble and tossings like the restless waves of the sea.

17. Faith maketh us see preciousness in Christ, but unbelief sees no form, beauty, or comeliness in him.

18. By faith we have our life in Christ's fulness, but by unbelief we starve and pine away.

19. Faith gives us the victory over the law, sin, death, the devil, and all evils, but unbelief layeth us obnoxious to them all.

20. Faith will show us more excellency in things not seen than in them that are, but unlief sees more of things that are than in things that will be hereafter.

21. Faith makes the ways of God pleasant and admirable, but unbelief maketh them heavy and hard.

22. By faith Abraham, Isaac, and Jacob possessed the land of promise, but because of unbelief neither Aaron, nor Moses, nor Miriam could get thither.

23. By faith the children of Israel passed through the Red Sea, but by unbelief the generality of them perished in the wilderness.

24. By faith Gideon did more with three hundred men and a few empty pitchers than all the twelve tribes could do, because they believed not God.

25. By faith Peter walked on the water, but by unbelief he began to sink.

Thus might many more be added, which, for brevity's sake, I omit, beseeching every one that thinketh he hath a soul to save or be damned to take heed of unbelief, lest, seeing there is a promise left us of entering into his rest, any of us by unbelief should indeed come short of it.

II. The second use: a use of examination.

We come to a use of examination. Sinner, thou hast heard of the necessity of coming to Christ, also of the willingness of Christ to receive the coming soul, together with the benefit that they by him shall have that indeed come to him. Put thyself now upon this serious inquiry, Am I indeed come to Jesus Christ?

Motives plenty I might here urge to prevail with thee to a conscientious performance of this duty—as,

1. Thou art in sin, in the flesh, in death, in the snare of the devil, and under the curse of the law if you are not coming to Jesus Christ.

2. There is no way to be delivered from these but by coming to Jesus Christ.

3. If thou comest, Jesus Christ will receive thee and will in nowise cast thee out.

4. Thou wilt not repent it in the day of judgment if thou now comest to Jesus Christ.

5. But thou wilt surely mourn at last if now thou shalt refuse to come. And,

6. Lastly. Now thou hast been invited to come; now will thy judgment be greater and thy damnation more fearful if thou shalt yet refuse than if thou hast never heard of coming to Christ.

Objection. But we hope we are come to Jesus Christ.

Answer. It is well if it proves so. But lest thou shouldest speak without ground, and so fall unawares into hell-fire, let us examine a little.

First. Art thou indeed coming to Jesus Christ? What hast thou left behind thee? What didst thou come away from in thy coming to Jesus Christ?

When Lot came out of Sodom he left the Sodomites behind him.

When Abraham came out of Chaldea he left his country and kindred behind.

When Ruth came to put her trust under the wings of the Lord God of Israel she left her father and mother, her gods, and the land of her nativity behind her.

When Peter came to Christ he left his nets behind him.

When Zacchæus came to Christ he left the receipt of custom behind him.

When Paul came to Christ he left his own righteousness behind him.

When those that used curious arts came to Jesus Christ they took their curious books and burned them, though in another man's eye they were counted worth fifty thousand pieces of silver.

What sayest thou, man? Hast thou left thy darling sins, thy Sodomitish pleasures, thy acquaintance and vain companions, thy unlawful gain, thy idol gods, thy righteousness, and thy unlawful curious arts behind thee? If any of these be with thee, and thou with them in thy heart and life, thou art not yet come to Jesus Christ.

Secondly. Art thou come to Jesus Christ? Prithee, tell me what moved thee to come to Jesus Christ? Men do not usually come or go to this or that place before they have a moving cause, or rather a cause moving them thereto: no more do they come to Jesus Christ

(I do not say before they have a cause, but) before that cause moveth them to come. What sayest thou? Hast thou a cause moving thee to come? To be at present in a state of condemnation is cause sufficient for men to come to Jesus Christ for life, but that will not do except the cause moves them, the which it will never do until their eyes be opened to see themselves in that condition. For it is not a man's being under wrath, but his seeing it, that moveth him to come to Jesus Christ. Alas! all men by sin are under wrath, yet but few of that all come to Jesus Christ; and the reason is, because they do not see their condition. "Who hath warned you to flee from the wrath to come?" Until men are warned, and also receive the warning, they will not come to Jesus Christ.

Take three or four instances for this:

1. Adam and Eve came not to Jesus Christ until they received the alarm, the conviction of their undone state by sin.

2. The children of Israel cried not out for a mediator before they saw themselves in danger of death by the law.

3. Before the publican came he saw himself lost and undone.

4. The prodigal came not until he saw death at the door ready to devour him.

5. The three thousand men came not until they knew not what to do to be saved.

6. Paul came not until he saw himself lost and undone.

7. Lastly. Before the jailer came he saw himself undone. And I tell thee, it is an easier thing to persuade a well man to go to the physician for cure, or a man without hurt to seek a plaster to cure him, than it is to persuade a man that sees not his soul-disease to come to Jesus Christ. The whole have no need of a physician; then why should they go to him? The full pitcher can hold no more; then why should it go to the fountain? And if thou comest full, thou comest not aright, and be sure Christ will send thee empty away, "but he healeth the broken in heart, and bindeth up their wounds."

Thirdly. Art thou coming to Jesus Christ? Prithee, tell me what seest thou in him to allure thee to forsake all the world to come to him? I say, what hast thou seen in him? Men must see somewhat in Jesus Christ, else they will not come to him.

1. What comeliness hast thou seen in his person? Thou comest not if thou seest no form nor comeliness in him.

2. Until those mentioned in the Song were convinced that there was more beauty, comeliness, and desirableness in Christ than in ten thousand they did not so much as ask where he was nor incline to turn aside after him.

There be many things on this side heaven that can and do carry away the heart, and so will do so long as thou livest, if thou shalt be kept blind and not be admitted to see the beauty of the Lord Jesus.

Fourthly. Art thou come to the Lord Jesus? What hast thou found in him since thou camest to him?

Peter found with him the word of eternal life.

They that Peter makes mention of found him a living stone, even such a living stone as communicated life to them.

He saith himself they that come to him, &c., shall find rest unto their souls; hast thou found rest in him for thy soul?

Let us go back to the times of the Old Testament.

1. Abraham found that in him that made him leave his country for him, and become for his sake a pilgrim and a stranger in the earth.

2. Moses found that in him that made him forsake a crown, a kingdom, for him too.

3. David found so much in him that he counted to be in his house one day was better than a thousand; yea, to be a doorkeeper therein was better in his esteem than to dwell in the tents of wickedness.

4. What did Daniel and the three children find in him to make them run the hazards of the fiery furnace and the den of lions for his sake?

Let us come down to martyrs.

1. Stephen found that in him that made him joyful, and quietly yield up his life for his name.

2. Ignatius found that in him that made him choose to go through the torments of the devil and hell itself, rather than not to have him. (Acts and Monuments, vol. iv., page 25.)

3. What saw Romanus in Christ when he said to the raging emperor who threatened him with fearful torments, Thy sentence, O emperor, I joyfully embrace, and refuse not to be sacrificed by as cruel torments as thou canst invent? (Page 116.)

4. What saw Menas the Egyptian in Christ when he said, under most cruel torments, There is nothing in my mind that can be compared to the kingdom of heaven; neither is

all the world, if it was weighed in a balance, to be preferred with the price of one soul? Who is able to separate us from the love of Jesus Christ our Lord? And I have learned of my Lord and King not to fear them that kill the body, &c. (Page 117.)

5. What did Eulaliah see in Christ when she said, as they were pulling her one joint from another, Behold, O Lord, I will not forget thee? What a pleasure is it for them, O Christ! that remember thy triumphant victory! (P. 121.)

6. What think you did Agnes see in Christ when rejoicingly she went to meet the soldier that was appointed to be her executioner? I will willingly, said she, receive into my paps the length of this sword, and into my breast will draw the force thereof, even to the hilts, that thus I, being married to Christ my Spouse, may surmount and escape all the darkness of this world! (P. 122.)

7. What do you think did Julitta see in Christ when, at the emperor's telling of her that except she would worship the gods she should never have protection, laws, judgments, nor life, she replied, Farewell, life, welcome, death; farewell, riches, welcome, poverty? All that I have, if it were a thousand times more, would I give rather than to speak one wicked and blasphemous word against my Creator. (P. 123.)

8. What did Marcus Arethusius see in Christ when, after his enemies did cut his flesh, anointed it with honey, and hanged him up in a basket for flies and bees to feed on, he would not give (to uphold idolatry) one halfpenny to save his life? (P. 119.)

9. What did Constantine see in Christ when he used to kiss the wounds of them that suffered for him? (P. 135.)

10. But what need I give thus particular instances of words and smaller actions when, by their lives, their blood, their enduring hunger, sword, fire, pulling asunder, and all torments that the devil and hell could devise, they showed their love to Christ after they were come to him?

What hast thou found in him, sinner?

What! come to Christ and find nothing in him, when all things that are worth looking for are in him! or, if any thing, yet not enough to wean thee from thy sinful delights and fleshly lusts! Away! thou art not coming to Jesus Christ.

He that is come to Jesus Christ hath found in him that, as I said, that is not to be found anywhere else; as—

1. He that is come to Christ hath found God in him reconciling the world unto himself, not imputing their trespasses to them; and so God is not to be found in heaven and earth besides.

2. He that is come to Christ hath, found found in him a fountain of grace, sufficient not only to pardon sin, but to sanctify the soul and to preserve it from falling in this evil world.

3. He that is come to Jesus Christ hath virtue in him—that virtue that if he does but touch thee with his words or thou him by faith, life is forthwith conveyed into thy soul; it makes thee wake as one that is waked out of his sleep; it awakes all the powers of the soul.

4. Art thou come to Jesus Christ? Thou hast found glory in him—glory that surmounts and goes beyond. "Thou art more glorious than the mountains of prey."

5. What shall I say? Thou hast found righteousness in him; thou hast found rest, peace, delight, heaven, glory, and eternal life.

Sinner, be advised; ask thy heart again, saying, Am I come to Jesus Christ? for upon this one question, Am I come or am I not? hang heaven and hell as to thee. If thou canst say, I am come, and God shall approve that saying, happy, happy, happy man art thou; but if thou art not come, what can make thee happy? Yea, what can make that man happy that for his not coming to Jesus Christ for life must be damned in hell?

III. The third use: a use of encouragement.

Coming sinner, I have now a word for thee: Be of good comfort. "He will in nowise cast out." Of all men thou art the blessed of the Lord; the Father hath prepared his Son to be a sacrifice for thee, and Jesus Christ, thy Lord, is gone to prepare a place for thee.

What shall I say to thee? Thou comest to a full Christ; thou canst not want any thing, for soul or body, for this world or that to come, but it is to be had in or by Jesus Christ.

As it is said of the land that the Danites went to possess, so and with much more truth it may be said of Christ: he is such an one with whom there is no want of any good thing that is in heaven or earth.

A full Christ is thy Christ.

1. He is full of grace. Grace is sometimes taken for love; never any loved like Jesus Christ. Jonathan's love went beyond the love of women, but the love of Christ passes knowledge. It is beyond the love of all the earth, of all creatures, even of men and angels. His

love prevailed with him to lay aside his glory, to leave the heavenly place, to clothe himself with flesh, to be born in a stable, to be laid in a manger, to live a poor life in the world, to take upon him our sickness, infirmities, sins, curse, death, and the wrath that was due to man. And all this he did for a base, undeserving, unthankful people; yea, for a people that were at enmity with him. "For, when we were yet without strength, in due time Christ died for the ungodly. For scarcely for a righteous man will one die, yet peradventure for a good man some would even dare to die. But God commended his love toward us in that while we were yet sinners Christ died for us. Much more, then, being now justified by his blood, we shall be saved by his life. For if when we were enemies we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life."

2. He is full of truth, full of grace and truth. Truth—that is, faithfulness in keeping promise, even this of the text, (with all others,) "I will in nowise cast out." Hence it is said that his words are true, and that he is the faithful God that keepeth covenants. And hence it is also that his promises are called truth: "Thou wilt fulfil thy truth unto Jacob, and thy mercy unto Abraham, which thou hast sworn unto our fathers from the days of old." Therefore it is said again that both himself and words are truth: "I am the truth," "the Scriptures of truth," "thy word is truth," "thy law is truth," "and my mouth," saith he, "shall speak truth."

Now I say his word is truth, and he is full of truth to fulfil his truth, even to a thousand generations. Coming sinner, he will not deceive thee; come boldly to Jesus Christ.

3. He is full of wisdom: he is made unto us of God wisdom—wisdom to manage the affairs of his Church in general, and the affairs of every coming sinner in particular. And upon this account he is said to be "head over all things," because he manages all things that are in the world by his wisdom for the good of his Church: all men's actions, all Satan's temptations, all God's providences, and crosses, and disappointments, all things whatever, are under the hand of Christ, (who is the wisdom of God,) and he ordereth them all for good to his Church. And, can Christ help it, (and be sure he can,) nothing shall happen or fall out in the world but it shall, in despite of all opposition, have a good tendency to his Church and people.

He is full of the Spirit to communicate it to the coming sinner; he hath therefore received it without measure, that he may communicate it to every member of his body, according as every man's measure thereof is allotted him by the Father. Wherefore he saith that he that comes to him, "out of his belly shall flow rivers of living water."

5. He is indeed a store-house full of all the graces of the Spirit. "Of his fulness have all we received, and grace for grace." Here is more faith, more love, more sincerity, more humility, more of every grace; and of this, even more of this, he giveth to every lowly, humble, penitent, coming sinner; wherefore, coming soul, thou comest not to a barren wilderness when thou comest to Jesus Christ.

6. He is full of bowels of compassion, and they shall feel and find it so that come to him for life. He can bear with thy weakness, he can pity thy ignorance, he can be touched with the feeling of thy infirmities, he can affectionately forgive thy transgressions, he can heal thy backslidings and love thee freely. His compassions fail not; "and he will not break a bruised reed nor quench the smoking flax: he can pity them that no eye pities, and be afflicted in all thy afflictions."

7. Coming soul, the Jesus that thou art coming to is full of might and terribleness. For thy advantage he can suppress all thine enemies; he is the Prince of the kings of the earth; he can bow all men's designs for thy help; he can break all snares laid for thee in the way; he can lift thee out of all difficulties wherewith thou mayest be surrounded; he is wise in heart and mighty in power. Every life under heaven is in his hand; yea, the fallen angels tremble before him. And he will save thy life, coming sinner.

8. Coming sinner, the Jesus to whom thou art coming is lowly in heart, he despiseth not any. It is not thy outward meanness nor thy inward weakness; it is not because thou art poor, or base, or deformed, or a fool that he will despise thee: he hath chosen the foolish, the base, and despised things of this world to confound the wise and mighty. He will bow his ear to thy stammering prayers; he will pick out the meaning of thy inexpressible groans; he will respect thy weakest offering if there be in it but thy heart.

Now is not this a blessed Christ, coming sinner? Art thou not like to fare well when thou hast embraced him, coming sinner?

But, secondly. Thou hast yet another ad-

vantage by Jesus Christ in thou art coming to him, for he is not only full but free. He is not sparing of what he has; he is open-hearted and open-handed. Let me in a few particulars show thee this:

1. This is evident because he calls thee; he calls upon thee to come unto him; the which he would not do was he not free to give; yea, he bids thee, when come, ask, seek, knock, and for thy encouragement adds to every command a promise, "Seek, and ye shall find; ask, and ye shall have; knock, and it shall be opened unto you." If the rich man should say thus to the poor, would not he be reckoned a free-hearted man? I say, should he say to the poor, Come to my door, ask at my door, knock at my door, and you shall find and have, would he not be counted liberal? Why thus doth Jesus Christ. Mind it, coming sinner.

2. He doth not only bid thee come, but tells thee he will heartily do thee good; yea, he will do it with rejoicing: "I will rejoice over them, to do them good with my whole heart and with my whole soul."

3. It appears that he is free because he giveth without twitting. "He gives to all men liberally, and upbraideth not." There are some that will not deny to do the poor a pleasure, but they will mix their mercies with so many twits that the persons on whom they bestow their charity shall find but little sweetness in it. But Christ doth not do so, coming sinner: he casteth all thine iniquities behind his back: thy sins and iniquities he will remember no more.

4. That Christ is free is manifest by the complaints that he makes against them that will not come to him for mercy. I say he complains, saying, "O Jerusalem, Jerusalem! how often would I have gathered thy children together, as a hen gathereth her chickens under her wings, and ye would not!" I say he speaks it by way of complaint. He saith also in another place, "But thou hast not called upon me, O Jacob." Coming sinner, see here the willingness of Christ to save; see here how free he is to communicate life and all good things to such as thou art: he complains if thou comest not; he is displeased if thou callest not upon him.

Hark, coming sinner, once again: when Jerusalem would not come to him for safeguard, he beheld the city and wept over it, saying, "If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes."

5. Lastly. He is open and free-hearted to do thee good, as is seen by the joy and rejoicing that he manifesteth at the coming home of poor prodigals. He receives the lost sheep with rejoicing, the lost goat with rejoicing; yea, when the prodigal came home, what joy and mirth, what music and dancing, were in his father's house!

Thirdly. Coming sinner, I will add another encouragement for thy help.

1. God hath prepared a mercy-seat, a throne of grace to sit on, that thou mayest come thither to him, and that he may from thence hear thee and receive thee: "I will commune with thee," saith he, "from above the mercy-seat."

As who shall say, sinner, When thou comest to me thou shalt find me upon the mercy-seat, where also I am always found of the undone coming sinner. Thither I bring my pardon; there I hear and receive their petitions and accept them to my favour.

2. God hath also prepared a golden altar for thee to offer thy prayers and tears upon. A golden altar! It is called a *golden altar* to show what worth it is of in God's account; for this golden altar is Jesus Christ; this altar sanctifies thy gift and makes thy sacrifice acceptable. This altar then makes thy groans golden groans, thy tears golden tears, and thy prayers golden prayers, in the eye of that God thou comest to, coming sinner.

3. God hath strewed all the way (from the gate of hell, where thou wast, to the gate of heaven, whither thou art going) with flowers out of his own garden. Behold how the promises, invitations, calls, and encouragements, like lilies, lie round about thee! (take heed thou dost not tread them under foot, sinner.) With promises, did I say? Yea, he hath mixed all those with his own name, his Son's name, also with the name of mercy, goodness, compassion, love, pity, grace, forgiveness, pardon, and what not that may encourage the coming sinner.

4. He hath also for thy encouragement laid up the names and set forth the sins of those that have been saved. In his book they are fairly written, that thou through patience and comfort of the Scriptures mightest have hope.

1st. In this book is recorded Noah's name and sin, and how God had mercy upon him.

2dly. In this record is fairly written the

name of Lot, and the nature of his sin, and how the Lord had mercy upon him.

3dly. In this record thou hast also fairly written the names of Moses, Aaron, Gideon, Samson, David, Solomon, Peter, Paul, with the nature of their sins, and how God had mercy upon them; and all to encourage thee, coming sinner.

Fourthly, I will add yet another encouragement for the man that is coming to Jesus Christ. Art thou coming? Art thou coming indeed? Why,

1. This thy coming is by virtue of God's call. Thou art called. Calling goes before coming: coming is not of works, but of Him that calleth. He went up into a mountain and called to him whom he would, and they came to him.

2. Art thou coming? This is also by the virtue of illumination: God has made thee see, and therefore thou art coming. So long as thou wast darkness, thou lovedst darkness and couldst not abide to come, because thy deeds were evil, but being now illuminated and made to see what and where thou art, and also what and where thy Saviour is, now thou art coming to Jesus Christ; "Blessed art thou, Simon Barjona, for flesh and blood hath not revealed it unto thee," saith Christ, "but my Father which is in heaven."

3. Art thou coming? This is because God has inclined thine heart to come. God hath called thee, illuminated thee, and inclined thy heart to come, and therefore thou comest to Jesus Christ. It is God that worketh in thee to *will* and to come to Jesus Christ. Coming sinner, bless God for that he hath given thee a *will* to come to Jesus Christ. It is a sign that thou belongest to Jesus Christ, because God has made thee willing to come to him. Bless God for slaying the enemy of thy mind; had he not done it thou wouldst as yet have hated thine own salvation.

4. Art thou coming to Jesus Christ? It is God that giveth thee *power: power* to pursue thy *will* in matters of thy salvation is the gift of God. "It is God that worketh in you both to *will* and to *do*." Not that God worketh *will* to come where he gives no power, but that thou shouldst take notice that power is an additional mercy. The Church saw that *will* and *power* were two things when she cried, "Draw me, and we will run after thee," and so did David too when he said, "I will run the ways of thy commandments when thou shalt enlarge my heart." Will to come and power to pursue thy will is double mercy, coming sinner.

5. All thy strange, passionate, sudden rushings forward after Jesus Christ, (coming sinners know what I mean,) they also are thy helps from God. Perhaps thou feelest, at some times more than at others, strong stirrings up of heart to fly to Jesus Christ; now thou hast at this time a sweet and stiff gale of the Spirit of God, filling thy sails with the fresh gales of his good Spirit, and thou ridest at those times as upon the wings of the wind, being carried out beyond thyself, beyond the most of thy prayers, and also above all thy fears and temptations.

6. Coming sinner, hast thou not now and then a kiss of the sweet lips of Jesus Christ?—I mean some blessed word dropping like a honeycomb upon thy soul to revive thee when thou art in the midst of thy dumps.

7. Does not Jesus Christ sometimes give thee a glimpse of himself, though perhaps thou seest him not so long a time as while one may tell twenty?

8. Hast thou not sometimes as it were the very warmth of his wings overshadowing the face of thy soul, that gives thee as it were a gload upon thy spirit, as the bright beams of the sun do upon thy body when it suddenly breaks out of a cloud, though presently all is gone away?

Well, all these things are the good hand of thy God upon thee, and they are upon thee to constrain, to provoke, and to make thee willing and able to come, coming sinner, that thou mightest in the end be saved.

THE BARREN FIG TREE;

OR,

THE DOOM AND DOWNFALL OF THE FRUITLESS PROFESSOR:

SHOWING

THAT THE DAY OF GRACE MAY BE PAST WITH HIM LONG BEFORE HIS LIFE IS ENDED: THE SIGNS, ALSO, BY WHICH SUCH MISERABLE MORTALS MAY BE KNOWN.

TO THE READER.

COURTEOUS READER:

I have written to thee now about the barren fig tree, or how it will fare with the fruitless professor that standeth in the vineyard of God.

Of what complexion thou art I cannot certainly divine, but the parable tells thee that the cumber-ground must be cut down.

A cumber-ground professor is not only a provocation to God, a stumbling-block to the world, and a blemish to religion, but a snare to his own soul also. "Though his excellency mount up to the heavens, and his head reach unto the clouds, yet he shall perish for ever, like his own dung; they that have seen him shall say, Where is he?"

Now they count it pleasure to riot in the daytime. But what will they do when the axe is fetched out?

The tree whose fruit withereth is reckoned a tree without fruit, a tree twice dead, one that must be plucked up by the roots.

O thou cumber-ground, God expects fruit—God will come seeking fruit shortly.

My exhortation therefore is to professors, that they look to it that they take heed.

The barren fig tree in the vineyard and the bramble in the wood are both prepared for the fire.

Profession is not a covert to hide from the eye of God, nor will it palliate the revengeful threatening of his justice; he will command to cut it down shortly.

The Church and a profession are the best of places for the upright, but the worst in the world for the cumber-ground; he must be cast, as profane, out of the mount of God—cast, I say, over the wall of the vineyard, there to wither, thence to be gathered and burned. It had been better for them that they had not known the way of righteousness. And yet if they had not, they had been damned, but it is better to go to hell without than in or from under a profession. These shall receive greater damnation.

If thou be a professor, read and tremble; if thou be profane, do so likewise. "For if the righteous scarcely be saved, where shall the ungodly and sinners appear?" Cumber-ground, take heed of the axe; barren fig tree, beware of the fire.

But I will keep thee no longer out of the book. Christ Jesus, the dresser of the vineyard, take care of thee, dig about thee, and dung thee, that thou mayest bear fruit, that when the Lord of the vineyard cometh with his axe to seek for fruit or pronounce the sentence of damnation on the barren fig tree, thou mayest escape that judgment. The cumber-ground must to the wood-pile, and thence to the fire. Farewell.

Grace be with all them that love our Lord Jesus in sincerity! Amen.

JOHN BUNYAN.

THE BARREN FIG TREE.

A certain man had a fig tree planted in his vineyard; and he came and sought fruit thereon, and found none. Then said he unto the dresser of his vineyard, Behold, these three years I come seeking fruit on this fig tree, and find none; cut it down; why cumbereth it the ground? And he answering, said unto him, Lord, let it alone this year also, till I shall dig about it, and dung it; and if it bear fruit, well; and if not, then after that thou shalt cut it down.—LUKE xiii. 6–9.

AT the beginning of this chapter we read how some of the Jews came to Jesus Christ to tell him of the cruelty of Pontius Pilate in mingling the blood of the Galileans with their sacrifices—an heathenish and prodigious act; for therein he showed not only his malice against the Jewish nation, but also against their worship, and consequently their God—an action, I say, not only heathenish, but prodigious also; for the Lord Jesus, paraphrasing upon this fact of his, teacheth the Jews that without repentance "they should all likewise perish"—likewise, that is, by the hand and rage of the Roman empire. Neither should they be more able to avoid the stroke than were those eighteen upon whom the tower of Siloam fell and slew them; the fulfilling of which prophecy, for their hardness of heart and impenitency, was in the days of Titus, son of Vespasian, about forty years after the death of Christ. Then, I say, were these Jews and their city both environed round on every side, wherein both they and it to amazement were miserably overthrown. God gave them sword and famine, pestilence and blood for their outrage against the Son of his love; so "wrath came on them to the uttermost."

Now to prevent their old and foolish salvo, which they always had in readiness against such prophecies and denunciations of judgment, the Lord Jesus presents them with this parable, in which he emphatically shows them that their cry of being the temple of the Lord, and of their being the children of Abraham, &c., and their being the Church of God, would not stand them in any stead. As who should say, It may be you think to help yourselves against this my prophecy of your utter and unavoidable overthrow by the interest which you have in your outward privileges, but all these will fail you; for what think you, "A certain man had a fig tree planted in his vineyard, and he came and sought fruit thereon, and found none." This is your case. The Jewish land is God's vineyard, I know it; and I know also that you are the fig trees. But behold, there wanteth the main thing, fruit, for the sake and in expectation of which he set this vineyard with trees. Now, seeing the fruit is not found amongst you—the fruit, I say, for the sake of which he did at first plant this vineyard—what remains but that in justice he command to cut you down as those that cumber the ground, that he may plant himself another vineyard? "Then said he to the dresser of his vineyard, Behold, these three years I come seeking fruit on this fig tree, and find none; cut it down; why cumbereth it the ground?" This therefore must be your end, although you are planted in the garden of God; for the barrenness and unfruitfulness of your hearts and lives you must be cut off, yea, rooted up and cast out of the vineyard.

In parables there are two things to be taken notice of and to be inquired into of them that read:

First. The metaphors made use of.

Secondly. The doctrine or mysteries couched under such metaphors.

The metaphors in this parable are—1. A certain man; 2. A vineyard; 3. A fig tree, barren or fruitless; 4. A dresser; 5. Three years; 6. Digging and dunging, &c.

The doctrine or mystery couched under these words is to show us what is like to become of a fruitless or formal professor. For—

1. By the man in the parable (Luke xv. 11) is meant God the Father.

2. By the vineyard, (Isa. v. 7,) his Church.

3. By the fig tree, a professor.

4. By the dresser, the Lord Jesus.

5. By the fig tree's barrenness, the professor's fruitlessness.

6. By the three years, the patience of God that for a time he extendeth to barren professors.

7. This calling to the dresser of the vineyard to cut it down is to show the outcries of justice against fruitless professors.

8. The dresser's interceding is to show how the Lord Jesus steps in and takes hold of the head of his Father's axe, to stop, or at least to defer, present execution of a barren fig tree.

9. The dresser's desire to try to make the fig tree fruitful is to show you how unwilling he is that ever a barren fig tree should yet be barren and perish.

10. His digging about it and dunging of it is to show his willingness to apply gospel helps to this barren professor, if haply he may be fruitful.

11. The supposition that the fig tree may yet continue fruitless is to show that when Christ Jesus hath done all there are some professors will abide barren and fruitless.

12. The determination upon this supposition at last to cut it down is a certain prediction of such professors' unavoidable and eternal damnation.

But to take this parable into pieces and to discourse more particularly, though with all brevity, upon all the parts thereof.

A certain man had a fig tree planted in his vineyard.

The man, I told you, is to represent to us God the Father, by which similitude he is often set out in the New Testament.

Observe, then, that it is no new thing if you find in God's Church barren fig trees, fruitless professors, even as here you see is a tree, a fruitless tree, a fruitless fig tree in the vineyard. Fruit is not so easily brought forth as a profession is got into; it is easy for a man to clothe himself with a fair show in the flesh, to word it, and say, Be thou warmed and filled with the best. It is no hard thing to do these with other things, but to be fruitful, to bring forth fruit to God, this doth not every tree, no not every fig tree that stands in the vineyard of God. Those words also, "Every branch in me that beareth not fruit he taketh away," assert the same thing. There are branches in Christ, in Christ's body mystical, (which is his Church, his vineyard,) that bear not fruit, wherefore the hand of God is to take them away. "I looked for grapes, and it brought forth wild grapes;" that is, no fruit at all that was acceptable with God. Again, "Israel is an empty vine, he bringeth forth fruit unto himself," none to God; he is without fruit to God. All these, with many more, show us the truth of the observation, and that God's Church may be cumbered with fruitless fig trees, with barren professors.

Had a fig tree.

Although there be in God's Church that be barren and fruitless, yet, as I said, to look upon they are like the rest of the trees, even a fig tree: it was not an oak, nor a willow, nor a thorn, nor a bramble, but a fig tree. "They come before thee as thy people cometh;" "They delight to know my ways, as a nation that did righteousness and forsook not the ordinances of their God; they ask of me the ordinances of justice, they take delight in approaching to God," and yet but barren, fruitless and unprofitable professors. Judas also was one of the twelve, a disciple, an apostle, a preacher, an officer, yea, and such a one as none of the eleven mistrusted, but preferred before themselves, each one crying out, "Is it I? Is it I?" None of them, as we read of, mistrusted Judas, yet he, in Christ's eye, was the barren fig tree, a devil, a fruitless professor. The foolish virgins also went forth of the world with the other, had lamps and light, and were awakened with the other; yea, had boldness to go forth, when the midnight cry was made, with the other, and thought that they could have looked Christ in the face when he sat upon the throne of judgment, with the other, and yet but foolish, but barren fig trees, but fruitless professors. "Many," saith Christ, "will say unto me in that day" this and that, and will also talk of many wonderful works; yet behold, he finds nothing in them but the fruits of unrighteousness: they were altogether barren and fruitless professors.

Had a fig tree planted.

This word *planted* doth also reach far; it supposeth one taken out of its natural soil, or removed from the place it grew once; one that seemed to be called, awakened, and not only so, but by strong hand carried from this world to the Church, from nature to grace, from sin to godliness. Ps. lxxx. 8. "Thou hast brought a vine out of Egypt; thou hast cast out the

heathen, and planted it." Of some of the branches of this vine were there unfruitful professors.

It must be concluded, therefore, that this professor that remaineth, notwithstanding, fruitless, is, as to the view and judgment of the Church, rightly brought in thither—to wit, by confession of faith, of sin, and a show of repentance and regeneration: thus false brethren creep in unawares. All these things this word *planteth* intimateth; yea, further, that the Church is satisfied with them, consents they should abide in the garden, and counteth them sound as the rest; but before God, in the sight of God, they are graceless professors, barren and fruitless fig trees.

Therefore, it is one thing to be in the Church or in a profession, and another to be of the Church and to belong to that kingdom that is prepared for the saint that is so indeed. Otherwise, "being planted, shall it prosper? shall it not utterly wither when the east wind toucheth it? It shall wither in the furrows where it grew."

Had a fig tree planted in his vineyard.

In *his* vineyard. Hypocrites with rotten hearts are not afraid to come before God in Zion. These words, therefore, suggest unto us a prodigious kind of boldness and hardened fearlessness; for what presumption higher and what attempt more desperate than for a man that wanteth grace and a true knowledge of God to crowd himself, in that condition, into the house or Church of God, or to make profession of and desire that the name of God should be called upon him?

For the man that maketh a profession of the religion of Jesus Christ, that man hath, as it were, put the name of God upon himself, and is called and reckoned now (how fruitless soever before God or men) the man that hath to do with God, the man that God owneth and will stand for. This man, I say, by his profession, suggesteth this to all that know him to be such a professor. Men merely natural—I mean, men that have not got the devilish art of hypocrisy—are afraid to think of doing thus: "And of the rest durst no man join himself to them, but the people magnified them." And indeed it displeaseth God: "They have brought," saith he, "men uncircumcised into my sanctuary." And again, (Isa. i. 12:) "When you come to appear before me, who hath required this at your hand, to tread my courts?" saith God. They have therefore learned this boldness of none in the visible world; they only took it of the devil, for he, and he only, with these his disciples, attempt to present themselves in the Church before God. "The tares are the children of the wicked one"—the tares, that is, the hypocrites, that are Satan's brood, the generation of vipers, that cannot escape the damnation of hell.

Had a fig tree planted in his vineyard.

He doth not say, He planted a fig tree, but there was a fig tree there; he had or found a fig tree planted in his vineyard.

The great God will not acknowledge the barren fig tree or barren professor to be his workmanship or a tree of his bringing in; only the text saith he had one there. This is much like that in Matt. xv. 13: "Every plant which my heavenly Father hath not planted shall be rooted up." Here again are plants in his vineyard which God will not acknowledge to be of his planting; and he seems to suggest that in his vineyard are many such. Every plant, or all those plants or professors that are got into the assembly of the saints or into the profession of their religion without God and his grace, "shall be rooted up."

"And when the King came in to see the guests, he saw there a man that had not on a wedding garment. And he said unto him, Friend, how camest thou in hither, not having on a wedding-garment?" Here is one so cunning and crafty that he beguiled all the guests: he got and kept in the Church, even until the King himself came in to see the guests. But his subtilty got him nothing; it did not blind the eyes of the King; it did not pervert the judgment of the righteous. "Friend, how camest thou in hither?" did overtake him at last, even a public rejection; the King discovered him in the face of all present. "How camest thou in hither?" My Father did not bring thee hither; I did not bring thee hither; my Spirit did not bring thee hither; thou art not of the heavenly Father's planting; "how camest thou in hither?" "He that cometh not in by the door, but climbeth up some other way, the same is a thief and a robber." This text is full and plain also to our purpose, for this man came not in by the door, yet got into the Church; he got in by climbing; he broke in at the windows; he got something of the light and glory of the Gospel of our Lord Jesus Christ in his head, and so (hardy wretch

that he was) he presumed to crowd himself among the children. But how is this resented? What saith the King of him? Why, this is his sign: "the same is a thief and a robber." See ye here also if all they be owned as the planting of God that get into his Church or make profession of his name.

Had a fig tree—had one without a wedding-garment had a thief in his garden, at his wedding, in his house. These climbed up some other way. There are many ways to get into the Church of God and profession of his name besides, and without an entering by the door.

1. There is the way of lying and dissembling; and at this gap the Gibeonites got in. Josh. ix. 3, 4, &c.

2. There is sometimes falseness amongst some pastors, either for the sake of carnal relations or the like; at this hole Tobiah the enemy of God got in. Neh. xiii. 4, 5, 6.

3. There is sometimes negligence and too much uncircumspectness in the whole Church; thus the uncircumcised get in. Ezek. xliv. 7, 8.

4. Sometimes again, let the Church be never so circumspect, yet these have so much help from the devil that they beguile them all, and so get in. These are of that sort of thieves that Paul complains of: "false brethren are brought unawares." Jude also cries out of these, "Certain men crept in unawares." Crept in! What! What, were they so lowly? A voluntary humility, a neglecting of the body, not in any humour. Oh how seemingly self-denying are some of these creeping things, that yet are to be held (as we shall know them) an abomination to Israel! Lev. xi. 43, 44.

"But in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some to honour and some to dishonour." By these words the apostle seems to take it for granted that as there hath been, so there still will be, these kind of fig trees, these barren professors in the house, when all men have done what they can; even as in a great house there are always vessels to dishonour, as well as those to honour and glory; vessels of wood and of earth, as well as of silver and of gold. So then there must be wooden professors in the garden of God, there must be earthly, earthen professors in his vineyard; but that methinks is the biting word, "and some to dishonour." That to the Romans is dreadful, (Rom. ix. 21, 22,) but this seems to go beyond it; that speaks but of the reprobate in general, but this of such and such in particular; that speaks of their hardening but in the common way, but this that they must be suffered to creep into the Church, there to fit themselves for their place, their own place, (Acts i. 25,) the place prepared for them of this sort only; as the Lord Jesus said once of the Pharisees, "These shall receive greater damnation."

Barren fig tree, fruitless professor, hast thou heard all these things? Hast thou considered that this fig tree is not acknowledged of God to be his, but is denied to be of his planting and of his bringing unto his wedding? Dost thou not see that thou art called a thief and a robber, that hast either climbed up to or crept in at another place than the door? Dost thou not hear that there will be in God's house wooden and earthly professors, and that no place will serve to fit those for hell but the house, Church, the vineyard of God? Barren fig tree, fruitless Christian, do not thine ears tingle?

And he came and sought fruit thereon.

When a man hath got a profession, and is crowded into the Church and house of God, the question is not now, Hath he life, hath he right principles? but, Hath he fruit? He came seeking fruit thereon. It mattereth not who brought thee in hither, whether God or the devil, or thine own vain-glorious heart; but hast thou fruit? Dost thou bring forth fruit unto God? "And let every one that nameth the name of the Lord Jesus Christ depart from iniquity." He doth not say, And let every one that hath grace, or, Let those that have the Spirit of God; but, "Let every one that nameth the name of the Lord Jesus Christ depart from iniquity."

What do men meddle with religion for? Why do they call themselves by the name of the Lord Jesus if they have not the grace of God, if they have not the Spirit of Christ? God therefore expecteth fruit. What do they do in the vineyard? Let them work or get them out; the vineyard must have labourers in it: "Son, go work to-day in my vineyard." Wherefore want of grace and want of spirit will not keep God from seeking fruit: "And he came and sought fruit thereon." He required that which he seemeth to have; every man in the vineyard and house of God promiseth himself, professeth to others, and would have all men take it for granted, that an

heavenly prineiple is in him; why then should not God seek fruit?

As for them, therefore, that will retain the name of Christians, fearing God, and yet make conseience of bringing forth fruit to him, he saith to them, "Away! As for you, go ye, serve every one his idols, and hereafter also, if ye will not hearken unto me," &e. Barren fig tree, dost thou hear? God expeeteth fruit, God ealls for fruit, yea, God will shortly come seeking fruit on this barren fig tree. Barren fig tree, either bear fruit or go out of the vineyard; and yet then thy case will be unspeakably damnable. Yea, let me add, if they shall neither bear fruit nor depart, God "will take his name out of their mouth." He will have fruit. And I say further, if thou wilt do neither, yet God in justice and righteousness will still come for fruit. And it will be in vain for thee to count this austerity. He will "reap where he hath not sown, and gather where he hath not strewed." Barren fig tree, dost thou hear?

Question. What if a man have no graee?

Answer. Yet he hath a profession.

And he came and sought fruit thereon.

A Church, then, and a profession are not plaees where the workers of iniquity may hide themselves and sins from God. Some of old thought that because they eould ery, "The temple of the Lord, the temple of the Lord!" that therefore they were delivered, or had a dispensation to do the abominations which they committed; as some in our days. For who (say they) have a right to the creatures if not Christians, if not professors, if not Church members? And from this eonelusion let go the reins of their inordinate affections after pride, ambition, gluttony, pampering themselves without fear, (Jude 12,) daubing themselves with the lust-provoking fashions of the times; to walk with stretched-out neeks, naked breasts, frizzled foretops, wanton gestures, in gorgeous apparel, mixed with gold and pearl and eostly array. I will not here make inspection unto their lives, their earriages at home, in their eorners, and seeret holes; but eertainly persons thus spirited, thus prineipled, and thus inclined have but empty boughs—boughs that want the fruit that God expeets, and that God will eome down to seek.

Barren fig tree, thou art not lieensed by thy profession nor by the Lord of the vineyard to bear these elusters of Gomorrah; neither shall the vineyard nor thy being erowded among the trees there shelter thee from the sight of the eye of God. Many make religion their eloak and Christ their stalking-horse, and by that means eover themselves and hide their own wickedness from men; but God seeth their heart, hath his print upon the heels of their feet, and pondereth all their goings; and at last, when their iniquity is found to be hateful, he will either smite them with hardness of heart, and so leave them, or awaken them to bring forth fruit. Fruits he looks for, seeks and expeets, barren fig tree!

But what! Come into the presenee of God to sin! What! eome into the presence of God to hide thy sin! Alas, man! the Church is God's garden, and Christ Jesus is the great Apostle and High Priest of our profession. What! eome into the house that is called by my name! into the plaee where mine honour dwelleth, (Ps. xxxvi. 8,) where mine eyes and heart are continually! 1 Kings ix. 3. What! eome there to sin, to hide thy sin, to cloak thy sin! His plants are an orchard with pleasant fruits, (Song iv. 13,) and every time he goeth into his garden it is "to see the fruits of the valley," and to "see if the vines flourish and if the pomegranates bud."

Yea, saith he, he came seeking fruit on this fig tree. The Church is the place of God's delight, where he ever desires to be: there he is night and day. He is there to seek for fruit —to seek for fruit of all and every tree in the garden. Wherefore, assure thyself, O fruitless one, that thy ways must needs be open before the eyes of the Lord. One blaek sheep is soon espied, although in eompany with many —that is, taken with the first east of the eye; its different colour still betrays it. I say, therefore, a Church and a profession are not places where the workers of iniquity may hide themselves from God, that seeks for fruit. "My vineyard," saith God, "whieh is mine, is before me."

And he came and sought fruit thereon, and found none.

Barren fig tree, hearken: thy eontinual nonbearing of fruit is a dreadful sign that thou art come to a dreadful end, as the winding up of this parable concludeth.

"And found none." None at all, or none to God's liking; for when he saith, "He eame seeking fruit thereon," he means "fruit meet for God," pleasant fruit, fruit good and sweet.

Alas! it is not any fruit will serve; bad fruit

is counted none: "Every tree that bringeth not forth good fruit is hewn down and cast into the fire."

1. There is a fruit among professors that withers, and so never comes to be ripe; a fruit that is smitten in the growth, and comes not to maturity, and this is reckoned no fruit: this fruit those professors bear that have many fair beginnings or blossoms, that make many fair offers of repentance and amendment, that begin to pray, to resolve, and to break off their sins by righteousness, but stop at those beginnings, and bring no fruit forth to perfection. This man's fruit is withered, wrinkled, smitten fruit, and is in effect no fruit at all.

2. There is a hasty fruit, such as is the "corn upon the house-top" or that which springs up on the dung-hill, that runs up suddenly, violently, with great stalks and big show, and yet at last proves empty of kernel. This fruit is to be found in those professors that on sudden are so awakened, so convinced, and so affected with their condition that they shake the whole family, the endship, the whole town. For awhile they cry hastily, vehemently, dolefully, mournfully, yet all is but a pang, an agony, a fit; they bring not forth fruit with patience. These are called those hasty fruits that "shall be a fading flower."

3. There is a fruit that is vile and ill-tasted, (Jer. xxiv.,) how long soever it be in growing; the root is dried, and cannot convey a sufficiency of sap to the branches to ripen the fruit. These are the fruit of such professors whose hearts are estranged from communion with the Holy Ghost, whose fruit groweth from themselves, from their parts, gifts, strength of wit, natural or moral principles. These, notwithstanding they bring forth fruit, are called empty vines, such as bring not forth fruit to God.

"Their root is dried up, they shall bear no fruit: yea, though they bring forth, yet will I slay even the beloved fruit of their womb."

4. There is a fruit that is wild: "I looked for grapes, and it brought forth wild grapes." I observe that as there are trees and herbs that are wholly right and noble, fit indeed for the vineyard, so there are also their semblance, but wild, not right, but ignoble. There is the grape, and the wild grape; the vine, and the wild vine; the rose, and canker rose; flowers, and wild flowers; the apple, and the wild apple, which we call the crab. Now, fruit from these wild things, however they may please the children to play with, yet the prudent and grave count them of little or no value. There are also in the world a generation of professors that notwithstanding their profession are wild by nature; yea, such as were never cut out or off from the wild olive tree, nor never yet planted into the good olive tree. Now, these can bring nothing forth but wild olive berries; they cannot bring forth fruit unto God. Such are all those that have lightly taken up a profession, and crept into the vineyard without a new birth and the blessing of regeneration.

5. There is also untimely fruit: "Even as a fig tree casteth forth her untimely figs"—fruit out of season, and so no fruit to God's liking.

There are two sorts of professors subject to bring forth untimely fruit—1. They that bring forth fruit too soon; 2. They that bring forth fruit too late.

(1.) They that bring forth too soon. They are such as at present receive the word with joy; anon, before they have root downwards, they thrust forth upwards, but having no root, when the sun ariseth they are smitten, and miserably die without fruit. These professors are those light and inconsiderate ones that think nothing but peace will attend the Gospel, and so anon rejoice at the tidings, without foreseeing the evil; wherefore, when the evil comes, being unarmed, and so not able to stand any longer, they die and are withered, and bring forth no fruit: "He that received the seed in stony places, the same is he that heareth the word, and anon with joy receiveth it; yet hath he not root in himself, but dureth for awhile; for when tribulation or persecution ariseth because of the word, by and by they are offended." There is in Isa. xxviii. 4 mention made of some "whose glorious beauty shall be a fading flower," because it is fruit before summer. Both these are untimely fruit.

(2.) They also bring forth untimely fruit that stay till the season is over. God will have his fruit in his season; I say, he will receive them of such men as shall render them to him in their season. The missing of the season is dangerous; staying till the door is shut is dangerous. Many there be that come not till the flood of God's anger is raised and too deep for them to wade through, "Surely in the floods of great waters they shall not come nigh unto him." Esau's (afterwards) is fearful; "For ye know that afterward, when he would have inherited the blessing, he was rejected; for he found no place of repentance, though he sought it carefully with tears."

So the children of Israel, they brought to

God the fruits of obedience too late: their "Lo, we be here," came too late; their "We will go up," came too late: the Lord had sworn before "that they should not possess the land." All these are such as bring forth untimely fruit. It is the hard hap of the reprobate to do all things too late, to be sensible of his want of grace too late, to be sorry for sin too late, to seek repentance too late, to ask for mercy and to desire to go to glory too late.

Thus you see that fruit smitten in the growth, that withereth, and that comes not to maturity, is no fruit; that hasty fruit, such as the "corn upon the house-top," withereth also before it groweth up, and is no fruit; that the fruit that is vile and ill-tasted is no fruit; that wild fruit, wild grapes are no fruit; that untimely fruit, such as comes too soon or that comes too late, such as come not in their season, are no fruit.

And he came and sought fruit thereon, and found none.

Nothing will do but fruit; he looked for grapes; when the time of fruit grew near he sent his servants to the husbandmen, that they might receive the fruit of it.

Question. But what fruit doth God expect?

Answer. Good fruit. "Every tree that bringeth not forth good fruit is hewn down." Now, before the fruit can be good the tree must be good, for good fruit makes not a good tree, "but a good tree bringeth forth good fruit. Do men gather grapes of thorns, or figs of thistles?" A man must be good, else he can bring forth no good fruit; he must have righteousness imputed, that he may stand good in God's sight from the curse of his law; he must have a principle of righteousness in his soul, else how should he bring forth good fruits? and hence it is that a Christian's fruits are called "the fruits of the Spirit, the fruits of righteousness, which are by Jesus Christ." The fruits of the Spirit, therefore the Spirit must be there; the fruits of righteousness, therefore righteousness must first be there. But to particularize in a few things briefly:

1. God expecteth fruit that will answer and be worthy of the repentance which thou feignest thyself to have. Every one in a profession and that hath crowded into the vineyard pretendeth to repentance: now of every such soul God expecteth that the fruits of repentance be found to attend them. "Bring forth fruits, therefore, meet for repentance," or answerable to thy profession of the doctrine of repentance. Barren fig tree, seeing thou art a professor and art got into the vineyard, thou standest before the Lord of the vineyard as one of the trees of the garden; wherefore he looketh for fruit from thee as from the rest of the trees in the vineyard—fruit, I say, and such as may declare thee in heart and life one that hath sound profession of repentance. By thy profession thou hast said, I am sensible of the evil of sin. Now, then, live such a life as declares that thou art sensible of the evil of sin. By thy profession thou hast said, I am sorry for my sin. Why, then, live such a life as may declare this sorrow. By thy profession thou hast said, "I am ashamed of my sin." Yea, but live such a life that men by that may "see thy shame for sin." By thy profession thou sayest, I have turned from, let off, and am become an enemy to every appearance of evil. Ah! but doth thy life and conversation declare thee to be such an one? Take heed, barren fig tree, lest thy life should give thy profession the lie; I say again, take heed, for God himself will come for fruit; "and he sought fruit thereon."

You have some professors that are only saints before men when they are abroad, but are devils and vipers at home—saints by profession, but devils by practice—saints in word, but sinners in heart and life. These men may have the profession, but they want the fruits that become repentance.

Barren fig tree, can it be imagined that those that paint themselves did ever repent of their pride? or that those that pursue this world did ever repent of their covetousness? or that those that walk with wanton eyes did ever repent of their fleshly lusts? Where, barren fig tree, is the fruit of these people's repentance? Nay, do they not rather declare to the world that they have repented of their profession? Their fruits look as if they had. Their pride saith they have repented of their humility; their covetousness declareth that they are weary of depending upon God; and doth not thy wanton actions declare that thou abhorrest charity? Where is thy fruit, barren fig tree? Repentance is not only a sorrow and a shame for, but a turning from, sin to God. In Heb. iv. it is called "repentance from dead works." Hast thou that godly sorrow that worketh "repentance to salvation, never to be repented of?" How dost thou show thy carefulness and clearing of thyself, thy indignation against sin, thy fear of offending, thy vehement desire to walk with God, thy zeal for his name and glory in the world? And what revenge hast thou in

thy heart against every thought of disobedience?

But where is the fruit of this repentance? Where is thy watching, thy fasting, thy praying against the remainders of corruption? Where is thy self-abhorrence, thy blushing before God, for the sin that is yet behind? Where is thy tenderness of the name of God and his ways? Where is thy self-denial and contentment? How dost thou show before men the truth of thy turning to God? "Hast thou renounced the hidden things of dishonesty, not walking in craftiness?" Canst thou commend thyself "to every man's conscience in the sight of God?"

2. God expecteth fruit that shall answer that faith which thou makest profession of. The professor that is got into the vineyard of God doth feign that he hath the faith the most holy, the faith of God's elect. Ah! but where are thy fruits, barren fig tree? The faith of the Romans was spoken of throughout the whole world, and the Thessalonians' faith grew exceedingly.

Thou professest to believe thou hast peace in another world; hast thou let go this, barren fig tree? Thou professest thou believest in Christ; is he the joy and the life of thy soul? Yea, what conformity unto him, to his sorrows and sufferings? What resemblance hath his crying, and groaning, and bleeding, and dying wrought in thee? Dost thou "bear in thy body the dying of the Lord Jesus?" and is also "the life of Jesus made manifest in thy mortal body?" Barren fig tree, "show me thy faith by thy works." "Show out of a good conversation thy works with meekness of heart."

What fruit, barren fig tree, what degree of heart-holiness? for "faith purifies the heart." What love to the Lord Jesus? for "faith worketh by love."

3. God expecteth fruits according to the seasons of grace thou art under, according to the rain that cometh upon thee. Perhaps thou art planted in a good soil, by great waters, that thou mightest bring forth branches and bear fruit, that thou mightest be a goodly vine or fig tree. Shall he not therefore seek for fruit, for fruit answerable to the means? Barren fig tree, God expects it, and will find it too if ever he bless thee. "For the earth which drinketh in the rain that comes oft upon it, and bringeth forth herbs meet for him by whom it is dressed, receives blessing for God; but that which beareth thorns and briers is rejected, and is nigh unto cursing, whose end is to be burned."

Barren soul, how many showers of grace, how many dews from heaven, how many times have the silver streams of the city of God run gliding by thy roots, to cause thee to bring forth fruit? These showers and streams, and the drops that hang upon thy boughs, will all be accounted for; and will they not testify against thee that thou oughtest of right to be burned? Hear and tremble, O thou barren professor! Fruits that become thy profession of the gospel the God of heaven expecteth. The gospel hath in it the forgiveness of sins, the kingdom of heaven, and eternal life; but what fruit hath thy profession of a belief of these things put forth in thy heart and life? Hast thou given thyself to the Lord? and is all that thou hast to be ventured for his name in this world? Dost thou walk like one that is bought with a price, even with the price of precious blood?

4. The fruit that God expecteth is such as is meet for himself—fruit that may glorify God. God's trees "are trees of righteousness, the planting of the Lord, that he may be glorified;" fruit that tasteth of heaven, abundance of such fruit. "For herein," saith Christ, "is my Father glorified, that ye bring forth much fruit"—fruits of all kinds, new and old: the fruits of the Spirit is in all goodness, and righteousness, and truth. Fruits before the world, fruits before the saints, fruits before God, fruits before angels.

O my brethren, "what manner of persons ought we to be" who have subscribed to the Lord and have called ourselves by the name of Israel? "One shall say, I am the Lord's; and another shall call himself by the name of Jacob; and another shall subscribe with his hand unto the Lord, and surname himself by the name of Israel." Barren fig tree, hast thou subscribed, hast thou called thyself by the name of Jacob, and surnamed thyself by the name of Israel? All this thou pretendest to who art got into the vineyard, who art placed among the trees of the garden of God. God doth therefore look for such fruit as is worthy of his name, as is meet for him; as the apostle saith, "we should walk worthy of God;" that is, so as we may show in every place that the presence of God is with us, his fear in us, and his majesty and authority upon our actions. Fruits meet for him, such a dependence upon him, such trust in his word, such satisfaction in his presence, such a trust-

ing of him with all my concerns, and such delights in the enjoyment of him that may demonstrate that his fear is in my heart, that my soul is wrapped up in his things, and that my body, and soul, and estates, and all are in truth, through his grace, at his dispose—fruit meet for him. Hearty thanks and blessing God for Jesus Christ, for his good word, for his free grace, for the discovery of himself in Christ to the soul, secret longing after another world—fruit meet for him. Liberality to the poor saint, to the poor world; a life in word and deed exemplary; a patient and quiet enduring of all things, till I have done and suffered the whole will of God which he hath appointed for me. "That on the good ground are they which in honest and good heart, having heard the word, keep it, and bring forth fruit with patience." This is bringing forth fruit unto God; "having our fruit unto holiness, and our end everlasting life."

5. The Lord expects fruit becoming the vineyard of God. The vineyard, saith he, "is a very fruitful hill;" witness the fruit brought forth in all ages. The most barren trees that ever grew in the wood of this world, when planted in this vineyard by the God of heaven, what fruit to God-ward have they brought forth! "Abraham offered the more excellent sacrifice." "Enoch walked with God for three hundred years." "Noah, by his life of faith, condemned the world, and became heir of the righteousness that is by faith." "Abraham left his country and went out after God, not knowing whither he went." Moses left a kingdom and ran the hazard of the wrath of the king for the love he had to God and Christ. What shall I say of them who had trials, not accepting deliverance, that they might obtain a better resurrection? "They were stoned, they were sawn asunder; were tempted; were slain with the sword; they wandered in sheepskins and goat-skins, being destitute, afflicted, tormented." Peter left his father, his nets. Paul turned off from the feet of Gamaliel. Men brought their goods and possessions (the price of them) and cast it down at the apostles' feet; and other brought their books together and burnt them—curious books, though they were worth fifty thousand pieces of silver. I could add how many willingly offer themselves in all ages, and their all, for the worthy name of the Lord Jesus, to be racked, starved, hanged, burned, drowned, pulled in pieces, and a thousand calamities! Barren fig tree, the vineyard of God hath been a fruitful place. What dost thou there? What dost thou bear? God expects fruit according to or becoming the soil of the vineyard.

6. The fruit which God expecteth is such as becometh God's husbandry and labour. The vineyard is God's husbandry or tillage. "I am the vine," saith Christ, "and my Father is the husbandman." And again, "Ye are God's husbandry, ye are God's building." The vineyard, God fences it, God gathereth out the stones, God builds the tower, and the winepress in the midst thereof. Here is labour, here is protection, here is removing of hindrances, here is convenient purgation, and all that there might be fruit.

Barren fig tree, what fruit hast thou? Hast thou fruit becoming the care of God, the protection of God, the wisdom of God, the patience and husbandry of God? It is the fruit of the vineyard that is either the shame or the praise of the husbandman. "I went by the field of the slothful," saith Solomon, "and by the vineyard of the man void of understanding; and lo, it was grown over with thorns, and nettles had covered the face thereof."

Barren fig tree, if men should make a judgment of the care, and pains, and labour of God in his Church by the fruit that thou bringest forth, what might they say?—Is he not slothful, is he not careless, is he not without discretion? Oh thy thorns, thy nettles, the barren heart and barren life is a continual provocation to the eyes of his glory, as likewise a dishonour to the glory of his grace.

Barren fig tree, hast thou heard all these things? I will add yet once more,

And he came and sought fruit thereon.

The question is not now what thou thinkest of thyself, nor what all the people of God think of thee, but what thou shalt be found in that day when God shall search thy boughs for fruit. When Sodom was to be searched for righteous men, God would not, in that manner, trust his faithful servant Abraham, but still as Abraham interceded, God answered, "If I find fifty or forty and five there, I will not destroy the city." Barren fig tree, what sayest thou? God will come down to see, God will make search for fruit himself.

"And he came and sought fruit thereon, and found none. Then said he to the dresser of the vineyard, Behold, these three years I come seeking fruit on this fig tree, and find none; cut it down; why cumbereth it the ground?"

These words are the effect of God's search into the boughs of a barren fig tree; he sought fruit and found none—none to his liking, none pleasant and good. Therefore first he complains of the want thereof to the dresser, calls him to come and see and take notice of the tree; then signifieth his pleasure: he will have it removed, taken away, cut down from cumbering the ground.

Observe, the barren fig tree is the object of God's displeasure; God cannot bear with a fruitless professor.

Then said he, &c.

Then, after this provocation; *then*, after he had sought and found no fruit—*then*. This word *then* doth show us a kind of inward disquietness; as he saith also in another place, upon a like provocation, "Then the anger of the Lord and his jealousy shall smoke against that man, and all the curses that are written in this book shall lie upon him, and the Lord shall blot out his name from under heaven."

Then intimateth that he was now come to a point, to a resolution, what to do with this fig tree. "Then said he to the dresser of this vineyard"—that is, to Jesus Christ—"*behold;*" as much as to say, Come hither; here is a fig tree in my vineyard, here is a professor in my Church, that is barren, that beareth no fruit.

Observe, however the barren professor thinks of himself on earth, the Lord cries out in heaven against him: "And now go to, I will tell you what I will do to my vineyard: I will take away the hedge thereof, and it shall be eaten up; and I will break down the wall thereof, and it shall be trodden down."

Behold these three years I come seeking fruit, &c.

Observe, "these three years." God cries out that his patience is abused, that his forbearance is abused: behold, these three years I have waited, forborne—these three years I have deferred mine anger: "Therefore will I stretch out my hand against thee, and destroy thee: I am weary with repenting."

"These three years." Observe, God layeth up all the time, I say, a remembrance of all the time that a barren fig tree or a fruitless professor misspendeth from this world. As he saith also of Israel of old, "forty years long was I grieved with this generation."

"These three years," &c. These three seasons. Observe, God remembers how many seasons thou hast misspent, for these three signify so many seasons. "And when the time of fruit drew nigh;" that is, about the season they begin to be ripe, or that according to the season might so have been. Barren fig tree, thou hast had time, seasons, ministers, afflictions, judgments, mercies, and what not, and yet hast not been fruitful. Thou hast had awakenings, reproofs, threatenings, comforts, and yet hast not been fruitful. Thou hast had patterns, examples, citations, provocations, and yet hast not been fruitful. Well, God hath laid up thy three years with himself. He remembers every time, every season, every sermon, every minister, affliction, judgment, mercy, awakening, pattern, example, citation, provocation: he remembers all. As he said of Israel of old, "They have tempted me these ten times, and have not hearkened to my voice." And again, "I remember all their wickedness."

"These three years," &c. He seeks for the fruit of every season: he will not that any of his sermons, ministers, afflictions, judgments, or mercies should be lost or stand for insignificant things: he will have according to the benefit bestowed. He hath not done without a cause all that he hath done, and therefore he looketh for fruit. Look to it, barren fig tree.

I come seeking fruit.

Observe, this word *seeking* signifies a narrow search; for when a man seeks for fruit on a tree, he goes round it and round it, now looking into this bough and then into that; he peeps into the inmost boughs and the lowermost boughs, if perhaps fruit may be thereon.

Barren fig tree, God will look into all thy boughs: he will be with thee in thy bed fruits, thy midnight fruits, thy closet fruits, thy family fruits, thy conversation fruits, to see if there be any among all these that are fit for or worthy of the name of the God of heaven. He sees what the children of Israel do in the dark. "All things are open unto the eyes of Him with whom we have to do."

Seeking fruit on this fig tree.

I told you before that he keeps in remembrance the times and seasons that the barren professor had wickedly misspent. Now, forasmuch as he also pointeth out the fig tree, "this fig tree," it showeth that the barren professor, above all professors, is a continual odium in the eye of God. This fig tree, this

man Coniah. Jer. xxii. 28. This people draw nigh to me with their mouth, but have removed their hearts far from me. God knows who they are among all the thousands of Israel that are the barren and fruitless professors; his lot will fall upon the head of Achan, though he be hid amongst six hundred thousand men. And he brought his household, man by man, and Achan, the son of Carmi, the son of Zubdi, the son of Zerah, of the tribe of Judah, was taken. Josh. vii. 17, 18. This is the Achan, this is the fig tree, this is the barren professor.

There is a man hath an hundred trees in his vineyard, and at the time of the season he walketh into his vineyard to see how the trees flourish; and as he goes and views and pries and observes how they are hanged with fruit, behold he cometh to one where he findeth naught but leaves. Now he makes a stand, looks upon it again and again; he looks also here and there, above and below; and if after all this seeking he finds nothing but leaves thereon, then he begins to cast in his mind how he may know this tree next year—what stands next it or how far it is off the hedge; but if there be nothing there that may be as a mark to know it by, then he takes his hook and giveth it a private mark, ("And the Lord set a mark upon Cain,") saying, Go thy way, fruitless fig tree, thou hast spent this season in vain.

Yet doth he not now cut it down; I will try it another year; maybe this was not a hitting season. Therefore he comes again next year, to see if now it have fruit; but as he found it before, so he finds it now, barren, barren, every year barren; he looks again, but finds no fruit. Now he begins to have second thoughts. How! neither hit last year nor this? Surely the barrenness is not in the season, sure the fault is in the tree; however, I will spare it this year also, but will give it a second mark; and it may be he toucheth it with a hot iron, because he begins to be angry.

Well, at the third season he comes again for fruit, but the third year is like the first and second—no fruit yet; it only cumbereth the ground. What now must be done with this fig tree? Why, the Lord will lop its boughs with terror; yea, the thickest of those professors with iron. I have waited, saith God, these three years; I have missed of fruit these three years; it hath been a cumber-ground these three years; cut it down. Precept hath been upon precept, and line upon line, one year after another, for these three years, but no fruit can be seen: I find none. Fetch out the axe: I am sure this is the fig tree; I know it from the first year; barrenness was its sign then, barrenness is its sign now; make it fit for the fire. "Behold, the axe is laid to the root of the trees; every tree therefore that bringeth not forth good fruit is hewn down and cast into the fire."

Observe, my brethren, God's heart cannot stand towards a barren fig tree. You know thus it is with yourselves. If you have a tree in your orchard or vineyard that doth only cumber the ground, you cannot look upon that tree with pleasure, with complacency and delight. No; if you do but go by it, if you do but cast your eye upon it, yea, if you do but think of that tree, you threaten it in your heart, saying, I will hew thee down shortly, I will to the fire with thee shortly: and it is in vain for any to think of persuading of you to show favour to the barren fig tree; and if they should persuade your answer is irresistible: It yields me no profit, it takes up room, and does no good; a better may grow in its room.

Cut it down.

Thus when the godly among the Jews (Jer. xiv. 17) made prayers that rebellious Israel might not be cast out of the vineyard, what saith the answer of God?—"Though Moses and Samuel stood before me, yet could not my mind be towards this people; wherefore cast them out of my presence, and let them go forth."

What a resolution is here! Moses and Samuel could do almost anything with God in prayer. How many times did Moses by prayer turn away God's judgments from even Pharaoh himself! yea, how many times did he by prayer preserve Israel, when in the wilderness, (Ps. cvi. 23,) from the anger and wrath of God! Samuel is reckoned excellent this way, yea, so excellent that when Israel had done that fearful thing as to reject the Lord and choose them another king, he prayed, and the Lord spared and forgave them. But yet neither Moses nor Samuel can save a barren fig tree. No; though Moses and Samuel stood before me—that is, pleading, arguing, interceding, supplicating, and beseeching—yet could they not incline mine heart to this people.

Cut it down.

Ay, but, Lord, it is a fig tree, a fig tree! If it was a thorn, or a bramble, or a thistle, the

matter would not be much; but it is a fig tree or a vine. Well, but mark the answer of God: "Son of man, what is the vine tree more than any tree, or than a branch that is among the trees of the forest? Shall wood be taken thereof to do any work? or will men take a pin of it to hang any vessel thereon?" If trees that are set or planted for fruit bring not forth that fruit, there is betwixt them and the trees of the forest no betterment at all, unless the betterment lieth in the trees of the wood, for they are fit to build withal; but a fig tree or a vine, if they bring not forth fruit, yea, good fruit, they are fit for nothing at all but to be cut down and prepared for the fire; and so the prophet goes on, "Behold, it is cast into the fire for fuel." If it serve not for fruit, it will serve for fuel, and so "the fire devoureth both the ends of it, and the middle of it is burnt."

Ay, but these fig trees and vines are church-members, inhabiters of Jerusalem. So was the fig tree mentioned in the text. But what answer hath God prepared for these objections? Why, "Thus saith the Lord God, As the vine tree among the trees of the forest, which I have given to the fire for fuel, so will I give the inhabitants of Jerusalem; and I will set my face against them; they shall go out from one fire, and another fire shall devour them."

Cut it down.

The woman that delighteth in her garden, if she have a slip there, suppose (if it was fruitful) she would not take five pounds for it, yet if it bear no fruit, if it wither and dwindle and die, and turn cumber-ground only, it may not stand in her garden. Gardens and vineyards are places for fruit—for fruit according to the nature of the plant or flowers. Suppose such a slip as I told you of before should be in your garden and there die, would you let it abide in your garden? No; away with it, away with it! The woman comes into her garden towards the spring, when first she gives it a slight cast with her eye, then she sets to gathering out the weeds and nettles and stones; takes a besom and sweeps the walks; this done, she falls to prying into her herbs and slips, to see if they live, to see if they are likely to grow.

Now, if she comes to one that is dead, that she is confident will not grow, up she pulls that, and makes to the heap of rubbish with it, where she despisingly casts it down, and valueth it no more than a nettle or a weed, or than the dust she hath swept out of her walks. Yes, if any that see her should say, Why do you so? the answer is ready, It is dead, it is dead at root; if I had let it stand it would but have cumbered the ground. The strange slips, (and also the dead ones,) "they must be a heap in the day of grief and of desperate sorrow."

Cut it down.

There are two ways of cutting down—1. When a man is cast out of the vineyard; 2. When a man is cast out of the world.

1. When a man is cast out of the vineyard.

And that is done two ways—1. By an immediate hand of God; 2. By the Church's due execution of the laws and censures which Christ for that purpose hath left with his Church.

1st. God cuts down the barren fig tree by an immediate hand, smiting his roots, blasting his branches, and so takes him away from among his people. "Every branch," saith Christ, "that beareth not fruit in me, he (my Father) taketh away." He taketh him out of the Church, he taketh him away from the godly.

There are two things by which God taketh the barren professor from among the children of God—1. Strong delusions; 2. Open profaneness.

(1.) By strong delusions, such as beguile the soul with damnable doctrines that swerve from faith and godliness. "They have chosen their own ways," saith God, "and their soul delighteth in their abominations. I also will choose their delusions, and will bring their fears upon them." I will smite them with blindness, and hardness of heart, and failing of eyes, and will also suffer the tempter to tempt and effect his hellish designs upon them. "God will send them strong delusions, that they may believe a lie; that they all may be damned who believe not the truth, but have pleasure in unrighteousness."

(2.) Sometimes God takes away a barren professor by open profaneness. There is one hath taken up a profession of that worthy name, the Lord Jesus Christ, but this profession is but a cloak: he secretly practiseth wickedness. He is a glutton, a drunkard, or covetous, or unclean. Well, saith God, I will loose the reins of this professor: I will give him up to his vile affections; I will loose the reins of his lusts before him; he shall be entangled with his beastly lusts; he shall be overcome of ungodly company. Thus they that turn aside to their own crooked ways,

"the Lord shall lead them forth with the workers of iniquity." This is God's hand immediately; God is now dealing with this man himself. Barreu fig tree, hearken. Thou art crowded into a profession, art got among the godly, and there art a scandal to the holy and glorious gospel, but withal so cunning that, like the sons of Zeruiah, thou art too hard for the Church: she knows not how to deal with thee. Well, saith God, I will deal with that man myself. "I will answer that man myself." He that sets up his idols in his heart, and puts the stumbling-block of his iniquity before his face, and yet comes and appears before me, "I will set my face against that man, and will make him a sign and a proverb; and I will cut him off from the midst of my people, and he shall know that I am the Lord."

But, 2dly. God doth sometimes cut down the barren fig tree by the Church, by the Church's due execution of the law and censures which Christ for that purpose hath left with his Church. This is the meaniug of that in Matt. xviii.; 1 Cor. v., and that in 1 Tim. i. 20, upon which now I shall not enlarge. But which way soever God dealeth with thee, O thou harren fig trec—whether by himself immediately or by his Church—it amounts to one and the same; for if timely repentance prevent not, the end of that soul is damnation. They are blasted and withered, and gathered by men, God's enemies, and at last being cast into the fire, burning must be their end: "That which beareth briers and thorns is nigh unto cursing, whose end is to be burned."

2. Agaiu, sometimes by "cut it down," God means, Cast it out of the world. Thus he cut down Nadab and Ahihu when he hurned them up with fire from heaven. Thus he cut down Korah, Dathan, and Abiram when he made the earth to swallow them up. Thus he cut down Saul when he gave him up to fall against the edge of his own sword, and died. Thus he cut down Ananias with Sapphira his wife when he struck them down dead in the midst of the congregation. I might here also discourse of Ahsalom, Ahithophel, and Judas, who were all three hanged—the first by God's revenging hand; the others were given up of God to be their own executioners. These were harren and unprofitable fig trees, such as God took no pleasure in, therefore he commanded to cut them down. The Psalmist saith, "He shall take them away as with a whirlwind, both living, and in his wrath."

Barren fig tree, hearken. God calls for the axe, his sword: Bring it hither, herc is a barren professor; "Cut him down; why cumbereth he the ground?"

Why cumbereth it the ground?

By these words the Lord suggesteth reasons of his displeasure against the barren fig tree; it cumbereth the ground. The Holy Ghost doth not only take an argument from its barrenness, but because it is a cumber-ground, therefore cut it down; wherefore it must needs be a provocation—

1. Because as much as iu him lieth he disappointeth the dcsign of God in planting his vineyard; "I looked that it should bring forth fruit."

2. It hath also abused his patience, his long-suffering, his three years' patience.

3. It hath also abused his lahour, his pains, his care, and providence of protection and preservation, for he hedges his vineyard, and walls it about. Cumher-ground, all these things thou abuscth. He waters his vineyard and looks to it night and day, but all these things thou hast abused.

Further, there are other reasons of God's displeasure; as—

1. A cumber-ground is a very mock and reproach to religion, a mock and reproach to the ways of God, to the people of God, to the word of God, and to the name of religion. It is expected of all hands that all the trees in the garden of God should be fruitful: God expects fruit, thc Church expects fruit, the world, even the world, concludes that professors should be fruitful in good works; I say, the very world expecteth that professors should be better than themselves. But, barren fig tree, thou disappointest all; nay, hast thou not learned the wicked ones thy ways? Hast thou not learned them to be more wicked by thy example? (But that is by the by.) Barren fig tree, thou hast disappointed others, and must he disappointed thyself: "cut it down; why cumbereth it the ground?"

2. The barren fig tree takes up the room where a better might stand; I say, it takes up the room; it keeps, so long as it stands where it doth, a fruitful tree out of that place, and therefore it must be cut down. Barren fig tree, dost thou hear? Because the Jews stood fruitless in the vineyard, therefore saith God, "the kingdom of heaven shall he taken from you, and shall he given to a nation that shall render him their fruits in their season." Thc Jews for their barrenness werc cut down, and

more fruitful people put in their room. As Samuel also said to barren Saul, "The Lord hath rent the kingdom from thee, and hath given it to thy neighbour, who is better than thou;" the unprofitable servant must be cast out, must be cut down.

Cumber-ground, how many hopeful, inclinable, forward people hast thou by thy fruitless and unprofitable life kept out of the vineyard of God! For thy sake have the people stumbled at religion; by thy life have they been kept from the love of their own salvation. Thou hast been also a means of hardening others and of quenching and killing weak beginnings. Well, barren fig tree, look to thyself; thou wilt not go to heaven thyself, and them that would thou hinderest; thou must not always cumber the ground, nor always hinder the salvation of others. Thou shall be cut down, and another shall be planted in thy room.

3. The cumber-ground is a sucker; he draws away the heart and nourishment from the other trees. Were the cumber-ground cut down, the others would be more fruitful; he draws away that fatness of the ground to himself that would make the others more hearty and fruitful: "One sinner destroyeth much good."

The cumber-ground is a very drone in the hive, that eats up the honey that should feed the labouring bee; he is a thief in the candle, that wasteth the tallow, but giveth no light; he is the unsavoury salt, that is fit for naught but the dunghill. Look to it, barren fig tree.

And he answering, said unto him, Lord, let it alone this year also, till I shall dig about it, and dung it; and if it bear fruit, well; and if not, then after that thou shalt cut it down.

These are the words of the dresser of the vineyard, who, I told you, is Jesus Christ, (for he made intercession for the transgressors.) And they contain a petition presented to an offended justice, praying that a little more time and patience might be exercised towards the barren, cumber-ground fig tree.

In this petition there are six things considerable—

1. That justice might be deferred. "Lord, let it alone," &c., awhile longer.

2. Here is time prefixed, as a space to try if more means will cure a barren fig tree. "Lord, let it alone this year also."

3. The means to help it are propounded. "Until I shall dig about it, and dung it."

4. Here is also an insinuation of a supposition that by thus doing God's expectations may be answered. "And if it bear fruit, well."

5. Here is a supposition that the barren fig tree may yet abide barren when Christ hath done what he will unto it. "And if it bear fruit," &c.

6. Here is at last a resolution that if thou continue barren hewing days will come upon thee. "And if it bear fruit, well; and if not, then after that thou shalt cut it down."

But to proceed, according to my former method, by way of exposition.

Lord, let it alone this year also.

Here is astonishing grace indeed!—astonishing grace, I say, that the Lord Jesus should concern himself with a barren fig tree, that he should step in to stop the blow from a barren fig tree! True, he stopped the blow but for a time, but why did he stop it at all? Why did he not fetch out the axe? Why did he not do execution? Why did not he cut it down? Barren fig tree, it is well for thee that there is a Jesus at God's right hand—a Jesus of that largeness of bowels as to have compassion for a barren fig tree—else justice had never let thee alone to cumber the ground as thou hast done. When Israel also had sinned against God, down they had gone but that "Moses stood in the breach." "Let me alone," said God to him, "that I may consume them in a moment, and I will make of thee a great nation." Barren fig tree, dost thou hear? Thou knowest not how oft the hand of Divine justice had been up to strike, and how many years since thou hadst been cut down had not Jesus caught hold of his Father's axe. Let me alone, let me fetch my blow, or "cut it down; why cumbereth it the ground?" Wilt thou not hear yet, barren fig tree? Wilt thou provoke still? Thou hast wearied men and provoked the justice of God: "And wilt thou weary my God also?"

Lord, let it alone this year.

Look a little longer; let us not lose a soul for want of means. I will try, I will see if I can make it fruitful; I will not beg a long life, nor that it might still be barren, and so provoke thee. I beg for the sake of the soul, the immortal soul. Lord, spare it one year only, one year longer, this year also: if I do any good to it, it will be in little time. Thou shalt not be overwearied with waiting; one year and—then.

Barren fig tree, dost thou hear what a striving there is between the Vine-dresser and the

Husbandman for thy life? "Cut it down," says one; "Lord, spare it," saith the other. It is a cumber-ground, saith the Father; One year longer, prays the Son. "Let it alone this year also."

Till I shall dig about it, and dung it.

The Lord Jesus by these words supposeth two things as causes of the want of fruit in a barren fig tree, and two things he supposeth as a remedy.

The things that are a cause of want of fruit are—1. It is earth-bound. Lord, the fig tree is earth-bound. 2. A want of warmer means, of fatter means.

Wherefore accordingly he propoundeth—

1. To loosen the earth: to dung about it.

And then to supply it with dung: "To dig about it, and dung it." "Lord, let it alone this year also, until I shall dig about it." I doubt it is too much ground-bound; "the love of this world and the deceitfulness of riches" lie too close to the roots of the heart of this professor. The love of riches, the love of honours, the love of pleasures are the thorns that choke the word. "For all that is in the world, the lusts of the flesh, the lusts of the eye, and the pride of life, are not of the Father, but enmity to God:" how then (where these things bind up the heart) can there be fruit brought forth to God? Barren fig tree, see how the Lord Jesus by these very words suggesteth the cause of thy fruitfulness of soul. The things of this world lie too close to thy heart; the earth with its things have bound up thy roots; thou art an earth-bound soul, thou art wrapped up in thick clay. "If any man love the world, the love of the Father is not in him;" how then can he be fruitful in the vineyard? This kept Judas from the fruit of caring for the poor. This kept Demas from the fruit of self-denial. And this kept Ananias and Sapphira his wife from the goodly fruit of sincerity and truth. What shall I say? "These are foolish and hurtful lusts, which drown men in destruction and perdition; for the love of money is the root of all evil." How then can good fruit grow from such a root, the root of all evil? "Which while some covet after, they have erred from the faith, and pierced themselves through with many arrows." It is an evil root, nay, it is the root of all evil. How then can the professor that hath such a root, or a root wrapped up in such earthly things as the lusts, and pleasures, and vanities of this world, bring forth fruit to God?

Till I shall dig about it.

Lord, I will loose his roots, I will dig up this earth, I will lay his roots bare; my hand shall be upon him by sickness, by disappointments, by cross providences; I will dig about him until he stands shaking and tottering, until he be ready to fall; then, if ever, he will seek to take faster hold. Thus, I say, deals the Lord Jesus ofttimes with the barren professor; he diggeth about him, he smiteth one blow at his heart, another blow at his lusts, a third at his pleasures, a fourth at his comforts, another at his self-conceitedness. Thus he diggeth about him; this is the way to take bad earth from the roots and to loosen his roots from the earth. Barren fig tree, see here the care, the love, the labour, and way which the Lord Jesus, the dresser of the vineyard, is fain to take with thee if haply thou mayest be made fruitful.

Till I shall dig about it, and dung it.

As the earth, by binding the roots too closely, may hinder the tree's being fruitful, so the want of better means may be also a cause thereof. And this is more than intimated by the dresser of the vineyard: "Until I shall dig about it, and dung it." I will supply it with a more fruitful ministry, with a warmer word; I will give them pastors after mine own heart; I will dung them. You know dung is a more warm, more fat, more hearty, and succouring matter than is commonly the place in which trees are planted.

"I will dig about it, and dung it;" I will bring it under an heart-awakening ministry, the means of grace shall be fat and good: I will also visit it with heart-awakening, heart-warming, heart-encouraging considerations; I will apply warm dung to his roots; I will strive with him by my Spirit, and give him some tastes of the heavenly gift and the power of the world to come. I am loth to lose him for want of digging. "Lord, let it alone this year also, until I shall dig about it, and dung it."

And if it bear fruit, well.

And if the fruit of all my labour doth make this fig tree fruitful, I shall count my time, my labour, and my means well bestowed upon it; and thou also, O my God, shall be therewith much delighted; for thou art gracious, and merciful, and repentest thee of the evil which thou threatenest to bring upon a people.

These words, therefore, inform us that if a barren fig tree, a barren professor, shall now at

last bring forth fruit to God, it shall go well with that professor, it shall go well with that poor soul. His former barrenness, his former tempting of God, his abuse of God's patience and long-suffering, his misspending year after year, shall now be all forgiven him. Yea, God the Father and our Lord Jesus Christ will now pass by and forget all, and say, Well done! at the last. When I say to the wicked, O wicked man, thou shalt surely die, if he then do that which is lawful and right, if he walk in the statutes of life, without committing iniquity, he shall surely live, he shall not die. Ezek. iii. 3.

Barren fig tree, dost thou hear? The axe is laid to thy roots, the Lord Jesus prays God to spare thee. Hath he been digging about thee? Hath he been dunging of thee? O barren fig tree, now thou art come to the point: if thou shalt now become good, if thou shalt, after a gracious manner, suck in the gospel nourishment, and if thou shalt bring forth fruit unto God, well; but if not, the fire is the last; fruit or the fire, fruit or the fire, barren fig tree. "If it bear fruit, well."

And if not, then after that thou shalt cut it down.

"And if not," &c. The Lord Jesus by this *if* giveth us to understand that there is a generation of professors in the world that are incurable—that will not, that cannot repent, nor be profited by the means of grace—a generation, I say, that will retain a profession, but will not bring forth fruit; a generation that will wear out the patience of God, time and tide, threatenings and intercessions, judgments and mercies, and after all will be unfruitful.

Oh the desperate wickedness that is in thy heart! Barren professor, dost thou hear? The Lord Jesus stands yet in doubt about thee; there is an *if* stands yet in the way. I say, the Lord Jesus stands yet in doubt about thee, whether or no at last thou wilt be good, whether he may not labour in vain, whether his digging and dunging will come to more than lost labour. "I gave her space to repent, but she repented not;" I digged about it, I dunged it; I gained time, and supplied it with means; but I laboured here in vain, and spent my strength for naught and in vain. Dost thou hear, barren fig tree? There is yet a question whether it will be well with thy soul at last.

And if not, then after that thou shalt cut it down.

There is nothing more exasperating to the mind of a man than to find all his kindness and favour slighted; neither is the Lord Jesus so provoked with any thing as when sinners abuse his means of grace. If it be barren and fruitless under my Gospel, if it turn my grace into wantonness, if after digging, and dunging, and waiting, it yet remain unfruitful, I will let thee cut it down.

Gospel-means applied is the last remedy for a barren professor: if the Gospel, if the grace of the Gospel, will not do, there can be nothing expected but cut it down; "Then after that thou shalt cut it down."

"O Jerusalem, Jerusalem! thou that killest the prophets, and stonest them that are sent unto thee! how often would I have gathered thy children together, as a hen gathereth her chickens under her wings, and ye would not! Therefore your houses are left unto you desolate." Yet it cannot be but this Lord Jesus, who at first did put a stop to the execution of his Father's justice, because he desired to try more means with the fig tree—I say, it cannot be but that a heart so full of compassion as his is should be touched to behold this professor must now be cut down. "And when he was come near, he beheld the city, and wept over it, saying, If thou hadst known, even thou, at least in this thy day, the things that belong to thy peace! but now they are hid from thine eyes."

After that thou shalt cut it down.

When Christ giveth thee over there is no intercessor or mediator, no more sacrifice for sin; all is gone but judgment, but the axe, but "a certain fearful looking-for of judgment and fiery indignation, which shall devour the adversaries."

Barren fig tree, take heed that thou comest not to these last words, for these words are a give-up, a cast-up, a cast-up of a castaway; "After that thou shalt cut it down." They are as much as if Christ had said, Father, I begged for more time for this barren professor; I begged until I should dig about it, and dung it; but now, Father, the time is out, the year is ended, the summer is ended, and no good done. I have also tried with my means, with the Gospel; I have digged about it; I have laid also the fat and hearty dung of the Gospel to it, but all comes to nothing. Father, I deliver up this professor to thee again. I have done, I have done all; I have done praying and endeavouring; I will hold the head of thine axe no longer. Take him into the hands of justice; do justice, do the law; I

will never beg for him more. "After that thou shalt cut it down." "Woe unto them when I depart from them!" Now is this professor left naked indeed—naked to God, naked to Satan, naked to sin, naked to the law, naked to death, naked to hell, naked to judgment, and naked to the gripes of a guilty conscience, and to the torment of that worm that never dies, and to that fire that never shall be quenched. "See that ye refuse not him that speaketh. For if they escape not who refused him that spake on earth, much more shall not we escape if we turn away from Him that speaketh from heaven."

From this brief pass through this parable, you have these two general observations:

1. That even then, when the justice of God cries out, I cannot endure to wait on this barren professor any longer, then Jesus Christ intercedes for a little more patience and a little more striving with this professor, if possibly he may make him a fruitful professor: "Lord, let it alone this year also, until I shall dig about it, and dung it; and if it bear fruit, well," &c.

2. There are some professors whose day of grace will end with, Cut it down, with judgment—when Christ by his means hath been used for their salvation.

The first of these observations I shall pass, and not meddle at all therewith, but shall briefly speak to the second, to wit:

That there are some professors whose day of grace will end with, Cut it down, with judgment—when Christ by his means hath been used for their salvation.

This the apostle showeth in that third chapter of his Epistle to the Hebrews, where he tells us that the people of the Jews, after a forty years' patience, and endeavour to do them good by the means appointed for that purpose, their end was to be cut down, or excluded the land of promise for their final incredulity: "So we see they could not enter in, because of unbelief." Wherefore saith he, "I was grieved with that generation, and said, They do always err in their hearts and they have not known my ways; so I swear in my wrath, They shall not enter into my rest." As who should say, I would they should have entered in, and for that purpose I brought them out of Egypt, led them through the sea, and taught them in the wilderness, but they did not answer my work or designs in that matter; wherefore they shall not, I swear they shall not: "I swear in my wrath, They should not enter into my rest." Here is cutting down with judgment. So again he saith, "As I have sworn in my wrath, If they shall enter into my rest, although the works were finished from the foundation of the world." This word *if* is the same with *they shall not* in the chapter before. And where he saith, "Although the works were finished from the foundation of the world," he giveth us to understand that what preparations soever are made for the salvation of sinners, and of how long continuance soever they are, yet the God-tempting, God-provoking, and fruitless professor is like to go without a share therein: "although the works were finished from the foundation of the world. I will therefore put you in remembrance, though ye once knew this, how that the Lord having saved the people out of the land of Egypt, afterward destroyed them that believed not. And the angels that kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness, unto the judgment of the great day." Here is an instance to purpose, an instance of men and angels—men saved out of the land of Egypt, and in their journey towards Canaan, the type of heaven, cut down; angels created and placed in the heavens in great estate and principality; yet both these, because unfruitful to God in their places, were cut down, the men destroyed by God, (for so saith the text,) "and the angels reserved in everlasting chains under darkness, to the judgment of the great day."

Now, in my handling of this point I shall discourse of the cutting down, or the judgment here denounced, as it respecteth the doing of it by God's hand immediately, and that, too, with respect to his casting them out of the world, and not as it respecteth an act of the Church, &c. And as to this cutting down, or judgment, it must be concluded that it cannot be before the day of grace be past with the fig tree, but according to the observation, there are some professors whose day of grace will end with, Cut it down; and according to the words of the text, "Then, after that, thou shalt cut it down." *After that;* that is, after all my attempts and endeavours to make it fruitful, after I have left it, given it over, done with it, and have resolved to bestow no more days of grace, opportunities of grace, and means of grace upon it—then, *after that,* thou shalt cut it down.

Besides, the giving up of the fig tree is

before the execution. Execution is not always presently upon the sentence given; for after that a convenient time is thought on, and then is cutting down. And so it is here in the text. The decree that it shall perish is gathered from its continuing fruitless quite through the last year, from its continuing fruitless at the end of all endeavours. But cutting down is not yet, for that comes with an afterward: "Then, after that, thou shalt cut it down."

So then, that I may orderly proceed with the observation, I must lay down these two propositions:

Prop. 1. That the day of grace ends with some men before God takes them out of this world; and,

Prop. 2. The death, or cutting down of such men, will be dreadful. For this *cut it down*, when it is understood in the largest sense, (as here indeed it ought,) it showeth not only the wrath of God against a man's life in this world, but his wrath against him, body and soul; and is as much as to say, Cut him off from all the privileges and benefits that come by grace, both in this world and that which is to come.

But to proceed: the day of grace ends with some men before God taketh them out of the world. I shall give you some instances of this, and so go on to the last proposition.

1. I shall instance Cain. Cain was a professor, a sacrificer, a worshipper of God; yea, the first worshipper that we read of after the Fall; but his grapes were wild ones; his works were evil; he did not do what he did from true gospel motives; therefore God disallowed his work. At this his countenance falls; wherefore he envies his brother, disputes him, takes his opportunity and kills him. Now in that day that he did this act were the heavens closed up against him; and that himself did smartingly and fearfully feel when God made inquisition for the blood of Abel. "And now cursed" (said God) "shalt thou be from the earth, which hath opened her month to receive thy brother's blood from thy hand. And Cain said, My punishment is greater than I can bear. Mine iniquity is greater than that it may be forgiven. Behold, thou hast driven me out this day from the face of the earth, and from thy face shall I be hid." Now thou art cursed, saith God. Thou hast driven me out this day, saith Cain, and from thy face shall I be hid; I shall never more have hope in thee, smile from thee, nor expect mercy at thy hand. Thus therefore Cain's day of grace ended, and the heavens, with God's own heart, were shut up against him; yet after this he lived long. Cutting down was not come yet; after this he lived to marry a wife, to beget a cursed brood, to build a city, (and what else I know not;) all which could not be quickly done; wherefore Cain might live after the day of grace was past with him several hundreds of years.

2. I shall instance Ishmael. Ishmael was a professor, was brought up in Abraham's family, and was circumcised at thirteen years of age. But he was the son of the bond-woman; he brought not forth good fruit; he was a wild professor. For all his religion, he would scoff at those that were better than himself. Well, upon a day his brother Isaac was weaned, at which time his father made a feast and rejoiced before the Lord, for that he had given him the promised son: at this Ishmael mocked them, their son, and godly rejoicing. Then came the Spirit of God upon Sarah, and she cried, "Cast him out, cast out this bond-woman and her son; for the son of this bond-woman shall not be heir with my son, with Isaac." Now Paul to the Galatians makes this casting out to be not only a casting out of Abraham's family, but a casting out also from a lot with the saints in heaven. Also Moses giveth us a notable proof thereof in saying that when he died he was gathered to his people—his people by his mother's side, for he was reckoned from her, the son of Hagar, the son of the bond-woman. Now she came of the Egyptians; so that he was gathered when he died, notwithstanding his profession, to the place that Pharaoh and his host were gathered, who were drowned in the Red Sea: these were his people, and he was of them, both by nature and disposition, by persecuting as they did. But now, when did the day of grace end with this man? Observe, and I will show you. Ishmael was thirteen years old when he was circumcised, and then was Abraham ninety years old and nine; the next year Isaac was born; so that Ishmael was now fourteen years of age. Now when Isaac was weaned, (suppose he sucked four years,) by that account the day of grace must be ended with Ishmael by the time he was eighteen years old. For that day he mocked, that day it was said, Cast him out; and of that casting out, the apostle makes what I have said. Beware, ye young barren professors. Now Ishmael lived an hundred

and nineteen years after this, in great tranquillity and honour with men; after this he also begat twelve princes, even after his day of grace was past.

3. I shall instance Esau. He also was a professor, he was born unto Isaac, and circumcised according to the custom. But Esau was a gamesome professor, a huntsman, a man of the field: also he was wedded to his lusts, which he did also venture to keep rather than the birthright. Well, upon a day, when he came from hunting and was faint, he sold his birthright to Jacob his brother. Now the birthright, in those days, had the promise and blessing annexed to it. Yea, they were so entailed in this that the one could not go without the other; wherefore the apostle's caution is here of weight. "Take heed," saith he, "lest there be among you a fornicator or profane person, as Esau, who for one morsel of meat sold his birthright; for ye know how that afterwards, when he would have inherited the blessing, he was rejected; for he found no place of repentance, though he sought it carefully with tears." Now the ending of Esau's day of grace is to be reckoned from his selling of his birthright; for there the apostle points it, Lest there be among you any that, like Esau, sells his birthright; for then goes hence the blessing also.

But Esau sold his birthright long before his death. Twenty years after this Jacob was with Laban, and when he returned home his brother Esau met him. Further, after this, when Jacob dwelt again some time with his father, then Jacob and Esau buried him. I suppose he might live about forty—yea, for aught I know, above fourscore—years after he had sold his birthright, and so consequently had put himself out of the grace of God.

Three things I would further note upon these three professors:

1. Cain, an angry professor, Ishmael, a mocking one, Esau, a lustful, gamesome one—three symptoms of a barren professor, for he that can be angry, and that can mock, and that can indulge his lusts cannot bring forth fruit to God.

2. The day of grace ended with these professors at that time when they committed some grievous sin. Cain's, when he killed his brother; Ishmael's, when he mocked at Isaac, &c., &c.; and Esau's, when out of love to his lusts, he despised and sold his birthright. Beware, barren professor; thou mayest do that in half a quarter of an hour from the evil of which thou mayest not be delivered for ever and ever.

3. Yet these three, after their day of grace was over, lived better lives, as to outward things, than ever they did before. Cain, after this, was lord of a city; Ishmael was, after this, father of twelve princes; and Esau, after this, told his brother, I have enough, my brother; keep that thou hast to thyself. Ease and peace, and a prosperous life in outwards, is no sign of the favour of God to a barren and fruitless professor, but rather of his wrath, that thereby he may be capable to treasure up more wrath against the day of wrath and revelation of the righteous judgment of God.

Let this much serve for the proof of the first proposition—namely, that the day of grace ends with some men before God takes them out of this world.

Now, then, to show you by some signs how you may know that the day of grace is ended, or near to ending, with the barren professor, and after that thou shalt cut it down.

First. He that hath stood it out against God, and that hath withstood all those means for fruit that God hath used for the making of him (if it might have been) a fruitful tree in his garden, he is in this danger; and this indeed is the sum of the parable. The fig tree here mentioned was blessed with the application of means, had time allowed it to receive the nourishment; but it outstood, withstood, overstood all—all that the husbandman did, all that the vine-dresser did.

SIGNS OF BEING PAST GRACE.

But a little distinctly to particularize in four or five particulars.

First sign. The day of grace is like to be past when a professor hath withstood, abused, and worn out God's patience; then he is in danger; this is a provocation; then God cries, "Cut it down." There are some men that steal into a profession, nobody knows how, even as this fig tree was brought into the vineyard—by other hands than God's; and there they abide, lifeless, graceless, careless, and without any good conscience to God at all. Perhaps they came in for the loaves, for a trade, for credit, for a blind, or it may be to stifle and choke the cheeks and grinding pangs of an awakened and disquieted conscience. Now, having obtained their purpose, like the sinner of Zion they are at ease and secure, saying, like Agag, "Surely the bitterness of death is past." I am well, shall be saved, and go to heaven.

Thus in these vain conceits they spend a year, two, or three, not remembering that at every season of grace and at every opportunity of the gospel the Lord comes seeking fruit. Well, sinner, well, barren fig tree, this is but a coarse beginning: God comes for fruit. What have I here, saith God? What a fig tree is this, that hath stood this year in my vineyard and brought me forth no fruit? I will cry unto him: Professor, barren fig tree, be fruitful! I look for fruit, I expect fruit, I must have fruit; therefore bethink thyself. At these the professor pauses; but these are words, not blows; therefore off goes this consideration from the heart. When God comes the next year, he finds him still as he was, a barren, fruitless cumber-ground. And now again he complains: Here are two years gone, and no fruit appears; well, I will defer mine anger for my name's sake. I will defer mine anger for my praise; I will refrain from thee, that I cut thee not off, (as yet.) I will wait, I will yet wait to be gracious. But this helps not, this hath not the least influence upon the barren fig tree. Tush, saith he, here is no threatening; God is merciful, he will defer his anger, he waits to be gracious. I am not yet afraid. Oh, how ungodly men, that are at unawares crept into the vineyard, how do they turn the grace of our God into lasciviousness! Well, he comes the third year for fruit, as he did before, but still he finds but a barren fig tree; no fruit. Now he cries out again, O thou dresser of my vineyard, come hither; here is a fig tree hath stood these three years in my vineyard, and hath at every season disappointed my expectation, for I have looked for fruit in vain. Cut it down; my patience is worn out, I shall wait on this fig tree no longer.

And now he begins to shake the fig tree with his threatenings: Fetch out the axe. Now the axe is death; death therefore is called for; Death, come smite me this fig tree. And withal the Lord shakes this sinner, and whirls him upon a sickbed, saying, Take him, death; he hath abused my patience and forbearance, not remembering that it should have led him to repentance and to the fruits thereof. Death, fetch away this fig tree to the fire, fetch this barren professor to hell. At this, death comes with grim looks to the chamber, yea, and hell follows with him to the bedside, and both stare this professor in the face, yea, begin to lay hands upon him—one smiting him with pains in his body, with headache, heartache, backache, shortness of breath, fainting qualms, trembling at joints, stopping at the chest, and almost all the symptoms of a man past all recovery. Now, while death is thus tormenting the body, hell is doing with the mind and conscience—striking them with its pains, casting sparks of fire in thither, wounding with sorrows and fears of everlasting damnation the spirit of this poor creature. And now he begins to bethink himself and to cry to God for mercy: Lord, spare me; Lord, spare me. Nay, saith God, you have been a provocation to me these three years. How many times have you disappointed me! How many seasons have you spent in vain! How many sermons and other mercies did I of my patience afford you! but to no purpose at all. Take him, death. O good Lord, saith the sinner, spare me but this once, raise me but this once. Indeed I have been a barren professor, and have stood to no purpose at all in thy vineyard. But spare, oh spare this one time, I beseech thee, and I will be better. Away, away! you will not: I have tried you these three years already; you are naught; if I should recover you again, you would be as bad as you were before. (And all this talk is while death stands by.) The sinner cries again: Good Lord, try me this once, let me get up again this once, and see if I do not mend. But will you promise me to mend? Yes indeed, Lord, and vow it too; I will never be so bad again, I will be better. Well, saith God, death, let this professor alone for this time; I will try him awhile longer; he hath promised, he hath vowed that he will mend his ways. It may be he will mind to keep his promises. Vows are solemn things; it may be he may fear to break his vows. Arise from off thy bed. And now God lays down his axe. At this the poor creature is very thankful, praises God, and fawns upon him, shows as if he did it heartily, and calls to others to thank him too. He therefore riseth, as one would think, to be a new creature indeed. But by that he hath put on his clothes, is come down from his bed, and ventured into the yard or shop, and there sees how all things are gone to sixes and sevens, he begins to have second thoughts, and says to his folks, What have you all been doing? How are all things out of order! I am, I cannot tell what, behindhand. One may see, if a man be but a little to a side, that you have neither wisdom nor prudence to order things. And now, instead of seeking to spend the rest of his time to God, he doubleth his diligence after this world. Alas! all must not be lost, we must have provident care. And,

thus, quite forgetting the sorrows of death, the pains of hell, the promises and vows which he made to God to be better, because judgment was not (now) speedily executed, therefore the heart of this poor creature is fully set in him to do evil.

These things proving ineffectual, God takes hold of his axe again, sends death to a wife, to a child, to his cattle. ("Your young men have I slain, and taken away your horses.") I will blast him, cross him, disappoint him, and cast him down, and will set myself against him in all that he putteth his hand unto. At this the poor barren professor cries out again, Lord, I have sinned; spare me once more, I beseech thee. Oh take not away the desire of mine eyes, spare my children, bless me in my labours, and I will mend and be better. No, saith God; you lied to me last time; I will trust you in this no longer; and withal he tumbleth the wife, the child, the estate into a grave, and then returns to his place till this professor more unfeignedly acknowledgeth his offence.

At this the poor creature is afflicted and distressed, rends his clothes, and begins to call the breaking of his promise and vows to mind; he mourns and prays, and like Ahab awhile walks softly at the remembrance of the justice of the hand of God upon him. And now he renews his promises: Lord, try me this one time more; take off thy hand and see; they go far that never turn. Well, God spareth him again, sets down his axe again. "Many times he did deliver them, but they provoked him with their counsels, and were brought low for their iniquities." Now they seem to be thankful again, and are as if they were resolved to be godly indeed. Now they read, they pray, they go to meetings, and seem to be serious a pretty while, but at last they forget. Their lusts prick them, suitable temptations present themselves. Wherefore they turn to their own crooked ways again. "When he slew them, then they sought him, and returned early after God; nevertheless they did flatter him with their mouth, and lied unto him with their tongue."

Yet again the Lord will not leave this professor, but will take up his axe again, and will put him under a more heart-searching ministry—a ministry that shall search him and turn him over and over; a ministry that shall meet with him as Elijah met with Ahab in all his acts of wickedness, (and now the axe is laid to the roots of the trees.) Besides, this ministry doth not only search the heart, but presenteth the sinner with the golden rays of the glorious gospel; now is Christ Jesus set forth evidently; now is grace displayed sweetly; now, now are the promises broken like boxes of ointment, to the perfuming of the whole room. But, alas! there is yet no fruit on this fig tree. While his heart is searching, he wrangles; while the glorious grace of the gospel is unveiling, this professor wags and is wanton; gathers up some scraps thereof; "tastes the good word of God, and the power of the world to come; drinketh in the rain that comes oft upon him," but bringeth not forth fruit meet for Him whose gospel it is; takes no heed to walk in the law of the Lord God of Israel with all his heart, but counteth that the glory of the gospel consisteth in talk and show, and that our obedience thereto is a matter of speculation—that good works lie in good words, and if they can finely talk they think they bravely please God. They think the kingdom of God consisteth only in word, not in power; and thus proveth ineffectual this fourth means also.

Well, now the axe begins to be heaved higher, for now indeed God is ready to smite the sinner; yet before he will strike the stroke he will try one way more at last, and, if that misseth, down goes the fig tree. Now this last way is to tug and strive with this professor by his Spirit. Wherefore the Spirit of the Lord is now come to him, but not always to strive with man; yet awhile he will strive with him, he will awaken, he will convince, he will call to remembrance former sins, former judgments, the breach of former vows and promises, the misspending of former days; he will also present persuasive arguments, encouraging promises, dreadful judgments, the shortness of time to repent in, and that there is hope if he come. Further, he will show him the certainty of death and of the judgment to come; yea, he will pull and strive with this sinner; but behold the mischief now lies here—here is tugging and striving on both sides. The Spirit convinces, the man turns a deaf ear to God; the Spirit saith, Receive my instruction and live, but the man pulls away his shoulder; the Spirit shows him whither he is going, but the man closeth his eyes against it; the Spirit offereth violence, the man strives and resists; they have done despite unto the Spirit of grace. The Spirit parleyeth the second time, and urgeth reasons of a new nature, but the sinner answereth, No, I have loved strangers, and after them I will go. At this God's furv

comes up into his face; now he comes out of his holy place and is terrible; now he sweareth in his wrath they shall never enter into his rest. I exercised towards you my patience, yet you have not turned unto me, saith the Lord. I smote you in your person, in your relations, in your estate, yet you have not returned unto me, saith the Lord. In thy filthiness is lewdness: because I have purged thee, and thou wast not purged, thou shalt not be purged from thy filthiness any more till I cause my fury to rest upon thee. Cut it down; why doth it cumber the ground?

The second sign that such a professor is almost (if not quite) past grace is, when God hath given him over or lets him alone, and suffers him to do anything, and that without control—helpeth him not either in works of holiness or in straits and difficulties; "Ephraim is joined to idols, let him alone." "Woe be to them when I depart from them! I will laugh at their calamities, and mock when their fear cometh."

Barren fig tree, thou hast heretofore been digged about, and dunged; God's mattock hath heretofore been at thy roots: gospel dung hath heretofore been applied to thee; thou hast heretofore been striven with, convinced, awakened, made to taste and see, and cry, Oh the blessedness! Thou hast heretofore been met with under the word; thy heart hath melted, thy spirit hath fallen, thy soul hath trembled, and thou hast felt something of the power of the gospel. But thou hast sinned, thou hast provoked the eyes of his glory, thy iniquity is found to be hateful, and now perhaps God hath left thee, given thee up and lets thee alone.

Heretofore thou wast tender; thy conscience startled at the temptation to wickedness, for thou wert taken off from the pollution of the world through the knowledge of our Lord and Saviour Jesus Christ; but that very vomit that once thou wert turned from, now thou lappest up (with the dog in the proverb) again, and that very mire that once thou seemedst to be washed from, in that very mire thou now art tumbling afresh.

But, to particularize, there are three signs of a man's being given over of God:

1. When he is let alone in sinning, when the reins of his lusts are loosed, and he given up to them. "And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient, being filled with all unrighteousness." Seest thou a man that heretofore had the knowledge of God, and that had some awe of Majesty upon him—I say, seest thou such an one, sporting himself in his own deceivings, "turning the grace of our God into lasciviousness, and walking after his own ungodly lusts? His judgment now of a long time lingereth not, and his damnation slumbereth not." Dost thou hear, barren professor. It is astonishing to see how those that once seemed sons of the morning, and were making preparations for eternal life, now, at last, for the rottenness of their hearts, by the just judgment of God, to be permitted, being past feeling, "to give themselves over unto lasciviousness, to work all uncleanness with greediness." A great number of such were in the first gospel days; against whom Peter and Jude couple them with the fallen angels, and John forbids that prayer be made for them, because that is happened unto them that hath happened to the fallen angels that fell—"who, forsaking their first estate, and for leaving their own habitation, are reserved in chains under everlasting darkness, unto the judgment of the great day." Barren fig tree, dost thou hear?

1. These are beyond all mercy.
2. These are beyond all promises.
3. These are beyond all hopes of repentance.
4. These have no intercessor, nor any more share in a sacrifice for sin.
5. For these there remains nothing but a fearful looking-for of judgment.

1. Wherefore these are the true fugitives and vagabonds, that, being left of God, of Christ, of grace, and of the promise, and beyond all hope, wander and straggle to and fro, even as the devil, their associate, till the time shall come to die or until they descend in battle and perish.

2. Wherefore they are let alone in hearing. If these at any time come under the word, there is for them no God, no savour of the means of grace, no stirrings of heart, no pity for themselves, no love to their own salvation. Let them look on this hand or that, there they see such effects of the word in others as produceth signs of repentance and love to God and his Christ. These men only have their backs bowed down alway; these men have only the spirit of slumber, eyes that they should not see, and ears that they should not hear, to this very day. Wherefore as they go to the place of the Holy, so they come from the place of the Holy, and soon are forgotten in the place

where they so did; only they reap this damage, "they treasure up wrath against the day of wrath and revelation of the righteous judgment of God." Look to it, barren professor.

3. If he be visited after the common way of mankind, either with sickness, distress, or any kind of calamity, still no God appeareth, no sanctifying hand of God, no special mercy is mixed with the affliction. But he falls sick and grows well like the beast, or is under distress as Saul, who, when he was engaged by the Philistines, was forsaken and left of God. "And the Philistines gathered themselves together, and came and pitched in Shunem, and Saul gathered all Israel together, and they pitched in Gilboa. And when Saul saw the host of the Philistines, he was afraid and his heart greatly trembled. And when Saul inquired of the Lord, the Lord answered him no more, neither by dreams, nor by Urim, nor by prophets." The Lord answered him no more; he had done with him, cast him off, and rejected him, and left him to stand and fall with his sins by himself. But of this more in the conclusion; therefore I here forbear.

These men may go whither they will, do what they will; they may range from opinion to opinion, from notion to notion, from sect to sect, but are steadfast nowhere; they are left to their own uncertainties, they have not grace to establish their hearts; and though some of them have boasted themselves of this liberty, yet Jude calls them wandering stars, to whom is reserved the blackness of darkness for ever. They are left, as I told you before, to be fugitives and vagabonds on the earth, to wander everywhere, but to abide nowhere, until they shall descend to their own place with Cain and Judas, men of the same fate with themselves.

A third sign that such a professor is quite past grace is, when his heart is grown so hard, so stony, and impenetrable that nothing will pierce it. Barren fig tree, dost thou consider? A hard and impenitent heart is the curse of God. A heart that cannot repent is instead of all plagues at once; and hence it is that God said of Pharaoh, when he spake of delivering him up in the greatness of his anger, "I will at this time," saith he, "send all my plagues upon thy heart."

To some men that have grievously sinned under a profession of the gospel, God giveth this token of his displeasure: they are denied the power of repentance, their heart is bound, they cannot repent; it is impossible that they should ever repent should they live a thousand years. It is impossible for those fallaways to be renewed again unto repentance, seeing they crucify to themselves the Son of God afresh, and put him to open shame. Now, to have the heart so hardened, so judicially hardened, this is as a bar put in by the Lord God against the salvation of this sinner. This was the burden of Spira's complaint: I cannot do it; oh now I cannot do it.

This man sees what he hath done, what should help him, and what will become of him, yet he cannot repent; he pulled away his shoulder before, he shut up his eyes before, and in that very posture God left him, and so he stands to this very day. I have had a fancy that Lot's wife, when she was turned into a pillar of salt, stood yet looking over her shoulder, or else with her face towards Sodom; as the judgment caught her, so it bound her, and left her a monument of God's anger to after generations.

We read of some that are seared with a hot iron, and that are past feeling, for so seared persons in seared parts are: their conscience is seared. The conscience is the thing that must be touched with feeling, fear, and remorse if any good be done to those whose conscience is worse than that—that is, fast asleep in sin. For that conscience that is fast asleep may yet be effectually awakened and saved, but that conscience that is seared, dried, as it were, into a cinder, can never have sense, feeling, or the least regret in this world. Barren fig tree, hearken!—judicial hardening is dreadful. There is a difference betwixt that hardness of heart that is incident to all men, and that which comes upon some as a special judgment of God. And although all kind of hardness of heart, in some sense, may be called a judgment, yet to be hardened with this second kind is a judgment peculiar only to them that perish—a hardness that is sent as a punishment for the abuse of light received, for a reward of apostacy.

This judicial hardness is discovered from that which is incident to all men in these particulars:

1. It is a hardness that comes after some great light received, because of some great sin committed against that light and the grace that gave it—such hardness as Pharaoh had after the Lord had wrought wonderously before him; such hardness as the Gentiles had—a hardness which darkened the heart, a hardness which made their minds reprobate. This hardness is also the same with that the He-

brews are cautioned to beware of—a hardness that is caused by unbelief and a departing from the living God; a hardness completed through the deceitfulness of sin; such as that in the provocation, of whom God sware that they should not enter into his rest. It was this kind of darkness also that both Cain and Ishmael and Esau were hardened with after they had committed their great transgressions.

2. It is the greatest kind of hardness, and hence they are said to be harder than a rock or than adamant—that is, harder than flint; so hard that nothing can enter.

3. It is a hardness given in much anger, and to bind the soul up in an impossibility of repentance.

4. It is a hardness, therefore, which is incurable, of which a man must die and be damned. Barren professor, hearken to this.

A fourth sign that such a professor is quite past grace is when he fortifies his hard heart against the tenor of God's word. This is called hardening themselves against God, and turning of the Spirit against him; as thus, when after a profession of faith in the Lord Jesus, and of the doctrine that is according to godliness, they shall embolden themselves in courses of sin by promising themselves that they shall have life and salvation notwithstanding. Barren professor, hearken to this. This man is called a root that beareth gall and wormwood, or a poisonous herb—such an one as is abominated of God, yea, the abhorred of his soul. For this man saith, I shall have peace, though I walk in the imagination or stubbornness of my heart, to add drunkenness to thirst—an opinion flat against the whole word of God, yea, against the very nature of God himself. Wherefore he adds, "Then the anger of the Lord, and his jealousy, shall smoke against that man, and all the curses that are written in God's book shall lie upon him, and God shall blot out his name from under heaven."

Yea, that man shall not fail to be effectually destroyed, saith the text. "The Lord shall separate that man unto evil, out of all the tribes of Israel, according to all the curses of the covenant."

He shall separate him unto evil; he shall give him up, he shall leave him to his heart; he shall separate him to that or those that will assuredly be too hard for him.

Now this judgment is much effected when God hath given a man up unto Satan, and hath given Satan leave, without fail, to complete his destruction—I say, when God hath given Satan leave effectually to complete his destruction; for all that are delivered up unto Satan have not and do not come to this end. But that is the man whom God shall separate to evil, and shall leave in the hands of Satan, to complete without fail his destruction.

Thus he served Ahab, a man that sold himself to work wickedness in the sight of the Lord. "And the Lord said, Who shall persuade Ahab, that he may go up and fall at Ramoth-gilead? And one said on this manner, and another said on that manner; and there came forth a spirit and stood before the Lord, and said, I will persuade him. And the Lord said unto him, Wherewith? And he said, I will go forth and be a lying spirit in the mouth of all his prophets. And he said, Thou shalt persuade him, and prevail also; go forth and do so." Thou shalt persuade him, and prevail: do thy will, I leave him in thine hand, go forth, and do so.

Wherefore in these judgments the Lord doth much concern himself for the management thereof, because of the provocation wherewith they have provoked him. This is the man whose ruin he contriveth, and bringeth to pass by his own contrivance. "I will choose their delusions for them; I will bring their fears upon them." I will choose their devices or the wickedness that their hearts are contriving. I, even I, will cause them to be accepted of and delightful to them. But who are they that must thus be seared? Why, those among professors that have chosen their own ways, those whose soul delighteth in their abominations.

Because they receive not the love of the truth, that they might be saved, for this cause God shall send them strong delusions, that they should believe a lie, that they all might be damned who believed not the truth, but had pleasure in unrighteousness.

"God shall send them." It is a great word. Yea, God shall send them strong delusions—delusions that shall do, that shall make them believe a lie. Why so? "That they all might be damned, every one of them who believed not the truth, but had pleasure in unrighteousness."

There is nothing more provoking to the Lord than for a man to promise when God threateneth; for a man to be light of conceit that he shall be safe, and yet to be more wicked than in former days. This man's soul abhorreth the truth of God; no marvel, therefore,

if God's soul abhorreth him: he hath invented a way contrary to God, to bring about his own salvation; no marvel, therefore, if God invent a way to bring about this man's damnation; and seeing that these rebels are at this point, we shall have peace; God will see whose word shall stand, his or theirs.

A fifth sign of a man being past grace is when he shall at this scoff, and inwardly grin, and fret against the Lord, secretly purposing to continue his course and put all to the venture, despising the messengers of the Lord. "He that despised Moses's law died without mercy; of how much sorer punishment, suppose ye, shall he be thought worthy who hath trodden under foot the Son of God!" &c.

Wherefore against these despisers God hath set himself, and foretold that they shall not believe, but perish. "Behold, ye despisers, and wonder and perish; for I work a work in your days which ye shall in nowise believe, though a man declare it unto you."

Thus far we have treated of the barren fig tree or fruitless professor, with some signs to know him by, whereto is added also some signs of one who neither will nor can, by any means, be fruitful, but they must miserably perish. Now being come to the time of execution, I shall speak a word to that also: "After that thou shalt cut it down." Christ at last turns the barren fig tree over to the justice of God, shakes his hands off him, and gives him up to the fire for his unprofitableness.

After that thou shalt cut it down.

Two things are here to be considered:

1. The executioner; thou, the great, the dreadful, the eternal God. These words, therefore, as I have already said, signify that Christ the Mediator, through whom alone salvation comes, and by whom alone execution hath been deferred, now giveth up the soul, forbears to speak one syllable more for him, or to do the least act of grace further to try for his recovery, but delivereth him up to that fearful dispensation, "to fall into the hand of the living God."

2. The second to be considered is, the instrument by which this execution is done, and that is death, compared here to an axe; and forasmuch as the tree is not felled at one blow, therefore the strokes are here continued till all the blows be struck at it that are requisite for its felling, for now cutting time and cutting work is come; cutting must be his portion till he be cut down. "After that thou shalt cut it down." Death, I say, is the axe, which God often useth, therewith to take the barren fig tree out of the vineyard, out of a profession, and also out of the world at once. But this axe is now new ground; it cometh well edged to the roots of this barren fig tree. It hath been whetted by sin, by the law, and by a formal profession, and therefore must and will make deep gashes, not only in the natural life, but in the heart and conscience also of this professor. "The wages of sin is death, the sting of death is sin." Wherefore death comes not to this man as he doth to saints, muzzled or without his sting, but with open mouth, in all his strength; yea, he sends his first-born, which is guilt, to devour his strength and to bring him to the king of terrors.

But to give you, in a few particulars, the manner of this man's dying.

1. Now he hath his fruitless fruit beleaguer him round his bed, together with all the bands and legions of his other wickedness. His own iniquities shall take the wicked himself, and he shall be holden in the cords of his sins.

2. Now some terrible discovery of God is made out unto him, to the perplexing and terrifying of his guilty conscience. God shall cast upon him and not spare, and he shall be afraid of that which is high.

3. The dark entry he is to go through will be a sore amazement to him; "for fear shall be in the way;" yea, terrors will take hold on him when he shall see the yawning jaws of death to gape upon him, and the doors of the shadow of death open to give him passage out of the world. Now, who will meet me in this dark entry? How shall I pass through this dark entry into another world?

4. For by reason of guilt and a shaking conscience his life will hang in continual doubt before him, and he shall be afraid day and night, and shall have no assurance of his life.

5. Now also want will come up against him; it will come up like an armed man. This is a terrible army to him that is graceless in heart and fruitless in life. This want will continually cry in thy ears, Here is a new birth wanting, a new heart and a new spirit wanting; here is faith wanting, here is love and repentance wanting, here is the fear of God wanting, and a good conversation. "Thou art weighed in the balance, and art found wanting."

6. Together with these standeth by the companions of death, death and hell, death and

devils, death and endless torment in the everlasting flames of devouring fire. When God shall come up unto the people he will invade them with his troops.

But how will this man die? Can his heart now endure or can his hands be made strong?

1. God, and Christ, and pity have left him. Sin against light, against mercy, and the long-suffering of God is come up against him; his hope and confidence now is dying by him, and his conscience totters and shakes continually within him.

2. Death is at work, cutting of him down, hewing both bark and heart, both body and soul asunder: the man groans, but death hears him not: he looks ghastly, carefully, dejectedly; he sighs, he sweats, he trembles, death matters nothing.

3. Fearful cogitations haunt him, misgivings, direful apprehensions of God terrify him. Now he hath time to think what the loss of heaven will be, and what the torments of hell will be; now he looks no way but he is frighted.

4. Now would he live, but may not; he would live, though it were but the life of a bedrid man, but must not. He that cuts him down sways him as the feller of wood sways the tottering tree, now this way, then that; at last a root breaks, an heart-string, an eye-string snaps asunder.

5. And now, could the soul be annihilated or brought to nothing, how happy would it count itself! But it sees that may not be. Wherefore it is put to a wonderful strait; stay in the body it may not, go out of the body it dares not. Life is going, the blood settles in the flesh, and the lungs being no more able to draw breath through the nostrils, at last out goes the weary, trembling soul, who is immediately seized by devils, who lay lurking in every hole in the chamber for that very purpose. His friends take care of the body, wrap it up in the sheet or coffin, but the soul is out of their thought and reach, going down to the chambers of death.

I had thought to have enlarged, but I forbear. God, who teaches man to profit, bless this brief and plain discourse to thy soul who yet standest a professor in the land of the living, amongst the trees of his garden! Amen.

A DISCOURSE ON PRAYER:

WHEREIN ARE BRIEFLY DISCOVERED—

I. WHAT PRAYER IS.—II. WHAT IT IS TO PRAY WITH THE SPIRIT.—III. WHAT IT IS TO PRAY WITH THE SPIRIT, AND WITH THE UNDERSTANDING ALSO.

For we know not what we should pray for as we ought; only the Spirit helpeth our infirmities.—Rom. viii. 26. I will pray with the Spirit, and I will pray with the understanding also.—1 Cor. xiv. 15.

Prayer is an ordinance of God, and that to be used both in public and private; yea, such an ordinance as brings those that have the spirit of supplication into great familiarity with God; and is also so prevalent an action that it getteth of God, both for the person that prayeth and for them that are prayed for, great things. It is the opener of the heart to God, and a means by which the soul, though empty, is filled. By prayer the Christian can open his heart to God as to a friend, and obtain fresh testimony of God's friendship to him. I might spend many words in distinguishing between public and private prayer, as also between that in the heart and that with the vocal voice. Something also might be spoken to distinguish between the gifts and graces of prayers; but, eschewing this method, my business shall be at this time only to show you the very heart of prayer, without which all your lifting up both of hands and eyes and voices will be to no purpose at all. "I will pray with the Spirit."

The method that I shall go on in at this time shall be—1. To show you what true prayer is; 2. To show you what it is to pray with the Spirit; 3. What it is to pray with the Spirit and understanding also; and so, 4. To make some short use and application of what shall be spoken.

I. What prayer is.

Prayer is a sincere, sensible, affectionate pouring out of the heart or soul to God, through Christ, in the strength and assistance of the Holy Spirit, for such things as God hath promised or according to the word, for the good of the Church, with submission, in faith, to the will of God.

In this description are these seven things: 1. It is sincere; 2. A sensible; 3. An affectionate pouring out of the soul to God, through Christ; 4. By the strength or assistance of the Spirit; 5. For such things as God hath promised, or according to his word; 6. For the good of the Church; 7. With submission in faith to the will of God.

1. For the first of these, it is a sincere pouring out of the soul to God. Sincerity is such a grace as runs through all the graces of God in us, and through all the actings of a Christian, and hath the sway in them too, or else their actings are not any thing regarded of God, and so of and in prayer, of which particularly David speaks when he mentions prayer: "I cried unto the Lord with my mouth, and he was extolled with my tongue. If I regard iniquity in my heart, the Lord will not hear my prayer." Part of the exercise of prayer is sincerity, without which God looks not upon it as prayer in a good sense: "Then shall you seek and find me, when you shall search for me with your whole heart." The want of this made the Lord reject their prayers in Hosea vii. 14, where he saith, "They have not cried unto me with their heart (that is, in sincerity) when they howled upon their beds." But for a pretence, for a show in hypocrisy, to be seen of men and applauded for the same, they pray. Sincerity was that which Christ commended in Nathaniel when he was under the fig tree, "Behold an Israelite indeed, in whom there is no guile." Probably this good man was pouring out of his soul to God in prayer under the fig tree, and that in a sincere and unfeigned spirit before the Lord. The prayer that hath

this in it as one of the prineipal ingredients is the prayer that God looks at. Thus, "the prayer of the upright is his delight."

And why must sincerity be one of the essentials of prayer whieh is aeeepted of God, but because sineerity earries the soul in all simplieity to open its heart to God, and to tell him the ease plainly, without equivoeation; to eondemn itself plainly, without dissembling; to ery to God heartily, without eomplimenting: "I have surely heard Ephraim bemoaning himself thus, Thou hast ehastised me, and I was ehastised, as a bulloek unaeeustomed to the yoke?" Sineerity is the same in a eorner alone as it is before the faee of all the world. It knows not how to wear two vizards—one for an appearanee before men, and another for a short snateh in a eorner; but it must have God, and be with him in the duty of prayer. It is not a lip-labour that it doth regard, for it is the heart that God looks at, and that whieh prayer comes from, if it be that prayer whieh is aeeompanied with sineerity.

2. It is a sineere and sensible pouring out of the heart or soul. It is not, as many take it to be, even a few babbling, prating, eomplimentary expressions, but a sensible feeling there is in the heart. Prayer hath in it a sensibleness of divers things; sometimes sense of sin, sometimes of merey reeeived, sometimes of the readiness of God to give merey, &e.

(1.) A sense of the want of merey by reason of the danger of sin. The soul, I say, feels, and from feeling sighs, groans, and breaks at the heart; for right prayer bubbleth out of the heart when it is overpressed with grief and bitteruess, as blood is foreed out of the flesh by reason of some heavy burden that lieth upon it. David roars, eries, weeps, faints at heart, fails at the eyes, loseth his moisture, &e. Hezekiah mourns like a dove; Ephraim bemoans himself; Peter weeps bitterly; Christ hath strong eryings and tears; and all this from a sense of the justiee of God, the guilt of sin, the pains of hell and destruetion. "The sorrows of death eompassed me about, the pains of hell gat hold upon me, and I found trouble and sorrow. Then eried I unto the Lord." And in another plaee, "My sore ran in the night." Again, "I am bowed down greatly; I go mourning all the day long." In all these instanees, and in hundreds more that might be named, you may see that prayer earrieth in it a sensible, feeling disposition, and that first from a sense of sin.

(2.) Sometimes there is a sweet sense of merey reeeived—eneouraging, eomforting, strengthening, enlivening, enlightening mercy, &e. Thus David pours out his soul to bless and praise and admire the great God for his loving-kindness to sueh poor vile wretehes: "Bless the Lord, O my soul, and all that is within me, bless his holy name. Bless the Lord, O my soul, and forget not all his benefits; who forgiveth all thine iniquities, who healeth all thy diseases, and erowneth thee with loving-kindness and tender mereies; who redeemeth thy life from destruetion, who satisfieth thy mouth with good things, so that thy youth is renewed as the eagle's." And thus is the prayer of saints sometimes turned into praise and thanksgiving, and yet are prayers still. This is a mystery; God's people pray with their praises, as it is written, "Be eareful for nothing, but in every thing, by prayer, with supplieation and thanksgiving, let your requests be made known to God." A sensible thanksgiving for merey reeeived is a mighty prayer in the sight of God; it prevails with him unspeakably.

(3.) In prayer there is sometimes in the soul a sense of merey to be reeeived. This again sets the soul all on a flame: "Thou, O Lord God, (said David,) hast revealed to thy servant, saying, I will build thee an house; therefore hath thy servant found in his heart to pray unto thee." This provoked Jaeob, David, Daniel, with others, even to a sense of mereies to be reeeived; whieh eaused them, not by fits and starts, nor yet in a foolish, frothy way, to babble over a few words written in a paper, but mightily, fervently, and eontinually to groan out their eonditions before the Lord, as being sensible—sensible, I say—of their wants, their misery, and the willingness of God to show merey.

A good sense of sin and the wrath of God, with some eneouragement from God to eome unto him, is a better eommon prayer-book than that whieh is taken out of the papistieal mass-book, being the seraps and fragments of the deviees of some popes, some friars, and I wot not what.

3. Prayer is a sineere, sensible, and affeetionate pouring out of the soul to God. Oh the heat, strength, life, vigour, and affeetion that is in right prayer! "As the hart panteth after the water-brooks, so longeth my soul after thee, O God. I have longed for thy precepts; I have longed after thy salvation. My soul longeth, yea, fainteth, for the eourts of the

Lord; my heart and my flesh crieth out for the living God. My soul breaketh for the longing that it hath unto thy judgments at all times." Mark ye here, "My soul longeth;" it longeth, &c. Oh what affection is here discovered in prayer! The like you have in Daniel: "O Lord, hear; O Lord, forgive; O Lord, hearken and do; defer not for thy name's sake, O my God." Every syllable carrieth a mighty vehemency in it. This is called the fervent or the working prayer by James. And so again: "And being in an agony, he prayed more earnestly," or had his affections more and more drawn out after God for his helping hand. Oh how wide are the most of men with their prayers from this prayer—that is, prayer in God's account! Alas! the greatest part of men make no conscience at all of the duty; and as for them that do, it is to be feared that many of them are very great strangers to a sincere, sensible, and affectionate pouring out their hearts or souls to God, but even content themselves with a little lip-labour and bodily exercise, mumbling over a few imaginary prayers. When the affections are indeed engaged in prayer, then the whole man is engaged, and that in such sort that the soul will spend itself to nothing, as it were, rather than it will go without that good desired, even communion and solace with Christ. And hence it is that the saints have spent their strength and lost their lives, rather than go without the blessing.

All this is too evident by the ignorance, profaneness, and spirit of envy that reigns in the hearts of those men that are so hot for the forms and not the power of praying. Scarce one of forty among them know what it is to be born again, to have communion with the Father through the Son, to feel the power of grace sanctifying their hearts; but, for all their prayers, they still lived cursed, drunken, whorish, and abominable lives, full of malice, envy, deceit, persecuting of the dear children of God. Oh what a dreadful after-clap is coming upon them! which all their hypocritical assembling themselves together, with all their prayers, shall never be able to help them against or shelter them from.

Again, it is a pouring out of the heart or soul. There is in prayer an unbosoming of a man's self, an opening of the heart to God, an affectionate pouring out of the soul in requests, sighs, and groans: "All my desires are before thee, (saith David,) my groanings are not hid from thee." And again, "My soul thirsteth for God, even for the living God. When shall I come and appear before God? When I remember these things, I pour out my soul in me." Mark, "I pour out my soul!" It is an expression signifying that in prayer there goeth the very life and whole strength to God. As in another place: "Trust in him at all times, ye people; pour out your hearts before him." This is the prayer to which the promise is made for the delivering of a poor creature out of captivity and thraldom. If from thence thou shalt seek the Lord, thou shalt find him if thou seekest him "with all thy heart and with all thy soul."

Again, it is a pouring out of the heart or soul to God. This showeth also the excellency of the spirit of prayer: it is the great God to which it retires: "When shall I come and appear before God?" And it argueth that the soul that thus prayeth indeed sees an emptiness in all things under heaven—that in God alone there is rest and satisfaction for the soul. Now she that is a widow and desolate trusteth in God. So saith David, "In thee, O Lord, do I put my trust; let me never be put to confusion. Deliver me in thy righteousness, and cause me to escape; incline thine ear to me, and save me. Be thou my strong habitation, whereunto I may continually resort. For thou art my rock and my fortress; deliver me, O God, out of the hand of the unrighteous and cruel man; for thou art my hope, O Lord my God, thou art my trust from my youth." Many in a wording way speak of God, but a right prayer makes God his hope, stay, and all. Right prayers see nothing substantial and worth the looking after but God. And that (as I said before) they do in a sincere, sensible, and affectionate way.

Again, it is a sincere, sensible, affectionate pouring out of the heart or soul to God, through Christ. This *through Christ* must needs be added, or else it is to be questioned whether it be prayer, though in appearance it be never so eminent and eloquent.

Christ is the way through whom the soul hath admittance to God, and without whom it is impossible that so much as one desire should come into the ears of the Lord of Sabaoth: "If you ask anything in my name, whatsoever you ask the Father in my name, I will do it." This was Daniel's way in praying for the people of God; he did it in the name of Christ: "Now therefore, O our God! hear the prayer of thy servant, and his supplications, and cause thy face to shine upon thy sanctuary that is desolate, for the Lord's sake." And so David,

"For thy name sake (that is, for thy Christ's sake) pardon mine iniquity, for it is great." But now it is not every one that maketh mention of Christ's name in prayer that doth indeed and in truth effectually pray to God in the name of Christ or through him. This coming to God through Christ is the hardest part that is found in prayer. A man may more easily be sensible of his works, ay, and sincerely too desire mercy, and yet not be able to come to God by Christ. That man that comes to God by Christ must first have the knowledge of him, for he that comes to God must believe that he is. And so he that comes to God through Christ must be enabled to know Christ: "Lord, (saith Moses,) show me thy way, that I may know thee."

This Christ none but the Father can reveal. And to come through Christ is for the soul to be enabled of God to shroud itself under the shadow of the Lord Jesus, as a man shroudeth himself under a thing for safeguard. Hence it is that David so often terms Christ his shield, buckler, tower, fortress, rock of defence, &c. Not only because by him he overcame his enemies, but because through him he found favour with God the Father. And so he saith to Abraham, "Fear not, I am thy shield," &c. The man, then, that comes to God through Christ must have faith, by which he puts on Christ, and in him appears before God. Now he that hath faith is born of God, born again, and so becomes one of the sons of God; by virtue of which he is joined to Christ and made a member of him. And therefore, secondly, he, as a member of Christ, comes to God; I say, as a member of him, so that God looks on that man as part of Christ—part of his body, flesh, and bones, united to him by election, conversion, illumination, the Spirit being conveyed into the heart of that poor man by God. So that now he comes to God in Christ's merits, in his blood, righteousness, victory, intercession, and so stands before him, being accepted in his Beloved. And because this poor creature is thus a member of the Lord Jesus, and under this consideration hath admittance to come to God, therefore, by virtue of this union, also is the Holy Spirit conveyed into him, whereby he is able to pour out himself (to wit, his soul) before God, with his audience. And this leads me to the next or fourth particular.

4. Prayer is a sincere, sensible, affectionate pouring out of the heart or soul to God through Christ, by the strength or assistance of the Spirit. For these things do so depend one upon another that it is impossible that it should be prayer without there being a joint concurrence of them; for though it be never so famous, yet without these things it is only such prayer as is rejected of God. For without a sincere, sensible, affectionate pouring out of the heart to God it is but lip-labour; and if it be not through Christ, it falleth far short of ever sounding well in the ears of God. So also, if it be not in the strength and assistance of the Spirit, it is but like the sons of Aaron offering with strange fire. But I shall speak more to this under the second head; and therefore, in the mean time, that which is not petitioned through the teaching and assistance of the Spirit, it is not possible that it should be according to the will of God.

5. Prayer is a sincere, sensible, affectionate pouring out of the heart or soul to God, through Christ, in the strength and assistance of the Spirit, for such things as God hath promised, &c. Prayer it is when it is within the compass of God's word, and it is blasphemy, or at best vain babbling, when the petition is beside the book. David therefore still, in his prayer, kept his eye on the word of God: "My soul (saith he) cleaveth to the dust; quicken me according to thy word;" and again, "My soul melteth for heaviness; strengthen me according to thy word;" and, "remember thy word unto thy servant, on which thou hast caused me to hope." And indeed the Holy Ghost doth not immediately quicken and stir up the heart of the Christian without, but by, with, and through the word, by bringing that to the heart, and by opening of that, whereby the man is provoked to go to the Lord, and to tell him how it is with him, and also to argue and supplicate according to the word. Thus it was with Daniel, that mighty prophet of the Lord, he understanding by books that the captivity of the children of Israel was hard at an end; then according unto that word, he maketh his prayer to God: "I, Daniel, (saith he,) understood by books (viz., the writings of Jeremiah) the number of the years whereof the word of the Lord came to Jeremiah, that he would accomplish seventy years on the desolation of Jerusalem. And I set my face to the Lord God, to seek by prayer and supplication, with fasting, and sackcloth, and ashes." So that, I say, as the Spirit is the helper and the governor of the soul when it prayeth according to the will of God, so it guideth by and according to the word of God and his promise.

Hence it is that our Lord Jesus Christ himself did make a stop, although his life lay at stake for it: "I could now pray to my Father, and he should give more than twelve legions of angels; but how then must the Scripture be fulfilled, that thus it must be?" As who should say, Were there but a word for it in Scripture, I should soon be out of the hands of mine enemies, I should be helped by angels; but the Scripture will not warrant this kind of praying, for that saith otherwise. It is a praying, then, according to the word and promise. The Spirit by the word must direct, as well in the manner as in the matter of prayer. I will pray with the Spirit, and I will pray with the understanding also. But there is no understanding without the word; for if they reject the word of the Lord, what wisdom is in them?

6. For the good of the Church. This clause reacheth in whatsoever tendeth either to the honour of God, Christ's advancement, or his people's benefit. For God, and Christ, and his people are so linked together that if the good of one be prayed for—to wit, the Church—the glory of God and advancement of Christ must needs be included. For as Christ is in the Father, so the saints are in Christ; and he that toucheth the saints toucheth the apple of God's eye; and therefore pray for the peace of Jerusalem, and you pray for all that is required of you. For Jerusalem will never be in perfect peace until she be in heaven; and there is nothing that Christ doth more desire than to have her there. That also is the place that God through Christ hath given her. He then that prayeth for the peace and good of Zion, or the Church, doth ask that in prayer which Christ hath purchased with his blood, and also that which the Father hath given to him as the price thereof Now he that prayeth for this must pray for abundance of grace for the Church, for help against all its temptations; that God would let nothing be too hard for it; that all things might work together for its good; that God would keep them blameless and harmless, the sons of God, to his glory, in the midst of a crooked and perverse nation. And this is the substance of Christ's own prayer in John xvii. And all Paul's prayers did run that way, as one of his prayers doth eminently show: "And this I pray, that your love may abound yet more and more in all knowledge and all judgment; that ye may approve things that are excellent; that ye may be sincere and without offence, until the day of Christ. Being filled with the fruits of righteousness, which are by Jesus Christ, to the glory and praise of God." But a short prayer, you see, and yet full of good desires for the Church from the beginning to the end, that it may stand and go on, and that in the most excellent frame of spirit, even without blame, sincere and without offence, until the day of Christ, let its temptations or persecution be what they will.

7. And because, as I said, prayer doth submit to the will of God, and say, Thy will be done, as Christ hath taught, therefore the people of the Lord, in all humility, are to lay themselves and their prayers, and all that they have, at the foot of their God, to be disposed of by him as he in his heavenly wisdom seeth best, yet not doubting but God will answer the desire for his people that way that shall be most for their advantage and his glory. When the saints therefore do pray with submission to the will of God, it doth not argue that they are to doubt or question God's love and kindness to them, but because they at all times are not so wise but that sometimes Satan may get advantage of them, as to tempt them to pray for that which, if they had it, would neither prove to God's glory nor his people's good; yet this is the confidence we have in him, that if we ask anything according to his will he heareth us; and if we know that he heareth us whatsoever we ask, we know that we have the petition that we ask of him—that is, we asking in the spirit of grace and supplication. For, as I said before, that petition that is not put up in and through the Spirit is not to be answered, because it is beside the will of God; for the Spirit only knoweth that, and so consequently knoweth how to pray according to that will of God. "For what man knoweth the things of a man, save the spirit of a man that is in him? Even so the things of God knoweth no man, but the Spirit of God." But more of this hereafter.

Thus you see, first, what prayer is. Now to proceed:

II. I will pray with the Spirit.

Now to pray with the Spirit—for that is the praying man, and none else, so as to be accepted of God—it is for a man (as aforesaid) sincerely and sensibly, with affection, to come to God through Christ, &c.; which sincere, sensible, and affectionate coming must be by the working of God's Spirit.

There is no man nor Church in the world that can come to God in prayer but by the

assistance of the Holy Spirit; "for through Christ we all have access by one Spirit unto the Father."

Wherefore Paul saith, "We know not what we shall pray for as we ought; but the Spirit itself maketh intercession for us with groanings which cannot be uttered. And He that searcheth the heart knoweth the meaning of the Spirit, because he maketh intercession for the saints according to the will of God." And because there is in this Scripture so full a discovery of the spirit of prayer, and of man's inability to pray without it, therefore I shall in a few words comment upon it.

"For we." Consider first the person speaking, even Paul, and in his person all the apostles. We apostles, we extraordiuary officers, the wise master-builders, that have some of us been caught up into Paradise—"We know not what we should pray for."

Surely there is no man but will confess that Paul and his companions were as able to have done any work for God as any pope or proud prelate in the Church of Rome, and could as well have made a common prayer-book as those who at first composed this, as being not a whit behind them either in grace or gifts.

"For we know not what we should pray for." We know not the matter of the things for which we should pray, neither the object to whom we pray, nor the medium by or through whom we pray; none of these things know we but by the help and assistance of the Spirit. Should we pray for communion with God through Christ? Should we pray for faith, for justification by grace, and a truly sanctified heart? None of these things know we: "For as no man knoweth the things of a man, save the spirit of a man that is in him, even so the things of God knows no man, but the Spirit of God." But here, alas! the apostles speak of inward and spiritual things, which the world knows not.

Again, as they know not the matter, &c., of prayer without the help of the Spirit, so neither know they the manner thereof without the same; and therefore he adds: "We know not what we should pray for as we ought; but the Spirit helpeth our infirmities with sighs and groans which cannot be uttered." Mark here: they could not so well and so fully come off in the manner of performing this duty as these in our days think they can.

The apostles, when they were at the best, yea, when the Holy Ghost assisted them, yet then they were fain to come off with sighs and groans, falling short of expressing their mind, but with sighs and groans which cannot be uttered.

But here, now, the wise men of our days are so well skilled as that they have both the manner and matter of their prayers at their finger-ends, setting such a prayer for such a day, and that twenty years before it comes—one for Christmas, another for Easter, and six days after that. They have also bounded how many syllables must be said in every one of them. For each saint's day also they have them ready for the generations yet unborn to say. They can tell you also when you shall kneel, when you shall stand, when you shall abide in your seats, when you should go up into the chancel, and what you should do when you come there. All which the apostles came short of, as not being able to compose so profound a manner; and that for this reason included in the Scripture—because the fear of God tied them to pray as they ought.

"For we know not what we should pray for as we ought." Mark this: "as we ought." For the not thinking of this word, or at least the not understanding it in the spirit and truth of it, hath occasioned these men to devise, as Jeroboam did, another way of worship, both for matter and manner, than is revealed in the word of God. But, saith Paul we must pray as we ought; and this we cannot do by all the art, skill, cunning, and device of men or angels; "For we know not what we should pray for as we ought," but the Spirit; nay farther, it must be the Spirit itself that helpeth our infirmities; not the Spirit and man's lust. What man of his own brain may imagine and devise is one thing, and what they are commanded and ought to do is another. Many ask and have not, because they ask amiss, and so are never the nearer the enjoying of those things they petition for. It is not to pray at random that will put off God or cause him to answer. While prayer is making, God is searching the heart, to see from what root and spirit it doth arise. And He that searcheth the heart knoweth (that is, approveth only) the meaning of the Spirit, because he maketh intercession for the saints according to the will of God. For in that which is according to his will only he heareth us, and in nothing else. And it is the Spirit only that can teach us so to ask, it

only being able to search out all things, even the deep things of God. Without which Spirit, though we had a thousand common prayer-books, yet we know not what we should pray for as we ought, being accompanied with those infirmities that make us absolutely incapable of such a work; which infirmities, although it is a hard thing to name them all, yet some of them are these that follow:

1. Without the Spirit, man is so infirm that he cannot with all other means whatsoever be enabled to think one right saving thought of God, of Christ, or of his blessed things; and therefore he saith of the wicked, "God is not in all their thoughts," unless it be that they imagine him altogether such a one as themselves; "for every imagination of the thought of their heart is only evil, and that continually." They then, not being able to conceive aright of God to whom they pray, of Christ through whom they pray, nor of the things for which they pray, as is before showed, how shall they be able to address themselves to God without the Spirit help this infirmity? Peradventure you will say, By the help of the common prayer-book; but that cannot do it, unless it can open the eyes and reveal to the soul all these things before touched; which that it cannot it is evident, because that is the work of the Spirit only. The Spirit itself is the revealer of these things to poor souls, and that which doth give us to understand them; wherefore Christ tells his disciples, when he promised to send the Spirit, the Comforter, "He shall take of mine and show unto you;" as if he had said, I know you are naturally dark and ignorant as to the understanding any of my things; though ye try this course and the other, yet your ignorance will still remain; the veil is spread over your heart, and there is none can take away the same nor give you spiritual understanding but the Spirit. The common prayer-book will not do it, neither can any man expect that it should be instrumental that way, it being none of God's ordinances, but a thing since the Scriptures were written, patched together, one piece at one time, and another at that; a mere human invention and institution, which God is so far from owning of, that he expressly forbids it, with any other such like, and that by manifold sayings in his most holy and blessed word. For right prayer must, as well in the outward part of it, in the outward expression, as in the inward intention, come from what the soul doth apprehend in the light of the Spirit; otherwise it is condemned as vain and an abomination, because the heart and tongue do not go along jointly in the same; neither indeed can they unless the Spirit help our infirmities. And this David knew full well, which did make him cry, "Lord, open thou my lips, and my mouth shall show forth thy praise." I suppose there is none can imagine but that David could speak and express himself as well as others, nay as any in our generation, as is clearly manifested by his word and his works; nevertheless, when this good man, this prophet, comes into God's worship, then the Lord must help or he can do nothing: "Lord, open thou my lips, and then my mouth shall show forth thy praise." He could not speak one right word except the Spirit itself gave utterance. "For we know not what we should pray for as we ought, but the Spirit itself helpeth our infirmities." But,

2. It must be praying with the Spirit—that is, the effectual praying—because without that, as men are senseless, so hypocritical, cold, and unseemly in their prayers, so they, with their prayers, are both rendered abominable to God. It is not the excellency of the voice, nor the seeming affection and earnestness of him that prayeth, that is in anything regarded of God without it. For man, as man, is so full of all manner of wickedness that as he cannot keep a word or thought, so much less a piece of prayer, clean and acceptable to God through Christ; and for this cause the Pharisees, with their prayers, were rejected. No question but they were excellently able to express themselves in words, and also for length of time too they were very notable; but they had not the Spirit of Jesus Christ to help them, and therefore they did what they did with their infirmities or weaknesses only, and so fell short of a sincere, sensible, affectionate pouring out of their souls to God through the strength of the Spirit. That is the prayer that goeth to heaven that is sent thither in the strength of the Spirit. For,

3. Nothing but the Spirit can show a man clearly his misery by nature, and so put a man into a posture of prayer. Talk is but talk, as we use to say, and so it is but mouth-worship if there be not a sense of misery, and that effectually too. Oh the cursed hypocrisy that is in most hearts, and that accompanieth many thousands of praying men that would be so looked upon in this day, and all for want of a sense of their misery! But now the Spirit—that will sweetly show the soul its misery,

where it is, and what is like to become of it, also the intolerableness of that condition; for it is the Spirit that doth effectually convince of sin and misery without the Lord Jesus, and so puts the soul into a sweet, serious, sensible, affectionate way of praying to God according to his word.

4. If men did see their sins, yet without the help of the Spirit they would not pray. For they would run away from God with Cain and Judas, and utterly despair of mercy, were it not for the Spirit. When a man is indeed sensible of his sin and God's curse, then it is a hard thing to persuade him to pray; for, saith his heart, There is no hope, it is in vain to seek God; I am so vile, so wretched, and so cursed a creature that I shall never be regarded. Now here comes the Spirit and stayeth the soul, helpeth it to hold up its face to God, by letting into the heart some small sense of mercy to encourage it to go to God, and hence it is called the Comforter.

5. It must be in or with the Spirit, for without that no man can know how he should come to God the right way. Men may easily say they come to God in his Son, but it is the hardest thing of a thousand to come to God aright and in his own way without the Spirit. It is the Spirit that searcheth all things, yea, the deep things of God. It is the Spirit that must show us the way of coming to God, and also what there is in God that makes him desirable. "I beseech thee, (saith Moses,) show me the way that I may know thee." "He shall take of mine, and shall show it unto you."

6. Because without the Spirit, though a man did see his misery, and also the way to come to God, yet he would never be able to claim a share in either God, Christ, or mercy without God's approbation. Oh how great a task is it for a poor soul that comes sensible of sin and the wrath of God to say in faith but this one word, Father! I tell you, however hypocrites think, yet the Christian that is so indeed finds all the difficulty in this very thing—it cannot say God is its Father. Oh, saith he, I dare not call him Father; and hence it is that the Spirit must be sent into the hearts of God's people for this very thing—to cry Father; it being too great a work for any man to do knowingly and believingly without it. When I say knowingly, I mean knowing what it is to be a child of God and to be born again. And when I say believingly, I mean for the soul to believe, and that from good experience, that the work of grace is wrought in him. This is the right calling of God, Father; and not, as many do, to say in a babbling way the Lord's Prayer (so called) by heart, as it lieth in the words of the book. No, here is the life of prayer, when in or with the Spirit, a man being made sensible of sin and how to come to the Lord for mercy, he comes, I say, in the strength of the Spirit and crieth, Father. That one word spoken in faith is better than a thousand prayers, as men call them, written and read in a formal, cold, lukewarm way. Oh how far short are the people of being sensible of this who count it enough to teach themselves and children to say the Lord's Prayer, the creed, with other sayings, when, as God knows, they are senseless of themselves, their misery, or what it is to be brought to God through Christ! Ah, poor soul! study your misery, and cry to God to show you your confused blindness and ignorance, before you be too rife in calling God your Father, or learning your children either so to say. And know that to say God is your Father in a way of prayer or conference, without an experiment of the work of grace on your souls, it is to say you are Jews and are not, and so to lie. You say, Our Father; God saith, You blaspheme. You say you are Jews, that is true Christians; God saith, You lie. Behold, I will make them of the synagogue of Satan which say they are Jews and are not, but do lie. And I know the blasphemy of them that say they are Jews and are not, but are of the synagogue of Satan. And so much the greater the sin is by how much the more the sinner boasts it with a pretended sanctity, as the Jews did to Christ, in the 8th of John, which made Christ, even in plain terms, to tell them their doom, for all their hypocritical pretences. And yet forsooth every cursed whoremaster, thief and drunkard, swearer and perjured person, they that have not only been such in times past, but are even so still—these, I say, by some must be counted the only honest men, and all because with their blasphemous throats and hypocritical hearts they will come to church and say, Our Father. Nay further, these men, though every time they say to God, Our Father, do most abominably blaspheme, yet they must be compelled thus to do. And because others that are of more sober principles scruple the truth of such vain traditions, therefore they must be looked upon to be the only enemies of God and the nation; whereas it is their own cursed superstition that doth set the great God against them, and cause him to count them for

his enemies. And yet, just like to Bonner, that blood-red persecutor, they commend, I say, these wretches, although never so vile, (if they close in with their tradition,) to be good Churchmen and honest subjects, while God's people are, as it hath always been, looked upon to be a turbulent, seditious, and factious people.

Therefore give me leave a little to reason with thee, thou poor, blind, ignorant sot. (1.) It may be thy great prayer is to say, "Our Father, which art in heaven," &c. Dost thou know the meaning of the very first words of this prayer? Canst thou indeed, with the rest of the saints, cry, Our Father? Art thou truly born again? Hast thou received the Spirit of adoption? Dost thou see thyself in Christ, and canst thou come to God as a member of him? Or art thou ignorant of these things, and yet darest thou say, Our Father? Is not the devil thy father, and dost thou not do the deeds of the flesh, and yet darest thou say to God, Our Father? Nay, art thou not a desperate persecutor of the children of God? Hast thou not cursed them in thine heart many a time? And yet dost thou, out of thy blasphemous throat, suffer these words to come, even Our Father? He is their Father whom thou hatest and persecutest. But as the devil presented himself amongst the sons of God when they were to present themselves before the Father, even our Father, so it is now, because the saints are commanded to say, Our Father, therefore all the blind, ignorant rabble in the world, they must also use the same words, Our Father.

(2.) And dost thou indeed say, Hallowed be thy name, with thy heart? Dost thou study, by all honest and lawful ways, to advance the name, holiness, and majesty of God? Doth thy heart and conversation agree with this passage? Dost thou strive to imitate Christ in all the works of righteousness which God doth command of thee and prompt thee forward to? It is so if thou be one that can truly with God's allowance cry, Our Father. Or is it not the least of thy thoughts all the day? And dost thou not clearly make it appear that thou art a cursed hypocrite, by condemning that with thy daily practice which thou pretendest in thy praying with thy dissembling tongue?

(3.) Wouldst thou have the kingdom of God come indeed, and also his will to be done in earth as it is done in heaven? Nay, notwithstanding thou, according to the form, sayest, Thy kingdom come, yet would it not make thee ready to run mad to hear the trumpet sound, to see the dead arise, and thyself just now to go and appear before God, to reckon for all the deeds thou hast done in the body? Nay, are not the very thoughts of it altogether displeasing to thee? And if God's will should be done on earth as it is in heaven, must it not be thy ruin? There is never a rebel in heaven against God, and if he should so deal on earth must he not whirl thee down to hell? And so of the rest of the petitions. Ah! how sadly would even these men look, and with what terror would they walk up and down the world, if they did but know the lying and blaspheming that proceedeth out of their mouth, even in their most pretended sanctity! The Lord awaken you, and learn you, poor souls! in all humility, to take heed that you be not rash and unadvised with your heart, and much more with your mouth; when you appear before God, (as the wise man saith,) be not rash with thy mouth, and let not thine heart be hasty to utter anything, especially to call God, Father, without some blessed experience, when thou comest before God. But I pass this.

7. It must be a prayer with the Spirit if it be accepted, because there is nothing but the Spirit that can lift up the soul or heart to God in prayer: "The preparation of the heart in man and the answer of the tongue is from the Lord." That is, in every work for God, (and especially in prayer,) if the heart run with the tongue, it must be prepared by the Spirit of God. Indeed the tongue is very apt (of itself) to run without either fear or wisdom; but when it is the answer of the heart, and that such an heart as is prepared by the Spirit of God, then it speaks so as God commands and doth desire.

They are mighty words of David where he saith that he lifteth his heart and his soul to God. It is a great work for any man without the strength of the Spirit; and therefore I conceive that this is one of the great reasons why the Spirit of God is called a Spirit of supplication, because it is that which helpeth the heart when it supplicates indeed to do it; and therefore saith Paul, "Praying with all prayer and supplication in the Spirit;" and so in my text, "I will pray with the Spirit."

Prayer, without the heart be in it, is like a sound without life, and an heart, without it be lifted up of the Spirit, will never pray to God.

8. As the heart must be lifted up by the Spirit if it pray aright, so also it must be held

by the Spirit when it is up if it continue to pray aright. I do not know what or how it is with others' hearts, whether they be lifted up by the Spirit of God, and so continued, or no, but this I am sure of:

First, that it is impossible that all the prayer-books that men have made in the world should lift up or prepare the heart; that is the work of the great God himself.

And in the second place, I am sure that they are as far from keeping it up when it is up. And indeed here is the life of prayer, to have the heart kept with God in the duty. It was a great matter for Moses to keep his hands lifted up to God in prayer, but how much more then to keep the heart in it!

The want of this is that which God complains of—that "they draw nigh to him with their mouth and know him with their lips, but their hearts were far from him;" (but chiefly) they that walk after the commandments and traditions of men, as the scope of Matt. xv. 8, 9 doth testify. And verily, may I but speak my own experience, and from that tell you the difficulty of praying to God as I ought, it is enough to make you poor, blind, carnal men to entertain strange thoughts of me. For as for my heart, when I go to pray I find it loth to go to God, and when it is with him so loth to stay with him that many times I am forced in my prayers, first to beg of God that he would take mine heart and set it on himself in Christ, and when it is there that he would keep it there. Nay, many times I know not what to pray for, I am so blind, nor how to pray, I am so ignorant; only, blessed be grace! the Spirit helps our infirmities.

Oh the starting-holes that the heart hath in the time of prayer! None know how many by-ways the heart hath, and back lanes, to slip away from the presence of God; how much pride also if enabled with expressions; how much hypocrisy if before others; and how little conscience is there made of prayer between God and the soul in secret, unless the Spirit of supplication be there to help.

When the Spirit gets into the heart, then there is prayer indeed, and not till then.

9. The soul that doth rightly pray, it must be in and with the help and strength of the Spirit, because it is impossible that a man should express himself in prayer without it. When I say it is impossible for a man to express himself in prayer without it, I mean that it is impossible that the heart in a sincere and sensible, affectionate way should pour out itself before God with those groans and sighs that come from a truly praying heart without the assistance of the Spirit. It is not the mouth that is the main thing to be looked at in prayer, but whether the heart be so full of affection and earnestness in prayer with God that it is impossible to express their sense and desire. For then a man desires indeed when his desires are so strong, many, and mighty that all the words, tears, and groans that can come from the heart cannot utter them: "The Spirit helps our infirmities, and makes intercession for us with sighs and groans that cannot be uttered."

That is but poor prayer which is only discovered in so many words.

A man that truly prays one prayer shall after that never be able to express with his mouth or pen the unutterable desires, sense, affection, and longing that went to God in that prayer.

The best prayers have often more groans than words; and those words that it hath are but a lean and shallow representation of the heart, life, and spirit of that prayer. You do not find any words of prayer, that we read of, come out of the mouth of Moses when he was gone out of Egypt and was followed by Pharaoh, and yet he made heaven ring again with his cry, but it was the inexpressible and unsearchable groans and cryings of his soul in and with the Spirit. God is the God of spirits, and his eyes look farther than at the outside of any duty whatsoever. I doubt this is but little thought on by the most of them that would be looked upon as a praying people.

The nearer a man comes in any work that God commands him to the doing of it according to his will, so much the more hard and difficult it is; and the reason is, because man, as man, is not able to do it. But prayer (as aforesaid) is not only a duty, but one of the most eminent duties, and therefore so much the more difficult: therefore Paul knew not what he said when he said, "I will pray with the Spirit." He knew well it was not what others writ or said that could make him a praying person; nothing less than the Spirit could do it.

10. It must be with the Spirit, or else, as there will be a failing in the act itself, so there will be a failing, yea, a fainting, in the prosecution of the work. Prayer is an ordinance of God, that must continue with a soul so long as it is on this side glory. But, as I said be-

fore, as it is not possible for a man to get up his heart to God in prayer, so it is as difficult to keep it there without the assistance of the Spirit. And if so, then for a man to continue some time in prayer with God, it must of necessity be with the Spirit.

Christ tells us that men ought always to pray, and not to faint; and again tells us that this is one definition of an hypocrite, that either he will not continue in prayer, or else, if he do it, it will not be in the power—that is, in the spirit—of prayer, but in the form, for a pretence only. It is the easiest thing of an hundred to fall from the power to the form, but it is the hardest thing of many to keep in the life, spirit and power of any one duty, especially prayer; that is, such a work that a man without the help of the Spirit cannot so much as pray once, much less continue, without in a sweet praying frame, and in praying so to pray as to have his prayers ascend into the ears of the Lord of Sabaoth.

Jacob did not only begin, but held it: "I will not let thee go unless thou bless me." So did the rest of the godly. But this could not be without the spirit of prayer: "It is through the Spirit that we have access to the Father."

That same is a remarkable place in Jude when he stirreth up the saints, by the judgment of God upon the wicked, to stand fast, and continue to hold out in the faith of the Gospel, as one excellent means thereto, without which he knew they would never be able to do it. Saith he, "Build up yourselves in your most holy faith, praying in the Holy Ghost." As if he had said, Brethren, as eternal life is laid up for the persons that hold out only, so you cannot hold out unless you continue praying in the Spirit. The great cheat that the devil and Antichrist deludes the world withal, it is to make them continue in the form of any duty, the form of preaching, of hearing, of praying, &c. These are they that have a form of godliness, but deny the power; from such turn away.

Here followeth the third thing—to wit:

III. What it is to pray with the Spirit and with the understanding.

And now to the next thing, what it is to pray with the Spirit, and to pray with the understanding also. For the apostle puts a clear distinction between praying with the Spirit and praying with the Spirit and understanding. Therefore when he saith he "will pray with the Spirit," he adds, "and will pray with the understanding also." This distinction was occasioned through the Corinthians not observing that it was their duty to do what they did to the edification of themselves and others too, whereas they did it for their own commendation. So I judge, for many of them having extraordinary gifts, as to speak with divers tongues, &c., therefore they were more for those mighty gifts than they were for the edifying of their brethren, which was the cause that Paul wrote this chapter to them, to let them understand that though extraordinary gifts were excellent, yet to do what they did for the edification of the Church was more excellent. For if I will pray in an unknown tongue my spirit prayeth, but my understanding (and also the understanding of others) is unfruitful. Therefore "I will pray with the Spirit, and I will pray with the understanding also."

It is expedient, then, that the understanding should be occupied in prayer, as well as the heart and mouth: "I will pray with the Spirit, and I will pray with the understanding also." That which is done with understanding is done more effectually, sensibly, and heartily, as I shall show farther anon, than that which is done without it. Which made the apostle pray for the Colossians "that God would fill them with the knowledge of his will, and in all wisdom and spiritual understanding." And for the Ephesians, "that God would give unto them the spirit of wisdom and revelation in the knowledge of him." And so for the Philippians, "that God would make them abound in knowledge and in all judgment." A suitable understanding is good in every thing a man undertakes, either civil or spiritual, and therefore it must be desired by all them that would be a praying people. In my speaking to this I shall show you what it is to pray with understanding.

Understanding is to be taken both for speaking in our mother-tongue and also experimentally.

I pass the first, and treat only on the second.

For the making of right prayers, it is to be required that there should be a good or spiritual understanding in all them who pray to God.

1. To pray with understanding is to pray as being instructed by the Spirit in the understanding of the want of those things which the soul is to pray for. Though a man be in never so much need of pardon of sin and deliverance from wrath to come, yet if he under-

stand not this he will either not desire them at all, or else be so eold and lukewarm in his desires after them that God will even loathe their frame of spirit in asking for them. Thus it was with the Church of Laodieeans; they wanted knowledge of spiritual understanding; they knew not that they were poor, wretched, blind, and naked. The cause whereof made them and all their serviees so loathsome to Christ that he threatens to spew them out of his mouth. Men without understanding may say the same words in prayer as others do, but if there be an understanding in the one and none in the other, there is, oh there is a mighty difference in speaking the very same words!—the one speaking from a spiritual understanding of those things that he in words desires, and the other words it only, and there is all.

2. Spiritual understanding espieth in the heart of God a readiness and willingness to give those things to the soul that it stands in need of. David by this eould guess at the very thoughts of God towards him. And thus it was with the woman of Canaan; she did by faith and a right understanding diseern (beyond all the rough earriage of Christ) tenderness and willingness in his heart to save, which caused her to be vehement and earnest, yea, restless, until she did enjoy the merey she stood in need of.

An understanding of the willingness that is in the heart of God to save sinners: there is nothing will press the soul more to seek after God and to cry for pardon than it. If a man should see a pearl worth an hundred pounds lie in a ditch, yet if he understood not the value of it he would lightly pass it by; but if he once get the knowledge of it he would venture up to the neek for it. So it is with souls eoncerning the things of God: if a man onee get an understanding of the worth of them, then his heart, nay, the very strength of his soul, runs after them, and he will never leave crying till he have them. The two blind men in the Gospel, beeause they did certainly know that Jesus, who was going by them, was both able and willing to heal such infirmities as they were afflieted with, therefore they cried, and the more they were rebuked the more they cried.

3. The understanding being spiritually enlightened, hereby there is the way (as aforesaid) diseovered through whieh the soul should eome unto God; which gives great eneouragement unto it.

It is else with a poor soul as with one who hath a work to do, and if it be not done the danger is great; if it be done, so is the advantage. But he knows not how to begin nor how to proeeed, and so, through discouragement, lets all alone and runs the hazard.

4. The enlightened understanding secs largeness enough in the promises to encourage it to pray, whieh still adds to it strength to strength. As when men promise sueh and sueh things to all that will come for them, it is great encouragement to those that know what promises are made to eome and ask for them.

5. The understanding being enlightened, way is made for the soul to come to God with suitable arguments, sometimes in a way of expostulation, as Jacob, somctimes in a way of supplication; yet not in a verbal way only, but even from the heart there is foreed by the Spirit, through the understanding, sueh effeetual arguments as moveth the heart of God. When Ephraim gets a right understanding of his own unseemly earriages towards the Lord, then he begins to bemoan himself; and in bemoaning of himself, he uses such arguments with the Lord that it affects his heart, draws out forgiveness, and makes Ephraim pleasant in his eyes through Jesus Christ our Lord: "I have surely heard Ephraim bemoaning himself thus, (saith God,) Thou hast chastised me, and I was ehastised; as a bullock unaeeustomed to the yoke turn thou me, and I shall be turned; for thou art the Lord my God. Surely after I was turned I repented, and after I was instructed (or had a right understanding of myself) I smote upon my thigh; I was ashamed, yea, even eonfounded, beeause I did bear the reproach of my youth." These be Ephraim's eomplaint and bemoanings of himself, at which the Lord breaks forth into these heart-melting expressions, saying, "Is Ephraim my dear son? Is he a pleasant ehild? For sinee I spake unto him I do earnestly remember him still; therefore my bowels are troubled for him; I will surely have merey upon him, saith the Lord." Thus you see that as it is required to pray with the Spirit, so it is to pray with the understanding also. And to illustrate what hath been spoken by a similitude. Set the ease: there should come two a-begging to your door; the one is a poor, lame, wounded, and almost starved creature; the other is a healthful, lusty person. These two use the same words in their begging; the one saith he is almost starved, so doth the other; but yet the man that is indeed the poor, lame, or maimed

person, he speaks with more sense, feeling, and understanding of the misery that is mentioned in their begging than the other can do; and it is discovered more by his affectionate speaking, his bemoaning himself. His pain and poverty make him speak more in a spirit of lamentation than the other, and he shall be pitied sooner than the other by all those that have the least drachm of natural affection or pity. Just thus it is with God; there are some who out of custom and formality go and pray; there are others who go in the bitterness of their spirits; the one, he prays out of bare notion and naked knowledge; the other hath his words forced from him by the anguish of his soul. Surely that is the man that God will look at, "even him that is of an humble and contrite spirit, and that trembleth at his words."

6. An understanding well enlightened is of admirable use also both as to the matter and manner of prayer. He that hath his understanding well exercised to discern between good and evil, and in it placed a sense either of the misery of man or the mercy of God, that soul hath no need of the writings of other men to teach him by forms of prayer; for as he that feels the pain needs not to be learned to cry Oh! even so he that hath his understanding opened by the Spirit needs not so to be taught of other men's prayers as that he cannot pray without them; the present sense, feeling, and pressure lie upon his spirit, and provoke him to groan out his requests unto the Lord. When David had the pains of hell catching hold on him and the sorrows of hell compassing him about, he needs not a bishop in a surplice to learn him to say, "O Lord, I beseech thee, deliver my soul!" or to look into a book to teach him in a form to pour out his heart before God. It is the nature of the heart of sick men, in their pain and sickness, to vent itself for ease by dolorous groans and complainings to them that stand by. Thus it was with David. And thus, blessed be the Lord! it is with them that are endued with the grace of God.

7. It is necessary that there be an enlightened understanding, to the end that the soul be kept in a continuation of the duty of prayer.

The people of God are not ignorant how many wiles, tricks, and temptations the devil hath to make a poor soul who is truly willing to have the Lord Jesus Christ, and that upon Christ's terms too—I say, to tempt that soul to be weary of seeking the face of God, and to think that God is not willing to have mercy on such a one as him. Ay, saith Satan, thou mayest pray indeed, but thou shalt not prevail. Thou seest thine heart is hard, cold, dull, and dead; thou dost not pray with the Spirit, thou dost not pray in good earnest, thy thoughts are running after other things when thou pretendest to pray to God. Away, hypocrite! go no further; it is but in vain to strive any longer. Here now, if the soul be not well informed in its understanding, it will presently cry out, The Lord hath forsaken me, and my God hath forgotten me. Whereas the soul rightly informed and enlightened saith, "Well, I will seek the Lord, and wait: I will not leave off, though the Lord keep silence and speak not one word of comfort." He loved Jacob dearly, and yet he made him wrestle before he had the blessing. Seeming delays in God are no tokens of his displeasure; he may hide his face from his dearest saints. He loves to keep his people praying, and to find them ever knocking at the gate of heaven. It may be, says the soul, the Lord tries me, or he loves to hear me groan out my condition before him. The woman of Canaan would not take seeming denials for real ones; she knew the Lord was gracious, and the Lord will avenge his people, though he bear long with them. The Lord hath waited longer upon me than I have waited upon him; and thus it was with David: "I waited patiently," saith he; that is, It was long before the Lord answered me, though at the last he inclined his ear unto me and heard my cry. And the most excellent remedy for this is an understanding well informed and enlightened. Alas! how many poor souls are there in the world that truly fear the Lord, who, because they are not well informed in their understanding, are oft ready to give up all for lost upon almost every trick and temptation of Satan! The Lord pity them, and help them to pray with the Spirit, and with the understanding also! Much of mine own experience could I here discover when I have been in my fits of agonies of spirit. I have been strongly persuaded to leave off and seek the Lord no longer, but being made to understand what great sinners the Lord hath had mercy on, and how large his promises were still to sinners, and that it was not the whole but the sick, not the righteous but the sinner, not the full but the empty, that he extended his grace and mercy unto, this made me, through the assistance of his Holy Spirit, to cleave to him, to hang upon

him, and yet to cry, though for the present he made no answer; and the Lord help all his poor, tempted, and afflicted people to do the like, and to continue, though it be long, according to the saying of the prophet, and to help them (to that end) to pray, not by the inventions of men and their stinted forms, but with the Spirit and with understanding also.

And now to answer a query or two, and so to pass on to the next thing.

Query 1. But what would you have us poor creatures to do that cannot tell how to pray? The Lord knows I know not either how to pray or what to pray for.

Answer. Poor heart! thou canst not, thou complainest, pray; canst thou see thy misery? Hath God showed thee that thou art by nature under the curse of his law? If so, do not mistake; I know thou dost groan, and that most bitterly. I am persuaded thou canst scarcely be found doing any thing in thy calling but prayer breaketh from thy heart. Have not thy groans gone up to heaven from every corner of thy house? I know it is thus, and so also doth thine own sorrowful heart witness thy tears, thy forgetfulness of thy calling, &c. Is not thy heart so full of desires after the things of another world that many times thou dost even forget the things of this world? Prithee read the Scripture in Job xxiii. 12.

Query 2. Yea, but when I go into secret, and intend to pour out my soul before God, I can scarce say any thing at all.

Answer. Ah, sweet soul! it is not thy words that God so much regards as that he will not mind thee except thou comest before him with some eloquent oration. His eye is on the brokenness of thine heart, and that it is that makes the very bowels of the Lord run over: "A broken and a contrite heart, O God, thou wilt not despise."

2. The stopping of thy words may arise from overmuch trouble in thy heart. David was so troubled sometimes that he could not speak. But this may comfort all such sorrowful hearts as thou art, that though thou canst not through the anguish of thy spirit speak much, yet the Holy Spirit stirs up in thine heart groans and sighs so much the more vehement; when the mouth is hindered, yet the Spirit is not.

Moses (as aforesaid) made heaven so ring again with his prayers (that we read of) not one word came out of his mouth. But,

3. If thou wouldest more fully express thyself before the Lord, study, first, thy filthy estate; secondly, God's promises; thirdly, the heart of Christ, which thou mayest know or discern—1. By his condescension and bloodshed. 2. By the mercy he hath extended to great sinners formerly, and plead thine own vileness by way of bemoaning Christ's blood, by way of expostulation; and in thy prayers let the mercy that he hath extended to other great sinners, together with his rich promises of grace, be much upon thy heart. Yet let me counsel thee—1. Take heed that thou content not thyself with words. 2. That thou do not think that God looks only at them. But, 3. However, whether thy words be few or many, let thine heart go with them; and then shalt thou seek him, and find him when thou shalt seek him with thy whole heart.

Objection. But though you have seemed to speak against any other way of praying but by the Spirit, yet here you yourself can give direction how to pray.

Answer. We ought to prompt one another forward to prayer, though we ought not to make for each other forms of prayer.

To exhort to pray with Christian direction is one thing, and to make stinted forms for the tying up the Spirit of God to them is another thing.

The apostle gives them no form to pray withal, yet directs to prayer.

Let no man therefore conclude that because we may with allowance give instructions and directions to pray, therefore it is lawful to make for each other forms of prayer.

Objection. But if we do not use forms of prayer, how shall we teach our children to pray?

Answer. My judgment is, that men go the wrong way to learn their children to pray in going about so soon to learn them any set company of words, as is the common use of poor creatures to do.

For to me it seems to be a better way for people betimes to tell their children what cursed creatures they are, and how they are under the wrath of God by reason of original and actual sin, also to tell them the nature of God's wrath and the duration of the misery; which if they conscientiously do, they would sooner learn their children to pray than they do. The way that men learn to pray, it is by conviction for sin, and this is the way to make our sweet babes do so too. But the other way—namely, to be busy in learning children forms of prayer before they know any thing else—it is the next way to make them cursed

hypocrites and to puff them up with pride. Learn therefore your children to know their wretched state and condition, tell them of hell-fire and their sins, of damnation and salvation, the way to escape the one and to enjoy the other, (if you know yourselves;) and this will make tears run down your sweet babes' eyes and hearty groans flow from their hearts; and then also you may tell them to whom they should pray, and through whom they should pray; you may tell them also of God's promises, and his former grace extended to sinners according to the word.

Ah! poor sweet babes, the Lord open their eyes and make them holy Christians! Saith David, "Come, ye children, hearken unto me; I will teach you the fear of the Lord."

He doth not say, I will muzzle you up in a form of prayer, but, "I will teach you the fear of the Lord;" which is, to see their sad state by nature, and to be instructed in the truth of the Gospel, which doth through the Spirit beget prayer in every one that in truth learns it. And the more you learn them this the more will their hearts run out to God in prayer.

God never did account Paul a praying man until he was a convinced and converted man; no more will it be with any one else.

Objection. But we find that the disciples desired that Christ would teach them to pray, as John also taught his disciples, and that thereupon he taught them that form called the Lord's Prayer.

Answer 1. To be taught by Christ is that which not only they but we desire; and seeing he is not here in his person to teach us, the Lord teach us by his word and Spirit; for the Spirit it is which he hath said he would send to supply in his room when he went away, as it is in John xiv. 16 and xvi. 7.

2. As to that called a form, I cannot think that Christ intended it as a stinted form of prayer—

(1.) Because he himself layeth it down diversely, as it is to be seen if you compare Matt. vi. and Luke ix. Whereas, if he intended it as a set form, it must not have been so laid down, for a set form is so many words and no more.

(2.) We do not find that the apostles did ever observe it as such, neither did they admonish others so to do. Search all their epistles, yet surely they, both for knowledge to discern and faithfulness to practice, were as eminent as any one ever since in the world which would impose it.

But, in a word, Christ by those words, "Our Father," &c., doth instruct his people what rules they should observe in their prayers to God—

(1.) That they should pray in faith. (2.) To God in the heavens. (3.) For such things as are according to his will, &c. Pray thus or after this manner.

Objection. But Christ bids pray for the Spirit; this implies that men without the Spirit may, notwithstanding, pray and be heard.

Answer 1. The speech of Christ there is directed to his own. Ver. 1.

2. Christ, in telling of them that God would give his Holy Spirit to them that ask him, is to be understood of giving more of the Holy Spirit; for still they are the disciples spoken to, which had a measure of the Spirit already; for he saith, "When ye pray, say, Our Father," (ver. 2;) "I say unto you," (ver. 8;) "And I say unto you," (ver. 9;) "If ye then, being evil, know how to give good things to your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him?" Christians ought to pray for the Spirit—that is, more of it—though God hath endued them with it already.

Question. Then would you have none pray but those that know they are disciples of Christ?

Answer. Yes.

1. Let every soul that would be saved pour out itself to God, though it cannot through temptation conclude itself a child of God. And 2. I know if the grace of God be in thee it will be as natural to thee to groan out thy condition as it is for a sucking child to cry for the breast. Prayer is one of the first things that discovers a man to be a Christian. But yet, if it be right, it is such a prayer as followeth:

(1.) To desire God in Christ, for himself, for his holiness, love, wisdom, and glory. For right prayer, as it runs on to God through Christ, so it centres in him, and in him alone: "Whom have I in heaven but thee? And there is none in earth that I desire (long for or seek after) besides thee."

(2.) That the soul might enjoy continually communion with him, both here and hereafter: "I shall be satisfied when I awake with thine image or in thy likeness." "For in this we groan earnestly," &c.

(3.) Right prayer is accompanied with a continual labour after that which is prayed for: "My soul waiteth for the Lord, more than

they that watch for the morning." "I will arise now and seek Him whom my soul loveth." For mark, I beseech you, there are two things that provoke to prayer: the one is a detestation to sin and the things of this life; the other is a longing desire after communion with God in an holy and undefiled state and inheritance. Compare but this one thing with most of the prayers that are made by men, and you shall find them but mock prayers and the breathings of an abominable spirit; for even the most of men either not pray at all, or else only endeavour to mock God and the world by so doing; for do but compare their prayer and the course of their lives together, and you may easily see that the thing included in their prayer is the least looked after by their lives. O sad hypocrites!

Thus have I briefly showed you—1. What prayer is; 2. What it is to pray with the Spirit; 3. What it is to pray with the Spirit and with the understanding also.

IV. I shall now speak a word or two of application, and so conclude with—1. A word of information; 2. A word of encouragement; 3. A word of rebuke.

Use 1. A word of information.

For the first to inform you: As prayer is the duty of every one of the children of God, and carried on by the Spirit of Christ in the soul, so every one that doth but offer to take upon him to pray to the Lord had need to be very wary, and go about that work especially with the dread of God, as well as with hopes of the mercy of God through Jesus Christ.

Prayer is an ordinance of God in which a man draws very near to God, and therefore it calleth for so much the more of the assistance of the grace of God to help a soul to pray as becomes one that is in the presence of him. It is a shame for a man to behave himself irreverently before a king, but a sin to do so before God. And as a king (if wise) is not pleased with an oration made up with unseemly words and gestures, so God takes no pleasure in the sacrifice of fools. It is not long discourses nor eloquent tongues that are the things which are pleasing in the ears of the Lord, but a humble, broken, and contrite heart that is sweet in the nostrils of the heavenly Majesty. Therefore, for information, know that there are these five things that are obstructions to prayer, and even make void the requests of the creature:

1. When men regard iniquity in their hearts at the time of their prayers before God: "If I regard iniquity in my heart, the Lord will not hear my prayer." When there is a secret love to that very thing which thou with thy dissembling lips dost ask for strength against; for this is the wickedness of man's heart, that it will even love and hold fast that which with the mouth it prays against; and of this sort are they "that honour God with their mouth, but their heart is far from him." Oh how ugly would it be in our eyes if we should see a beggar ask an alms with an intention to throw it to the dogs, or that should say with one breath, Pray bestow this upon me, and with the next, I beseech you give it me not! And yet thus it is with these kind of persons; with their mouth they say, Thy will be done, and with their hearts nothing less; with their mouth say, Hallowed be thy name, and with their hearts and lives they delight to dishonour him all the day long. These be the prayers that become sin, and though they put them often, yet the Lord will never answer them.

2. When men pray for show, to be heard and thought somebody in religion, and the like.

These prayers also fall short of God's approbation, and are never like to be answered in reference to eternal life.

There are two sorts of men that pray to this end:

(1.) Your trencher-chaplains, that thrust themselves into great men's families, pretending the worship of God, when in truth the great business is their own bellies; these were notably pointed out by Ahab's prophets, and also Nebuchadnezzar's, who, though they pretended great devotion, yet their lusts and their bellies were the great things aimed at by them in all their pieces of devotion.

(2.) Them also that seek repute and applause for their eloquent terms, and seek more to tickle the ears and heads of their hearers than anything else. These be they "that pray to be heard of men, and have all their reward already."

These persons are discovered thus: 1. They eye only their auditory in their expressions. 2. They look for commendation when they have done. 3. Their hearts either rise or fall according to their praise or enlargement. 4. The length of their prayer pleaseth them, and that it might be long they will vainly repeat things over and over; they study for enlargements, but look not from what heart they come; they look for returns, but it is the windy applause of men; and therefore they love not

to be in their chamber, but among company; and if at any time conscience thrusts them into their closet, yet hypocrisy will cause them to be heard in the streets; and when their mouths have done going their prayers are ended, for they wait not to hearken what the Lord will say.

3. A third sort of prayer that will not be accepted of God it is when either they pray for wrong things, or if for right things, yet that the things prayed for might be spent upon their lusts and laid out to wrong ends: "Some have not, because they ask not, (saith James,) and others ask and have not, because they ask amiss, that they may consume it on their lusts." Ends contrary to God's will is a great argument with God to frustrate the petitions presented before him. Hence it is that so many pray for this and that, and yet receive it not. God answers them only with silence; they have their words for their labour; that is all.

Objection. But God hears some persons, though their hearts be not right with him, as he did Israel in giving quails, though they spent them on their lusts.

Answer. If he doth, it is in judgment, not in mercy. He gave them their desire indeed, but they had better have been without, for he sent leanness into their souls. Woe be to that man that God answereth thus!

4. Another sort of prayers there are that are not answered; and those are such as are made by men and presented to God in their own persons only, without their appearing in the Lord Jesus. For though God hath appointed prayer, and promised to hear the prayer of the creature, yet not the prayer of any creature that comes not in Christ: "If you ask anything in my name. And whether ye eat or drink, or whatsoever ye do, do all in the name of the Lord Jesus Christ." If you ask anything in my name, &c. Though you be never so devout, zealous, earnest, and constant in prayer, yet it is in Christ only that you must be heard and accepted. But, alas! the most of men know not what it is to come to him in the name of our Lord Jesus, which is the reason they live wicked, pray wicked, and also die wicked; or else, 2, that they attain to nothing else but what a mere natural man may attain unto, as to be exact in word and deed betwixt man and man, and only with the righteousness of the law to appear before God.

5. The last thing that hindereth prayer is the form of it without the power. It is an easy thing for men to be very hot for such things as forms of prayer as they are written in a book, but yet they are altogether forgetful to inquire with themselves whether they have the spirit and power of prayer. These men are like a painted man, and their prayers like a false voice: they in person appear as hypocrites, and their prayers are an abomination. When they say they have been pouring out their souls to God, he saith they have been howling like dogs.

When therefore thou intendest or art minded to pray to the Lord of heaven and earth, consider these following particulars:

(1.) Consider seriously what thou wantest. Do not as many who in their word only beat the air, and ask for such things as indeed they do not desire nor see that they stand in need thereof.

(2.) When thou seest what thou wantest, keep to that, and take heed that thou prayest sensibly.

Objection. But I have a sense of nothing; then, by your argument, I must not pray at all.

Answer 1. If thou findest thyself senseless in some sad measure, yet thou canst not complain of that senselessness but by being sensible. There is a sense of senselessness. According to thy sense, then, that thou hast of the need of any thing, so pray, and if thou art sensible of thy senselessness, pray the Lord to make thee sensible of whatever thou findest thy heart senseless of. This was the usual practice of the holy men of God: "Lord, make me to know my end." "Lord, open to us this parable," said the disciples.

And to this is annexed the promise, "Call upon me and I will hear thee and show thee great and mighty things that thou knowest not," that thou art not sensible of. But,

2. Take heed that thy heart go to God as well as thy mouth. Let not thy mouth go any further than thou strivest to draw thine heart along with it. David would lift his heart and soul to the Lord, and good reason; for so far as a man's mouth goeth not along with his heart, so far it is but lip-labour only; and though God calls for and accepteth the calves of the lips, yet the lips without the heart argueth not only senselessness, but our being without sense of our senselessness; and therefore, if thou hast a mind to enlarge in prayer before God, see that it be with thy heart.

3. Take heed of affecting expressions, and so to please thyself with the use of them that thou forget not the life of prayer.

I shall conclude this use with a caution or two.

And the first is, take heed you do not throw off prayer through sudden persuasions that thou hast not the Spirit, neither prayest thereby. It is the great work of the devil to do his best, or rather worst, against the best prayers. He will flatter your false, dissembling hypocrites, and feed them with a thousand fancies of well-doing, when their very duties of prayer and all others stink in the nostrils of God when he stands at a poor Joshua's hand to resist him—that is, to persuade him that neither his person nor performances are accepted of God. Take heed, therefore, of such false conclusions and groundless discouragements; and though such persuasions do come in upon thy spirit, be so far from being discouraged by them that thou use them to put thee upon further sincerity and restlessness of spirit in thy approaching to God.

Secondly. As such sudden temptations should not stop thee from prayer and pouring out thy soul to God, so neither should thine own heart's corruption hinder thee. It may be thou mayest find in thee all those things before mentioned, and that they will be endeavouring to put forth themselves in thy praying to him. Thy business then is, to judge them, to pray against them, and lay thyself so much the more at the foot of God in a sense of thy own vileness, and rather make an argument from thy vileness and corruption of heart to plead with God for justifying and sanctifying grace than an argument of discouragement and despair. David went this way: "O Lord, (saith he,) pardon mine iniquity, for it is great."

Use 2. A word of encouragement.

And therefore, secondly, (to speak a word by way of encouragement to the poor tempted and cast-down soul,) to pray to God through Christ. Though all prayer that is accepted of God in reference to eternal life must be in the Spirit, for that only maketh intercession for us according to the will of God, yet because many a poor soul may have the Holy Spirit working on them and stirring of them to groan unto the Lord for mercy, though through unbelief they do not, and for the present cannot, believe that they are the people of God, such as he delights in, yet forasmuch as the truth of grace may be in them, therefore I shall, to encourage them, lay down further these few particulars:

1. That Scripture in Luke xi. 8 is very encouraging to any poor soul that doth hunger after Christ Jesus. In the 5th, 6th, and 7th verses he speaketh a parable of a man that went to his friend to borrow three loaves, who because he was in bed, denied him; yet for his importunity's sake, he did arise and give him; clearly signifying that though poor souls, through the weakness of their faith, cannot see that they are the friends of God, yet they should never leave asking and knocking at God's door for mercy. "Mark, (saith Christ,) I say unto you, although he will not arise and give him because he is his friend, yet because of his importunity (of restless desires) he will arise and give him as many as he needeth." Poor heart! thou criest out that God will not regard thee, thou dost not find that thou art a friend to him, but rather an enemy in thine heart by wicked works; and thou art as though thou didst hear the Lord saying to thee, "Trouble me not, I cannot give unto thee," as he in the parable; yet, I say, continue knocking, crying, moaning, and bewailing thyself: I tell thee, though he will not arise and give thee because thou art his friend, yet because of thy importunity he will arise and give thee as many as thou needest. The same in effect you have discovered in the parable of the unjust judge and the poor widow; her importunity prevailed with him. And verily mine own experience tells me that there is nothing that doth more prevail with God than importunity. Is it not so with you in respect of your beggars that come to your door? Though you have no heart to give them any thing at their first asking, yet if they follow you, bemoaning themselves, and will take no nay without an alms, you will give them, for their continual begging overcometh you. Is there bowels in you that are wicked, and will they be wrought upon by an importuning beggar? Go thou and do the like. It is a prevailing motive, and that by experience; he will arise and give thee as many as thou needest.

2. Another encouragement for a poor, trembling, convinced soul is, to consider the place, throne, or seat on which the great God hath placed himself to hear the petitions and prayers of poor creatures; and that is a throne of grace, the mercy-seat, which signifieth that in the days of the Gospel God hath taken up his seat, his abiding-place in mercy and forgiveness; and from thence he doth intend to hear the sinner and to commune with him, as he saith, (speaking before of the mercy-seat,) "And there will I meet

with thee." Mark, it is upon the mercy-seat: "There will I meet with thee, and there will I commune with thee, from above the mercy-seat." Poor souls! they are very apt to entertain strange thoughts of God and his carriage towards them; and suddenly conclude that God will have no regard unto them, when yet he is upon the mercy-seat, and hath taken up his place on purpose there, to the end he may hear and regard the prayers of poor creatures. If he had said, I will commune with thee from my throne of judgment, then indeed you might have trembled and fled from the face of the great and glorious Majesty; but when he saith he will hear and commune with souls upon the throne of grace, or from the mercy-seat, this should encourage thee and cause thee to hope, nay, "to come boldly to the throne of grace, that thou mayest obtain mercy and find grace to help in time of need."

3. There is yet another encouragement to continue in prayer with God, and that is this:

As there is a mercy-seat from whence God is willing to communicate with poor sinners, so there is also by this mercy-seat Jesus Christ, who continually besprinkleth it with his blood. Hence it is called the blood of sprinkling. When the high priest under the law was to go into the holiest, where the mercy-seat was, he might not go in without blood.

Why so? Because, though God was upon the mercy-seat, yet he was perfectly just as well as merciful. Now the blood was to stop justice from running out upon the persons concerned in the intercession of the high priest, as in Lev. xvi. 13–17, to signify that all thine unworthiness that thou fearest should not hinder thee from coming to God in Christ for mercy. Thou criest out that thou art vile, and therefore God will not regard thy prayer; it is true if thou delight in thy vileness and come to God out of a mere pretence. But if from a sense of thy vileness thou do pour out thy heart to God, desiring to be saved from the guilt and cleansed from the filth with all thy heart, fear not, thy vileness will not cause the Lord to stop his ear from hearing of thee. The value of the blood of Christ which is sprinkled upon the mercy-seat stops the course of justice, and opens a floodgate for the mercy of the Lord to be extended unto thee. Thou hast therefore, as aforesaid, boldness to enter into the holiest by the blood of Jesus, that hath made a new and living way for thee; thou shalt not die.

Besides, Jesus is there, not only to sprinkle the mercy-seat with his blood, but he speaks and his blood speaks; he hath audience and his blood hath audience, insomuch that God saith when he doth but see the blood, "he will pass over you, and the plague shall not be upon you," &c.

I shall not detain you any longer. Be sober and humble; go to the Father in the name of the Son, and tell him your case, in the assistance of the Spirit, and you will then feel the benefit of praying with the Spirit and the understanding also.

Use 3. A word of reproof.

1. This speaks sadly to you who never pray at all.

I will pray, saith the apostle, and so saith the heart of them that are Christians. Thou, then, art not a Christian that art not a praying person. The promise is, "That every one that is righteous shall pray." Thou, then, art a wicked wretch that prayest not. Jacob got the name of Israel by wrestling with God, and all his children bear that name with him. But the people that forget prayer, that call not on the name of the Lord, they have prayer made for them, but it is such as this, "Pour out thy fury upon the heathen, O Lord, and upon the people that call not upon thy name." How likest thou this, O thou that art so far off from pouring out thine heart before God that thou goest to bed like a dog and risest like an hog or a sot, and forgettest to call upon him? What wilt thou do when thou shalt be damned in hell because thou couldst not find in thine heart to ask for heaven? Who will grieve for thy sorrow that didst not count mercy worth asking for? I tell thee the ravens, the dogs, &c., shall rise up in judgment against thee, for they will, according to their kind, make signs and a noise for something to refresh them when they want it; but thou hast not the heart to ask for heaven, though thou must eternally perish in hell if thou hast it not.

2. This rebukes you that make it your business to slight, mock at, and undervalue the Spirit, and praying by that. What will you do when God shall come to reckon for these things? You count it high treason to speak but a word against the king, nay, you tremble at the thoughts of it, and yet in the mean time you will blaspheme the Spirit of the Lord. Is God indeed to be dallied with, and will the end be pleasant unto you? Did God send his Holy Spirit into the hearts of his people to

that end that you should taunt at it? Is this to serve God, and doth this demonstrate the reformation of your Church? Nay, is it not the mark of implacable reprobates? O fearful! can you not be content to be damned for your sins against the law, but you must sin against the Holy Ghost?

Must the holy, harmless, and undefiled Spirit of grace, the nature of God, the promise of Christ, the Comforter of his children, that without which no man can do any service acceptable to the Father—must this, I say, be the burden of your song, to taunt, deride, and mock at? If God sent Korah and his company headlong to hell for speaking against Moses and Aaron, do you that mock at the Spirit of Christ think to escape unpunished? Did you ever read what God did to Ananias and Sapphira for telling but one lie against it? Also to Simon Magus for but undervaluing of it? And will thy sin be a virtue or go unrewarded with vengeance that maketh it thy business to rage against and oppose its office, service, and help that it giveth to the children of God? It is a fearful thing to do despite unto the Spirit of grace. Compare Matt. xii. 31 with Mark iii. 20.

3. As this is the doom of those who do openly blaspheme the Holy Ghost in a way of disdain and reproach to its office and service, so also it is sad for you who resist this Spirit of prayer by a form of man's inventing. A very juggle of the devil, that the traditions of men should be of better esteem and more to be owned than the Spirit of prayer! What is this less than that accursed abomination of Jeroboam, which kept many from going to Jerusalem, the place and way of God's appointment, to worship, and by that means brought such displeasure from God upon them as to this day is not appeased? One would think that God's judgments of old upon the hypocrites of that day should make them that have heard of such things take heed and fear to do so. Yet the doctors of our day are so far from taking warning by the punishment of others that they do most desperately rush into the same transgression—viz., to set up an institution of man, neither commanded nor commended of God—and whosoever will not obey therein, they must be driven either out of the land or the world.

Hath God required these things at your hands? If he hath, show us where. If not, (as I am sure he has not,) then what cursed presumption is it in any pope, bishop, or other to command that in the worship of God which he hath not required? Nay, further, it is not that part only of the form which is several texts of Scripture that we are commanded to say, but even all must be confessed as the divine worship of God, notwithstanding those absurdities contained therein, which, because they are at large discovered by others, I omit the rehearsal of them. Again, though a man be willing to live never so peaceably, yet because he cannot for conscience' sake own that for one of the most eminent parts of God's worship which he never commanded, therefore must that man be looked upon factious, seditious, erroneous, heretical, a disparagement to the Church, a seducer of the people, and what not? Lord, what will be the fruit of these things when for the doctrine of God there is imposed (that is, more than taught) the traditions of men? Thus is the Spirit of prayer disowned and the form imposed; the Spirit debased and the form extolled; they that pray with the Spirit, though never so humble and holy, counted fanatics, and they that pray with the form, though with that only, counted the virtuous? And how will the favourites of such a practice answer that Scripture which commandeth that the Church should turn away from such as have a form of godliness and deny the power thereof? And if I should say that men that do these things aforesaid do advance a form of prayer of other men's making above the Spirit of prayer, it would not take long time to prove it. For he that advanceth the book of common prayer above the Spirit of prayer, he doth advance a form of men's making above it. But this do all those who banish, or desire to banish, them that pray with the Spirit of prayer, while they hug and embrace them that pray by that form only, and that because they do it. Therefore they love and advance the form of their own or others' inventing before the Spirit of prayer, which is God's special and gracious appointment.

If you desire the clearing of the minor, look into the jails in England and into the alehouses of the same, and I trow you will find those that plead for the Spirit of prayer in the jail, and them that look after the form of men's inventions only in the alehouse. It is evident also by the silencing of God's dear ministers, though never so powerfully enabled by the Spirit of prayer, if they in conscience cannot admit of that form of common prayer. If this be not an exalting the common prayer-book above either praying by the Spirit or

preaching the word, I have taken my mark amiss. It is not pleasant for me to dwell on this. The Lord in mercy turn the hearts of the people to seek more after the Spirit of prayer, and in the strength of that to pour out their souls before the Lord! Only let me say, it is a sad sign that that which is one of the most eminent parts of the pretended worship of God is antichristian when it hath nothing but the tradition of men and the strength of persecution to uphold or plead for it.

I shall conclude this discourse with this word of advice to all God's people: 1. Believe that as sure as you are in the way of God you must meet with temptations. 2. The first day therefore that thou dost enter Christ's congregation look for them. 3. When they do come, beg of God to carry thee through them. 4. Be jealous of thine own heart, that it deceive thee not in thy evidences for heaven nor in thy walking with God in this world. 5. Take heed of the flatteries of false brethren. 6. Keep in the life and power of truth. 7. Look most at the things which are not seen. 8. Take heed of little sins. 9. Keep the promise warm upon thy heart. 10. Renew thy acts of faith in the blood of Christ. 11. Consider the work of thy regeneration. 12. Count to run with the foremost therein.

Grace be with you!

A B Walter. Eng.

BEDFORD JAIL AND BRIDGE.

A RELATION

OF THE

IMPRISONMENT OF MR. JOHN BUNYAN,

MINISTER OF THE GOSPEL AT BEDFORD, IN NOVEMBER, 1660.

HIS EXAMINATION BEFORE THE JUSTICES, HIS CONFERENCE WITH THE CLERK OF THE PEACE, WHAT PASSED BETWEEN THE JUDGES AND HIS WIFE WHEN SHE PRESENTED A PETITION FOR HIS DELIVERANCE, &c.

WRITTEN BY HIMSELF.

Blessed are they which are persecuted for righteousness' sake, for theirs is the kingdom of heaven.

Blessed are ye when men shall revile you and persecute you, and shall say all manner of evil against you falsely, for my name's sake.

Rejoice and be exceeding glad, for great is your reward in heaven, for so persecuted they the prophets which were before you.—MATT. v. 10, 11, 12.

The relation of my imprisonment in the month of November, 1660, when, by the good hand of my God, I had for five or six years together, without any great interruption, freely preached the blessed Gospel of our Lord Jesus Christ, and had also, through his blessed grace, some encouragement by his blessing thereupon: the Devil, that old enemy of man's salvation, took his opportunity to inflame the hearts of his vassals against me, insomuch that at the last I was laid out for by the warrant of a justice, and was taken and committed to prison. The relation thereof is as followeth.

UPON the 12th of this instant, November, 1660, I was desired by some of the friends in the country to come to teach at Samsell, by Harlington, in Bedfordshire; to whom I made a promise, if the Lord permitted, to be with them on the time aforesaid. The justice, hearing thereof, (whose name is Mr. Francis Wingate,) forthwith issued out his warrant to take me and bring me before him, and in the mean time to keep a very strong watch about the house where the meeting should be kept, as if we that were to meet together in that place did intend to do some fearful business, to the destruction of the country, when, alas! the constable, when he came in, found us only with our Bibles in our hands, ready to speak and hear the word of God, for we were just about to begin our exercise. Nay, we had begun in prayer for the blessing of God upon our opportunity, intending to have preached the word of the Lord unto them there present, but the constable's coming in prevented us. So that I was taken and forced to depart the room.

But had I been minded to have played the coward, I could have escaped and kept out of his hands; for when I was come to my friend's house there was whispering that that day I should be taken, for there was a warrant out to take me; which when my friend heard, he being somewhat timorous, questioned whether we had best have our meeting or not, and whether it might not be better for me to depart, lest they should take me and have me before the justice, and after that send me to prison, (for he knew better than I what spirit they were of, living by them.) To whom I said, No, by no means; I will not stir, neither will I have the meeting dismissed for this. Come, be of good cheer, let us not be daunted; our cause is good, we need not be ashamed of it; to preach God's word, it is so good a work that

we shall be well rewarded if we suffer for that; or to this purpose. But as for my friend, I think he was more afraid of me than of himself. After this I walked into the close, where, I somewhat seriously considering the matter, this came into my mind: That I had showed myself hearty and courageous in my preaching, and had, blessed be grace! made it my business to encourage others; therefore thought I, If I should now run and make an escape, it will be of a very ill favour in the country; for what will my weak and newly-converted brethren think of it but that I was not so strong in deed as I was in word? Also I feared that if I should run now there was a warrant out for me, I might by so doing make them afraid to stand when great words only should be spoken to them. Besides, I thought that seeing God of his mercy should choose me to go upon the forlorn hope in this country—that is, to be the first that should be opposed for the Gospel—if I should fly it might be a discouragement to the whole body that might follow after. And further, I thought the world thereby would take occasion at my cowardliness to have blasphemed the Gospel, and to have had some grounds to suspect worse of me and my profession than I deserved. These things with others, considered by me, I came in again to the house, with a full resolution to keep the meeting and not to go away, though I could have been gone about an hour before the officer apprehended me; but I would not, for I was resolved to see the utmost of what they could say or do unto me; for, blessed be the Lord! I knew of no evil that I had said or done. And so, as aforesaid, I begun the meeting, but, being prevented by the constable's coming in with his warrant to take me, I could not proceed; but before I went away I spake some few words of counsel and encouragement to the people, declaring to them that they saw we were prevented of our opportunity to speak and hear the word of God, and were like to suffer for the same; desiring them that they should not be discouraged, for it was a mercy to suffer upon so good account, for we might have been apprehended as thieves or murderers, or for other wickedness; but, blessed be God! it was not so, but we suffer as Christians for well-doing, and we had better be the persecuted than the persecutors, &c. But the constable and the justice's man, waiting on us, would not be at quiet till they had me away and that we departed the house; but because the justice was not at home that day, there was a friend of mine engaged for me to bring me to the constable on the morrow morning; otherwise the constable must have charged a watch with me, or have secured me some other way, my crime was so great. So on the next morning we went to the constable, and so to the justice. He asked the constable what he did where we were met together, and what we had with us. I trow he meant whether we had armour or not; but when the constable told him that there were only met a few of us together to preach and hear the word, and no sign of any thing else, he could not well tell what to say; yet because he had sent for me, he did adventure to put out a few proposals to me, which were to this effect: namely, what I did there? and why I did not content myself with following my calling, for it was against the law that such as I should be admitted to do as I did?

To which I answered that the intent of my coming thither and to other places was to instruct and counsel people to forsake their sins and close in with Christ, lest they did miserably perish, and that I could do both these without confusion—to wit, follow my calling and preach the word also.

At which words he was in a chafe, as it appeared, for he said that he would break the neck of our meetings.

I said, It may be so. Then he wished me to get me sureties to be bound for me, or else he would send me to the jail.

My sureties being ready, I called them in, and when the bond for my appearance was made, he told them that they were bound to keep me from preaching, and that if I did preach their bonds would be forfeited. To which I answered that then I should break them, for I should not leave speaking the word of God, even to counsel, comfort, exhort, and teach the people among whom I came; and I thought this to be a work that had no hurt in it, but was rather worthy of commendation than blame.

Wingate. Whereat he told me that if they would not be so bound, my mittimus must be made and I sent to the jail, there to lie to the quarter sessions.

Now while my mittimus was a making the justice was withdrawn, and in comes an old enemy to the truth, Dr. Lindale, who, when he was come in, fell to taunting at me with many reviling terms.

Bunyan. To whom I answered that I did not come thither to talk with him, but with the justice. Whereat he supposed that I had

nothing to say for myself, triumphed as if he had got the victory, charging and condemning me for meddling with that for which I could show no warrant, and asked me if I had taken the oaths, and if I had not it was pity but that I should be sent to prison, &c.

I told him that if I was minded I could answer to any sober question that he should put to me. He then urged me again how I could prove it lawful for me to preach, with a great deal of confidence of the victory.

But at last, because he should see that I could answer him if I listed, I cited him to that in Peter, which saith, "As every man hath received the gift, even so let him minister the same," &c.

Lindale. Ay, saith he, to whom is that spoken?

Bunyan. To whom? said I, why to every man that hath received a gift from God. "Mark," saith the apostle, "As every man that hath received a gift from God," &c. And again, "You may all prophesy, one by one." Whereat the man was a little stopt and went a softlier pace; but not being willing to lose the day, he began again, and said:

Lindale. Indeed I do remember that I have read of one Alexander, a coppersmith, who did much oppose and disturb the apostles, (aiming, it is like, at me, because I was a tinker.)

Bunyan. To which I answered that I also had read of very many priests and Pharisees that had their hands in the blood of our Lord Jesus Christ.

Lindale. Ay, saith he, and you are one of those scribes and Pharisees, for you, with a pretence, make long prayers to devour widows' houses.

Bunyan. I answered that if he had got no more by preaching and praying than I had done, he would not be so rich as now he was. But that Scripture coming into my mind, "Answer not a fool according to his folly," I was as sparing of my speech as I could without prejudice to truth.

Now by this time my mittimus was made, and I committed to the constable, to be sent to the jail in Bedford, &c.

But as I was going two of my brethren met with me by the way, and desired the constable to stay, supposing that they should prevail with the justice, through the favour of a pretended friend, to let me go at liberty. So we did stay while they went to the justice, and after much discourse with him it came to this —that if I would come to him again and say some certain words to him, I should be released; which when they told me I said if the words were such that might be said with a good conscience, I should, or else I should not. So through their importunity I went back again, but not believing that I should be delivered. For I feared their spirit was too full of opposition to the truth to let me go, unless I should in something or other dishonour my God and wound my conscience. Wherefore as I went I lift up my heart to God for light and strength to be kept, that I might not do anything that might either dishonour him, or wrong my own soul, or be a grief or discouragement to any that were inclining after the Lord Jesus Christ.

Well, when I came to the justice again, there was Mr. Foster of Bedford, who coming out of another room, and seeing of me by the light of the candle, (for it was dark night when I went thither,) he said unto me, Who is there? John Bunyan? with such seeming affection as if he would have leaped on my neck and kissed me; which made me somewhat wonder that such a man as he, with whom I had so little acquaintance, and, besides, that had ever been a close opposer of the ways of God, should carry himself so full of love to me; but afterwards, when I saw what he did, it caused me to remember those sayings: "Their tongues are smoother than oil, but their words are drawn swords." And again, "Beware of men," &c. When I had answered him that, blessed be God! I was well, he said, What is the occasion of your being here? or to that purpose. To whom I answered that I was at a meeting of people a little way off, intending to speak a word of exhortation to them; the justice hearing thereof, said I, was pleased to send his warrant to fetch me before him, &c.

Foster. So, said he, I understand; but well, if you will promise to call the people no more together, you shall have your liberty to go home, for my brother is very loth to send you to prison if you will be but ruled.

Bunyan. Sir, said I, pray what do you mean by calling the people together? My business is not anything among them when they are come together but to exhort them to look after the salvation of their souls, that they may be saved, &c.

Foster. Saith he, We must not enter into explication or dispute now; but if you will say you will call the people no more together, you may have your liberty; if not, you must be sent away to prison.

Bunyan. Sir, said I, I shall not force or compel any man to hear me, but yet if I come into any place where there is a people met together, I should, according to the best of my skill and wisdom, exhort and counsel them to seek out after the Lord Jesus Christ, for the salvation of their souls.

Foster. He said that was none of my work; I must follow my calling; and if I would but leave off preaching and follow my calling, I should have the justice's favour and be acquitted presently.

Bunyan. To whom I said that I could follow my calling and that too—namely, preaching the word—and I did look upon it as my duty to do them both as I had an opportunity.

Foster. He said to have any such meetings was against the law, and therefore he would have me leave off, and say I would call the people no more together.

Bunyan. To whom I said that I durst not make any further promise, for my conscience would not suffer me to do it. And again, I did look upon it as my duty to do as much good as I could, not only in my trade, but also in communicating to all people wheresoever I came the best knowledge I had in the word.

Foster. He told me that I was the nearest the Papists of any, and that he would convince me of immediately.

Bunyan. I asked him wherein.

Foster. He said, In that we understood the Scriptures literally.

Bunyan. I told him that those that were to be understood literally, we understood them so, but for those that were to be understood otherwise, we endeavoured to understand them.

Foster. He said, Which of the Scriptures do you understand literally?

Bunyan. I said this: "He that believes shall be saved." This was to be understood just as it is spoken, that whosoever believeth in Christ shall, according to the plain and simple words of the text, be saved.

Foster. He said that I was ignorant and did not understand the Scriptures; for how, said he, can you understand them when you know not the original Greek? &c.

Bunyan. To whom I said that if that was his opinion, that none could understand the Scriptures but those that had the orignal Greek, &c., then but a very few of the poorest sort should be saved, (this is harsh,) yet the Scripture saith "that God hides his things from the wise and prudent, (that is, from the learned of the world,) and reveals them to babes and sucklings."

Foster. He said there were none that heard me but a company of foolish people.

Bunyan. I told him that there were the wise as well as the foolish that do hear me; and again, those that are most commonly counted foolish by the world are the wisest before God. Also, that God had rejected the wise and mighty and noble, and chosen the foolish and the base.

Foster. He told me that I made people neglect their calling, and that God hath commanded people to work six days, and serve him on the seventh.

Bunyan. I told him that it was the duty of people (both rich and poor) to look out for their souls on those days as well as for their bodies, and that God would have his people exhort one another daily while it is called to-day.

Foster. He said again that there were none but a company of poor, simple, ignorant people that came to hear me.

Bunyan. I told him that the foolish and the ignorant had most need of teaching and information, and therefore it would be profitable for me to go on in that work.

Foster. Well, said he, to conclude, but will you promise that you will not call the people together any more, and then you may be released and go home?

Bunyan. I told him that I durst say no more than I had said, for I durst not leave off that work which God had called me to.

So he withdrew from me, and then came several of the justice's servants to me and told me that I stood too much upon a nicety. Their master, they said, was willing to let me go; and if I would but say I would call the people no more together, I might have my liberty, &c.

Bunyan. I told them there were more ways than one in which a man might be said to call the people together. As, for instance, if a man get upon the market-place, and there read a book or the like, though he do not say to the people, Sirs, come hither and hear; yet if they come to him because he reads, he by his very reading may be said to call them together, because they would not have been there to hear if he had not been there to read; and seeing this might be termed a calling the people together, I durst not say I would not call them together, for then, by the same argu-

ment, my preaching might be said to call them together.

Wingate and Foster. Then came the justice and Mr. Foster to me again, (we had a little more discourse about preaching, but because the method of it is out of my mind I pass it,) and when they saw that I was at a point, and would not be moved nor persuaded,

Mr. Foster* told the justice that then he must send me away to prison, and that he would do well also if he would present all them that were the cause of my coming among them to meetings. Thus we parted.

And verily, as I was going forth of the doors, I had much ado to forbear saying to them that I carried the peace of God along with me; but I held my peace, and, blessed be the Lord! went away to prison with God's comfort in my poor soul.

After I had lain in the jail five or six days the brethren sought means again to get me out by bondsmen, (for so run my mittimus, that I should lie there till I could find sureties.) They went to a justice at Elstow, one Mr. Crumpton, to desire him to take bond for my appearing at the quarter sessions. At the first he told them he would, but afterwards he made a demur at the business, and desired first to see my mittimus, which run to this purpose: That I went about to several conventicles in this country, to the great disparagement of the government of the Church of England, &c. When he had seen it he said that there might be something more against me than was expressed in my mittimus, and that he was but a young man; therefore he durst not do it. This my jailer told me. Whereat I was not at all daunted, but rather glad, and saw evidently that the Lord had heard me; for before I went down to the justice I begged of God that if I might do more good by being at liberty than in prison, that then I might be set at liberty, but if not, his will be done; for I was not altogether without hopes but that my imprisonment might be an awakening to the saints in the country; therefore I could not tell well which to choose, only I in that manner did commit the thing to God. And verily at my return I did meet my God sweetly in the prison again, comforting of me and satisfying of me that it was his will and mind that I should be there.

When I came back again to prison, as I was musing at the slender answer of the justice, this word dropped in upon my heart with some life: "For he knew that for envy they had delivered him."

Thus have I in short declared the manner and occasion of my being in prison, where I lie waiting the good will of God, to do with me as he pleaseth, knowing that not one hair of my head can fall to the ground without the will of my Father which is in heaven. Let the rage and malice of men be never so great, they can do no more nor go no farther than God permits them; but when they have done their worst, we know all things shall work together for good to them that love God. Farewell!

Here is the sum of my Examination before Justice Keelin, Justice Chester, Justice Blundale, Justice Beecher, and Justice Snagg, &c.

After I had lain in prison above seven weeks the quarter sessions were to be kept in Bedford for the county thereof, unto which place I was to be brought; and when my jailer had set me before those justices, there was a bill of indictment preferred against me. The extent thereof was as followeth: That John Bunyan, of the town of Bedford, labourer, being a person of such and such conditions, he hath (since such a time) devilishly and perniciously abstained from coming to church to hear divine service, and is a common upholder of several unlawful meetings and conventicles, to the great disturbance and distraction of the good subjects of this kingdom, contrary to the laws of our sovereign lord the king, &c.

The Clerk. When this was read, the clerk of the sessions said unto me, What say you to this?

Bunyan. I said that, as to the first part of it, I was a common frequenter of the Church of God, and was also, by grace, a member with those people over whom Christ is the Head.

Keelin. But saith Justice Keelin, (who was the judge in that court,) Do you come to church, (you know what I mean,) to the parish church, to hear divine service?

Bunyan. I answered, No, I did not.

Keelin. He asked me, Why?

Bunyan. I said, Because I did not find it commanded in the word of God.

Keelin. He said, We were commanded to pray.

Bunyan. I said, But not by the common prayer-book.

Keelin. He said, How then?

* This is the man that did at the first express so much love to me.

Bunyan. I said, With the Spirit. As the apostle saith, "I will pray with the Spirit, with understanding."

Keelin. He said, We might pray with the Spirit, with understanding and with the common prayer-book also.

Bunyan. I said that those prayers in the common prayer-book were such as were made by other men, and not by the motions of the Holy Ghost within our hearts; and, as I said, the apostle saith he will pray with the Spirit and with understanding, not with the Spirit and the common prayer-book.

Another Justice. What do you count prayer? Do you think it is to say a few words over before or among a people?

Bunyan. I said, No, not so; for men might have many elegant or excellent words, and yet not pray at all; but when a man prayeth he doth through a sense of those things which he wants (which sense is begotten by the Spirit) pour out his heart before God through Christ, though his words be not so many and so excellent as others are.

Justices. They said that was true.

Bunyan. I said, This might be done without the common prayer-book.

Another. One of them said, (I think it was Justice Blundale or Justice Snagg,) How should we know that you do not write out your prayers first, and then read them afterwards to the people? This he spake in a laughing way.

Bunyan. I said, It is not our use to take a pen and paper and write a few words thereon, and then go and read it over to a company of people.

But how should we know it? said he.

Bunyan. Sir, it is none of our custom, said I.

Keelin. But, said Justice Keelin, it is lawful to use common prayer, and such like forms, for Christ taught his disciples to pray, as John also taught his disciples. And further, said he, cannot one man teach another to pray? Faith comes by hearing; and one man may convince another of sin, and therefore prayers made by men and read over are good to teach and help men to pray.

While he was speaking these words, God brought that word into my mind in the eighth of the Romans, at the 26th verse—I say God brought it, for I thought not on it before; but as he was speaking it came so fresh into my mind, and was set so evidently before me, as if the Scripture had said, Take me, take me; so when he had done speaking,

Bunyan. I said, Sir, the Scripture saith that "it is the Spirit that helpeth our infirmities;" for we know not what we should pray for as we ought, but the Spirit itself maketh intercession for us, with sighs and groanings which cannot be uttered. Mark, said I, it doth not say the common prayer-book teaches us how to pray, but the Spirit. "And it is the Spirit that helpeth our infirmities," saith the apostle; he doth not say it is the common prayer-book.

And as to the Lord's Prayer, although it be an easy thing to say, Our Father, &c., with the mouth, yet there are very few that can, in the Spirit, say the two first words of that prayer—that is, that can call God their Father—as knowing what it is to be born again, and as having experience that they are begotten of the Spirit of God, which if they do not all is but babbling, &c.

Keelin. Justice Keelin said that that was a truth.

Bunyan. And I say further, as to your saying that one man may convince another of sin, and that faith comes by hearing, and that one man may tell another how he should pray, &c.—I say men may tell each other of their sins, but it is the Spirit that must convince them.*

And though it be said that faith comes by hearing, yet it is the Spirit that worketh faith in the heart through hearing, or else "they are not profited by hearing." Heb. iv. 12.

And that though one man may tell another how he should pray, yet, as I said before, he cannot pray, nor make his condition known to God, except the Spirit help. It is not the common prayer-book that can do this. It is the "Spirit that showeth us our sins," (John xvi. 16,) and the "Spirit that showeth us a Saviour," (Matt. xi. 27,) and the Spirit that stirreth up in our hearts desire to come to God for such things as we stand in need of, even sighing out our souls unto him for them with groans which cannot be uttered. With other words to the same purpose. At this they were set.

Keelin. But, says Justice Keelin, what have you against the common prayer-book?

Bunyan. I said, sir, if you will hear me, I shall lay down my reasons against it.

Keelin. He said I should have liberty. But

* If any say now that God useth means, I answer, but not the common prayer-book, for that is none of his institution; it is the Spirit in the word that is God's ordinance.

first, said he, let me give you one caution: take heed of speaking irreverently of the common prayer-book, for if you do so you will bring great damage upon yourself.

Bunyan. So I proceeded and said, My first reason was, because it was not commanded in the word of God, and therefore I could not do it.

Another. One of them said, Where do you find it commanded in the Scripture that you should go to Elstow or Bedford, and yet it is lawful to go to either of them, is it not?

Bunyan. I said, To go to Elstow or Bedford was a civil thing, and not material, though not commanded, and yet God's word allowed me to go about my calling, and therefore if it lay there then to go thither, &c. But to pray was a great part of the divine worship of God, and therefore it ought to be done according to the rule of God's word.

Another. One of them said, He will do harm; let him speak no further.

Justice Keelin. Justice Keelin said, No, no, never fear him; we are better established than so; he can do no harm; we know the common prayer-book has been ever since the apostles' time, and is lawful to be used in the church.

Bunyan. I said, Show me the place in the epistles where the common prayer-book is written, or one text of Scripture that commands me to read it, and I will use it. But yet notwithstanding, said I, they that have a mind to use it, they have their liberty—that is,* I would not keep them from it—but for our parts, we can pray to God without it. Blessed be his name!

With that one of them said, Who is your God—Beelzebub? Moreover, they often said that I was possessed with the spirit of delusion and of the devil. All which sayings I passed over. The Lord forgive them! And further I said, Blessed be the Lord for it! we are encouraged to meet together and to pray, and exhort one another; for we have had the comfortable presence of God among us, for ever blessed be his holy name!

Keelin. Justice Keelin called this pedlar's French, saying that I must leave off my canting. The Lord open his eyes!

Bunyan. I said that we ought to exhort one another daily while it is called to-day, &c.

Keelin. Justice Keelin said that I ought not to preach, and asked me where I had my authority; with many other such like words.

Bunyan. I said that I would prove that it was lawful for me, and such as I am, to preach the word of God.

Keelin. He said unto me, By what Scripture?

I said, By that in the first Epistle of Peter, the 4th chapter, the 11th verse, and Acts xviii., with other Scriptures, which he would not suffer me to mention. But hold! said he, not so many: which is the first?

Bunyan. I said, This: "As every man hath received the gift, even so let him minister the same unto another, as good stewards of the manifold grace of God; if any man speak, let him speak as the oracles of God," &c.

Keelin. He said, Let me a little open that Scripture to you. As every man hath received the gift—that is, said he, as every man hath received a trade—so let him follow it. If any man hath received a gift of tinkering, as thou hast done, let him follow his tinkering. And so other men their trades. And the divine his calling, &c.

Bunyan. Nay, sir, said I, but it is most clear that the apostle speaks here of preaching the word; if you do but compare both the verses together, the next verse explains this gift, what it is, saying, "If any man speak, let him speak as the oracles of God;" so that it is plain that the Holy Ghost doth not so much in this place exhort to civil callings as to the exercising of those gifts that we have received from God. I would have gone on, but he would not give me leave.

Keelin. He said we might do it in our families, but not otherways.

Bunyan. I said, If it was lawful to do good to some, it was lawful to do good to more. If it was a good duty to exhort our families, it is good to exhort others; but if they held it a sin to meet together to seek the face of God and exhort one another to follow Christ, I should sin still, for so we should do.

Keelin. He said he was not so well versed in Scripture as to dispute, or words to that purpose. And said, moreover, that they could not wait upon me any longer; but said to me, Then you confess the indictment, do you not? Now, and not till now, I saw I was indicted.

Bunyan. I said, This I confess: we have had many meetings together, both to pray to God and to exhort one another, and that we had the sweet, comforting presence of the Lord

* It is not the spirit of a Christian to persecute any for their religion, but to pity them, and, if they will turn, to instruct them.

among us for our encouragement, blessed be his name therefor! I confess myself guilty no otherwise.

Keelin. Then said he, Hear your judgment: You must be had back again to prison, and there lie for three months following; and at three months' end, if you do not submit to go to church to hear divine service, and leave your preaching, you must be banished the realm; and if, after such a day as shall be appointed you to be gone, you shall be found in this realm, &c., or be found to come over again without special license from the king, &c., you must stretch by the neck for it, I tell you plainly; and so he bid my jailer have me away.

Bunyan. I told him, As to this matter, I was at a point with him, for if I was out of prison to-day I would preach the Gospel again to-morrow, by the help of God.

Another. To which one made me some answer, but my jailer pulling me away to be gone, I could not tell what he said.

Thus I departed from them; and I can truly say, I bless the Lord Jesus Christ for it that my heart was sweetly refreshed in the time of my examination, and also afterwards at my returning to the prison; so that I found Christ's words more than bare trifles where he saith, "he will give a mouth and wisdom, even such as all the adversaries shall not resist or gainsay," and that his peace no man can take from us.

Thus have I given you the substance of my examination. The Lord make these profitable to all that shall read or hear them! Farewell.

The Substance of some Discourse had between the Clerk of the Peace and myself, when he came to admonish me according to the tenor of that law by which I was in prison.

When I had lain in prison other twelve weeks, and now not knowing what they intended to do with me, upon the third of April comes Mr. Cobb unto me, (as he told me,) being sent by the justices to admonish me and demand of me submittance to the Church of England, &c. When he was come into the house he sent for me out of my chamber; and when I was come unto him he said,

Cobb. Neighbour Bunyan, how do you do?

Bunyan. I thank you, sir, said I, very well, blessed be the Lord!

Cobb. Saith he, I come to tell you that it is desired you would submit yourself to the laws of the land, or else at the next sessions it will go worse with you, even to be sent away out of the nation, or else worse than that.

Bunyan. I said that I did desire to demean myself in the world both as becometh a man and a Christian.

Cobb. But, saith he, you must submit to the laws of the land, and leave off those meetings which you were wont to have, for the statute law is directly against it; and I am sent to you by the justices to tell you that they do intend to prosecute the law against you if you submit not.

Bunyan. I said, Sir, I conceive that that law by which I am in prison at this time doth not reach or condemn either me or the meetings which I do frequent: that law was made against those that, being designed to do evil in their meetings, make the exercise of religion their pretence to cover their wickedness. It doth not forbid the private meetings of those that plainly and simply make it their only end to worship the Lord and to exhort one another to edification. My end in meeting with others is simply to do as much good as I can by exhortation and counsel, according to that small measure of light which God hath given me, and not to disturb the peace of the nation.

Cobb. Every one will say the same, said he: you see the late insurrection at London, under what glorious pretences they went, and yet indeed they intended no less than the ruin of the kingdom and commonwealth.

Bunyan. That practice of theirs I abhor, said I; yet it doth not follow that because they did so, therefore all others will do so. I look upon it as my duty to behave myself under the king's government, both as becomes a man and a Christian; and if an occasion was offered me I should willingly manifest my loyalty to my prince both by word and deed.

Cobb. Well, said he, I do not profess myself to be a man that can dispute; but this I say truly, neighbour Bunyan, I would have you consider this matter seriously and submit yourself; you may have your liberty to exhort your neighbour in private discourse, so be you do not call together an assembly of people; and truly you may do much good to the Church of Christ if you would go this way; and this you may do and the law not abridge you of it. It is your private meetings that the law is against.

Bunyan. Sir, said I, if I may do good to one by my discourse, why may I not do good to two? And if to two, why not to four, and so to eight, &c.?

Cobb. Ay, saith he, and to an hundred, I warrant you.

Bunyan. Yes, sir, said I; I think I should not be forbid to do as much good as I can.

Cobb. But, said he, you may but pretend to do good, and indeed, notwithstanding, do harm by seducing the people; you are therefore denied your meeting so many together, lest you should do harm.

Bunyan. And yet, said I, you say the law tolerates me to discourse with my neighbour; surely there is no law tolerates me to seduce any one; therefore if I may by the law discourse with one, surely it is to do him good; and if I by discoursing may do good to one, surely by the same law I may do good to many.

Cobb. The law, saith he, doth expressly forbid your private meetings, therefore they are not to be tolerated.

Bunyan. I told him that I would not entertain so much uncharitableness of that Parliament in the 35th of Elizabeth, or of the queen herself, as to think they did by that law intend the oppressing of any of God's ordinances or the interrupting any in the way of God; but men may, in the wresting of it, turn it against the way of God; but take the law in itself, and it only fighteth against those that drive at mischief in their hearts and meetings, making religion only their cloak, colour or pretence; for so are the words of the statute: "If any meetings, under colour or pretence of religion," &c.

Cobb. Very good; therefore the king seeing that pretences are usually in and among people as do make religion their pretences only, therefore he, and the law before him, doth forbid such private meetings and tolerates only public; you may meet in public.

Bunyan. Sir, said I, let me answer you in a similitude. Set the case that, at such a wood corner, there did usually come forth thieves to do mischief; must there therefore a law be made that every one that cometh out there shall be killed? May not there come out true men as well as thieves from thence? Just thus is it in this case; I do think there may be many that may design the destruction of the commonwealth, but it doth not follow therefore that all private meetings are unlawful; those that transgress, let them be punished; and if at any time I myself should do any act in my conversation as doth not become a man and a Christian, let me bear the punishment. And as for your saying I may meet in public, if I may be suffered I would be glad to do it; let me have but meetings enough in public, and I shall care the less to have them in private. I do not meet in private because I am afraid to have meetings in public. I bless the Lord that my heart is at that point that if any man can lay anything to my charge, either in doctrine or practice, in this particular, that can be proved error or heresy, I am willing to disown it, even in the very market-place, but if it be truth, then to stand to it to the last drop of my blood. And, sir, said I, you ought to commend me for so doing. To err, and to be a heretic, are two things; I am no heretic, because I will not stand refractorily to defend any one thing that is contrary to the word; prove any thing which I hold to be an error, and I will recant it.

Cobb. But, goodman Bunyan, said he, methinks you need not stand so strictly upon this one thing as to have meetings of such public assemblies. Cannot you submit, and notwithstanding do as much good as you can in a neighbourly way, without having such meetings?

Bunyan. Truly, sir, said I, I do not desire to commend myself, but to think meanly of myself; yet when I do most despise myself, taking notice of that small measure of light which God hath given me, also that the people of the Lord (by their own saying) are edified thereby—besides, when I see that the Lord through grace hath in some measure blessed my labour—I dare not but exercise that gift which God hath given me for the good of the people. And I said further that I would willingly speak in public if I might.

Cobb. He said that I might come to the public assemblies and hear. What though you do not preach, you may hear. Do not think yourself so well enlightened, and that you have received a gift so far above others, but that you may hear other men preach; or to that purpose.

Bunyan. I told him I was as willing to be taught as to give instruction, and I looked upon it as my duty to do both; for, said I, a man that is a teacher, he himself may learn also from another that teacheth; as the apostle saith: "We may all prophesy, one by one, that all may learn;" that is, every man that hath received a gift from God, he may dispense it, that others may be comforted; and when he hath done he may hear, and learn, and be comforted himself of others.

Cobb. But, said he, what if you should for-

bear a while and sit still, till you see further how things will go?

Bunyan. Sir, said I, Wickliffe saith that he which leaveth off preaching and hearing of the word of God for fear of excommunication of men, he is already excommunicated of God, and shall in the day of judgment be counted a traitor to Christ.

Cobb. Ay, saith he, they that do not hear shall be so counted indeed; do you therefore hear.

Bunyan. But, sir, said I, he saith, He that shall leave off either preaching or hearing, &c.; that is, if he hath received a gift for edification, it is his sin if he doth not lay it out in a way of exhortation and counsel, according to the proportion of his gift, as well as to spend his time altogether in hearing others preach.

Cobb. But, said he, how shall we know that you have received a gift?

Bunyan. Said I, Let any man hear and search, and prove the doctrine by the Bible.

Cobb. But will you be willing, said he, that two indifferent persons shall determine the case, and will you stand by their judgment?

Bunyan. I said, Are they infallible?

Cobb. He said, No.

Bunyan. Then said I, It is possible my judgment may be as good as theirs, but yet I will pass by either, and in this matter be judged by the Scriptures: I am sure that is infallible and cannot err.

Cobb. But, said he, who shall be judge between you, for you take the Scriptures one way and they another?

Bunyan. I said, The Scriptures should, and that by comparing one Scripture with another; for that will open itself if it be rightly compared. As, for instance, if under the different apprehensions of the word *mediator*, you would know the truth of it, the Scriptures open it, and tell us that he that is a mediator must take up the business between two, and a mediator is not a mediator of one, "but God is one, and there is one Mediator between God and man, even the man Jesus Christ." So likewise the Scripture calleth Christ a complete, or perfect, or able high priest. That is opened in that he is called man and also God. His blood also is discovered to be effectually efficacious by the same things. So the Scripture, as touching the matter of meeting together, &c., doth likewise sufficiently open itself and discover its meaning.

Cobb. But are you willing, said he, to stand to the judgment of the Church?

Bunyan. Yes, sir, said I, to the approbation of the Church of God, (the Church's judgment is best expressed in Scripture.) We had much other discourse, which I cannot well remember, about the laws of the nation and submission to governments; to which I did tell him that I did look upon myself as bound in conscience to walk according to all righteous laws, and that whether there was a king or no; and if I did anything that was contrary, I did hold it my duty to bear patiently the penalty of the law that was provided against such offenders, with many more words to the like effect; and said, moreover, that to cut off all occasions of suspicion from any, as touching the harmlessness of my doctrine in private, I would willingly take the pains to give any one the notes of all my sermons, for I do sincerely desire to live quietly in my country and to submit to the present authority.

Cobb. Well, neighbour Bunyan, said he, but indeed I would wish you seriously to consider of these things between this and the quarter sessions and to submit yourself. You may do much good if you continue still in the land; but, alas! what benefit will it be to your friends, or what good can it do to them, if you should be sent away beyond the seas into Spain, or Constantinople, or some other remote part of the world? Pray be ruled.

Jailer. Indeed, sir, I hope he will be ruled.

Bunyan. I shall desire, said I, in all godliness and honesty to behave myself in the nation whilst I am in it. And if I must be so dealt withal as you say, I hope God will help me to bear what they shall lay upon me. I know no evil that I have done in this matter to be so used. I speak as in the presence of God.

Cobb. You know, saith he, that the Scripture saith, "The powers that are are ordained of God?"

Bunyan. I said yes, and that I was to submit to the king as supreme, also to the governors as to them that are sent by him.

Cobb. Well, then, said he, the king commands you that you should not have any private meetings, because it is against his law; and he is ordained of God, therefore you should not have any.

Bunyan. I told him that Paul did own the powers that were in his day as to be of God, and yet he was often in prison under them for all that. And also, though Jesus Christ told Pilate that he had no power against him but of God, yet he died under the same Pilate.

The Wife of John Bunyan,
Interceding for his release from prison.

and yet, said I, I hope you will not say that either Paul or Christ was such as did deny magistracy, and so sinned against God in slighting the ordinance. Sir, said I, the law hath provided two ways of obeying: the one to do that which I in my conscience do believe that I am bound to do actively; and where I cannot obey actively, there I am willing to lie down and to suffer what they shall do unto me. At this he sat still and said no more; which when he had done, I did thank him for his civil and meek discoursing with me; and so we parted. Oh that we might meet in heaven!* Farewell. J. B.

Here followeth a Discourse between my Wife and the Judges, with others, touching my Deliverance at the Assizes following; the which I took from her own mouth.

AFTER that I had received this sentence of banishing or hanging from them, and after the former admonition touching the determination of justices if I did not recant, just when the time drew nigh in which I should have abjured or have done worse, (as Mr. Cobb told me,) came the time in which the king was to be crowned. Now at the coronation of a king there is usually a releasement of divers prisoners by virtue of his coronation; in which privilege also I should have had my share, but that they took me for a convicted person, and therefore, unless I sued out a pardon, (as they called it,) I could have no benefit thereby notwithstanding; yet forasmuch as the coronation proclamation did give liberty from the day the king was crowned to that day twelvemonth to sue them out, therefore, though they would not let me out of prison as they let out thousands, yet they could not meddle with me as touching the execution of their sentence, because of the liberty offered for the suing out of pardons. Whereupon I continued in prison till the next assizes, which are called midsummer assizes, being then kept in August, 1661.

Now at that assizes, because I would not leave any possible means unattempted that might be lawful, I did, by my wife, present a petition to the judges three times that I might be heard, and that they would impartially take my case into consideration.

The first time my wife went she presented it to Judge Hales, who very mildly received it at her hand, telling her that he would do her and me the best good he could, but he feared, he said, he could do none. The next day again, lest they should, through the multitude of business, forget me, we did throw another petition into the coach to Judge Twisdon; who, when he had seen it, snapt her up and angrily told her that I was a convicted person, and could not be released unless I would promise to preach no more, &c.

Well, after this she yet again presented another to Judge Hales as he sat on the bench, who, as it seemed, was willing to give her audience; only Justice Chester, being present, stept up and said that I was convicted in the court, and that I was a hot-spirited fellow, or words to that purpose, whereat he waived it and did not meddle therewith. But yet my wife, being encouraged by the high sheriff, did venture once more into their presence, (as the poor widow did to the unjust judge,) to try what she could do with them for my liberty before they went forth of the town. The place where she went to them was to the Swan Chamber, where the two judges and many justices and gentry of the country were in company together. She then, coming into the chamber, with a bashful face and a trembling heart began her errand to them in this manner:

Woman. My lord, (directing herself to Judge Hales,) I make bold to come once again to your lordship to know what may be done to my husband.

Judge Hales. To whom he said, Woman, I told thee before I could do thee no good, because they have taken that for a conviction which thy husband spoke at the sessions; and unless there be something done to undo that, I can do thee no good.

Woman. My lord, said she, he is kept unlawfully in prison; they clapped him up before there was any proclamation against the meetings; the indictment also is false; besides, they never asked him whether he was guilty or no; neither did he confess the indictment.

One of the Justices. Then one of the justices that stood by, whom she knew not, said, My lord, he was lawfully convicted.

Woman. It is false, said she; for when they said to him, Do you confess the indictment? he said only this, that he had been at several

* Happy would it be for Christians in general, and for the interest of religion also, if ceremonials and non-essentials had no tendency to disunite them as brethren and servants of the same loving Saviour; for in the kingdom of glory above there will be no party spirit, no parting string, but the hearts and voices of the celestial assembly will emulate each other in the very sweetest and loudest notes to redeeming grace and dying love!

meetings, both where there was preaching the word and prayer, and that they had God's presence among them.

Judge Twisdon. Whereat Judge Twisdon answered very angrily, saying, What! you think we can do what we list; your husband is a breaker of the peace and is convicted by the law, &c. Whereupon Judge Hales called for the statute-book.

Woman. But, said she, my lord, he was not lawfully convicted.

Chester. Then Justice Chester said, My lord, he was lawfully convicted.

Woman. It is false, said she; it was but a word of discourse that they took for a conviction, (as you heard before.)

Chester. But it is recorded, woman, it is recorded, says Justice Chester. As if it must be of necessity true because it was recorded! With which words he often endeavoured to stop her mouth, having no other argument to convince her but, It is recorded, it is recorded.

Woman. My lord, said she, I was awhile since in London, to see if I could get my husband's liberty, and there I spoke with my Lord Barkwood, one of the House of Lords, to whom I delivered a petition, who took it of me and presented it to some of the rest of the House of Lords, for my husband's releasement; who, when they had seen it, they said that they could not release him, but had committed his releasement to the judges at the next assizes. This he told me; and now I come to you to see if any thing may be done in this business, and you give neither releasement nor relief. To which they gave her no answer, but made as if they heard her not.

Chester. Only Justice Chester was often up with this, He is convicted, and it is recorded.

Woman. If it be, it is false, said she.

Chester. My lord, said Justice Chester, he is a pestilent fellow; there is not such a fellow in the country again.

Twisdon. What! will your husband leave preaching? If he will do so, then send for him.

Woman. My lord, said she, he dares not leave preaching as long as he can speak.

Twisdon. See here, what should we talk any more about such a fellow? Must he do what he lists? He is a breaker of the peace.

Woman. She told him again that he desired to live peaceably and to follow his calling, that his family might be maintained; and moreover said, My lord, I have four small children that cannot help themselves, of which one is blind, and have nothing to live upon but the charity of good people.

Hales. Hast thou four children? said Judge Hales; thou art but a young woman to have four children.

Woman. My lord, said she, I am but mother-in-law to them, having not been married to him yet full two years. Indeed I was with child when my husband was first apprehended, but being young and unaccustomed to such things, said she, I, being dismayed at the news, fell into labour, and so continued for eight days, and then was delivered, but my child died.

Hales. Whereat he, looking very soberly on the matter, said, Alas, poor woman!

Twisdon. But Judge Twisdon told her that she made poverty her cloak; and said, moreover, that he understood I was maintained better by running up and down a-preaching than by following my calling.

Hales. What is his calling? said Judge Hales.

Answer. Then some of the company that stood by said, A tinker, my lord.

Woman. Yes, said she, and because he is a tinker and a poor man, therefore he is despised and cannot have justice.

Hales. Then Judge Hales answered, very mildly, saying, I tell thee, woman, seeing it is so that they have taken what thy husband spake for a conviction, thou must either apply thyself to the king, or sue out his pardon, or get a writ of error.

Chester. But when Justice Chester heard him give her this counsel, and especially (as she supposed) because he spoke of a writ of error, he chafed and seemed to be very much offended, saying, My lord, he will preach and do what he lists.

Woman. He preacheth nothing but the word of God, said she.

Twisdon. He preach the word of God! said Twisdon, (and withal she thought he would have struck her;) he runneth up and down, and doeth harm.

Woman. No, my lord, said she, it is not so; God hath owned him, and done much good by him.

Twisdon. God! said he: his doctrine is the doctrine of the devil.

Woman. My lord, said she, when the righteous Judge shall appear it will be known that his doctrine is not the doctrine of the devil.

Twisdon. My lord, said he to Judge Hales, do not mind her, but send her away.

Hales. Then said Judge Hales, I am sorry, woman, that I can do thee no good; thou must do one of those three things aforesaid—namely, either to apply thyself to the king, or sue out his pardon, or get a writ of error; but a writ of error will be cheapest.

Woman. At which Chester again seemed to be in a chafe, and put off his hat, and, as she thought, scratched his head for anger; but when I saw, said she, that there was no prevailing to have my husband sent for, though I often desired them that they would send for him that he might speak for himself, telling them that he could give them better satisfaction than I could in what they demanded of him, with several other things, which now I forget—only this I remember, that though I was somewhat timorous at my first entrance into the chamber, yet before I went out I could not but break forth into tears, not so much because they were so hardhearted against me and my husband, but to think what a sad account such poor creatures will have to give at the coming of the Lord, when they shall there answer for all things whatsoever they have done in the body, whether it be good or whether it be bad.

So when I departed from them the book of statutes was brought, but what they said of it I know nothing at all, neither did I hear any more from them.

Some Carriages of the Adversaries of God's Truth with me at the next Assizes, which was on the Nineteenth of the First Month, 1662.

I SHALL pass by what befell between these two assizes—how I had, by my jailer, some liberty granted me more than at the first, and how I followed my wonted course of preaching, taking all occasions that were put into my hand to visit the people of God, exhorting them to be steadfast in the faith of Jesus Christ, and to take heed that they touched not the common prayer, &c., but to mind the word of God, which giveth direction to Christians in every point, being able to make the man of God perfect in all things through faith in Jesus Christ, and thoroughly to furnish him up to all good works. Also how I having, I say, somewhat more liberty, did go to see Christians at London, which my enemies hearing of, were so angry that they had almost cast my jailer out of his place, threatening to indict him and to do what they could against him. They charged me also that I went thither to plot and raise division and make insurrection, which God knows was a slander; whereupon my liberty was more straitened than it was before, so that I must not look out of the door. Well, when the next sessions came, which was about the 10th of the 11th month, I did expect to have been very roundly dealt withal; but they passed me by and would not call me, so that I rested till the assizes, which was the 19th of the first month following; and when they came, because I had a desire to come before the judge, I desired my jailer to put my name into the calendar, among the felons, and made friends to the judge and high sheriff, who promised that I should be called; so that I thought what I had done might have been effectual for the obtaining of my desire; but all was in vain; for when the assizes came, though my name was in the calendar, and also though both the judge and sheriff had promised that I should appear before them, yet the justices and the clerk of the peace did so work it about that I, notwithstanding, was deferred and might not appear. And though I say I do not know of all their carriages towards me, yet this I know, that the clerk of the peace did discover himself to be one of my greatest opposers; for, first he came to my jailer, and told him that I must not go down before the judge, and therefore must not be put into the calendar; to whom my jailer said that my name was in already. He bid him put me out again; my jailer told him that he could not, for he had given the judge a calendar with my name in it, and also the sheriff another. At which he was very much displeased, and desired to see that calendar that was yet in my jailer's hand; who when he had given it him he looked on it and said it was a false calendar; he also took the calendar and blotted out my accusation, as my jailer had writ it, (which accusation I cannot tell what it was, because it was so blotted out,) and he himself put in words to this purpose: That John Bunyan was committed in prison, being lawfully convicted for upholding of unlawful meetings and conventicles, &c. But yet for all this, fearing that what he had done, unless he added thereto, would not do, he first ran to the clerk of the assizes, then to the justices, and afterwards, because he would not leave any means unattempted to hinder me, he comes again to my jailer, and tells him that if I did go down before the judge and was released, he would make him pay my fees, which

he said were due to him; and further told him that he would complain of him at the next quarter sessions for making of false calendars, though my jailer himself, as I afterwards learned, had put in my accusation worse than in itself it was by far. And thus was I hindered and prevented at that time also from appearing before the judge, and left in prison Farewell.

JOHN BUNYAN.

PRISON MEDITATIONS.

DEDICATED TO THE HEART OF SUFFERING SAINTS AND REIGNING SINNERS.

Friend, I salute thee in the Lord,
And wish thou may'st abound
In faith, and have a good regard
To keep on holy ground.

Thou dost encourage me to hold
My head above the flood;
Thy counsel better is than gold:
In need thereof I stood.

Good counsel's good at any time;
The wise will it receive,
Tho' fools count he commits a crime
Who doth good counsel give.

I take it kindly at thy hand
Thou didst unto me write;
My feet upon Mount Zion stand,
In that take thou delight.

I am indeed in prison now
In body, but my mind
Is free to study Christ, and how
Unto me he is kind.

For tho' men keep my outward man
Within their locks and bars,
Yet by the faith of Christ I can
Mount higher than the stars.

Their fetters cannot spirits tame,
Nor tie up God from me;
My faith and hope they cannot lame;
Above them I shall be.

I here am very much refreshed
To think, when I was out
I preached life and peace and rest
To sinners round about.

My business then was souls to save
By preaching grace and faith,
Of which the comfort now I have,
And have it shall till death.

They were no fables that I taught,
Devis'd by cunning men,
But God's own word, by which were caught
Some sinners now and then.

Whose souls by it were made to see
The evil of their sin;
And need of Christ to make them free
From death, which they were in.

And now those very hearts that then
Were foes unto the Lord,
Embrace his Christ and truth, like men
Conquer'd by his word.

I hear them sigh, and groan, and cry
For grace to God above;
They loathe their sin, and to it die;
'Tis holiness they love.

This was the work I was about
When hands on me were laid;
'Twas this from which they pluck'd me out,
And vilely to me said:

You heretic, deceiver, come,
To prison you must go;
You preach abroad, and keep not home,
You are the Church's foe.

But having peace within my soul,
And truth on every side,
I could with comfort them control,
And at their charge deride.

Wherefore to prison they me sent,
Where to this day I lie;
And can with very much content
For my profession die.

The prison very sweet to me
Hath been since I came here,
And so would also hanging be,
If God would there appear.

Here dwells good conscience, also peace;
Here be my garments white;
Here, though in bonds, I have release
From guilt, which else would bite.

When they do talk of banishment,
Of death, or such like things,
Then to me God send heart's content,
That like a fountain springs.

Alas! they little think what peace
They help me to, for by
Their rage my comforts do increase;
Bless God, therefore, do I.

If they do give me gall to drink,
Then God doth sweet'ning cast—
So much thereto that they can't think
How bravely it doth taste.

For as the devil sets before
Me heaviness and grief,
So God sets Christ and grace much more,
Whereby I take relief.

Though they say then that we are fools
Because we here do lie,
I answer, Jails are Christ his schools,
In them we learn to die.

'Tis not the baseness of this state
Doth hide us from God's face;
He frequently, both soon and late,
Doth visit us with grace.

Here come the angels, here come saints,
Here comes the Spirit of God,
To comfort us in our restraints
Under the wicked's rod.

God sometimes visits prisoners more
Than lordly palaces;
He often knocketh at the door
When he their houses miss.

The truth and life of heav'nly things
Lift up our hearts on high,
And carry us on eagles' wings
Beyond carnality.

It takes away those clogs that hold
The hearts of other men,
And makes us lively, strong and bold
Thus to oppose their sin.

By which means God doth frustrate
That which our foes expect—
Namely, our turning th' apostate,
Like those of Judas' sect.

Here comes to our remembrance
The troubles good men had
Of old, and for our furtherance
Their joys when they were sad.

To them that here for evil lie
The place is comfortless,
But not to me, because that I
Lie here for righteousness.

The truth and I were both here cast
Together, and we do
Lie arm in arm, and so hold fast
Each other; this is true.

This jail to us is as a hill,
From whence we plainly see
Beyond this world, and take our fill
Of things that lasting be.

From hence we see the emptiness
Of all the world contains;
And here we feel the blessedness
That for us yet remains.

Here we can see how all men play
Their parts, as on a stage—
How good men suffer for God's way,
And bad men at them rage.

Here we can see who holds that ground
Which they in Scripture find:
Here we see also who turns round
Like weathercocks with wind.

We can also from hence behold
How seeming friends appear
But hypocrites, as we are told
In Scripture everywhere.

When we did walk at liberty
We were deceiv'd by them,
Who we from hence do clearly see
Are vile, deceitful men.

These politicians that profess
For base and worldly ends,
Do not appear to us at best
But Machiavellian friends.

Though men do say we do disgrace
Ourselves by lying here
Among the rogues, yet Christ our face
From all such filth will clear.

We know there's neither flout nor frown
That we now for him bear,
But will add to our heavenly crown
When he comes in the air—

When he our righteousness forth brings
Bright shining as the day,
And wipeth off those sland'rous things
That scorners on us lay.

We sell our earthly happiness
For heavenly house and home;
We leave this world because 'tis less
And worse than that to come.

We change our drossy dust for gold,
From death to life we fly;
We let go shadows, and take hold
Of immortality.

We trade for that which lasting is,
And nothing for it give
But that which is already His
By whom we breathe and live.

That liberty we lose for him
Sickness might take away;
Our goods might also for our sin
By fire or thieves decay.

Again we see what glory 'tis
Freely to bear our cross
For Him who for us took up his
When he our servant was.

I am most free that men should see
A hole cut through my ear;
If others will ascertain me,
They'll hang a jewel there.

Just thus it is: we suffer here
For Him a little pain,
Who when he doth again appear
Will with him let us reign.

If all must either die for sin
A death that's natural,
Or else for Christ, 'tis best with him
Who for the last doth fall.

Who now dare say we throw away
Our goods or liberty,
When God's most holy word doth say
We gain thus much thereby?

Hark yet again, you carnal men,
And hear what I shall say
In your own dialect, and then
I'll you no longer stay.

You talk sometimes of valour much,
And count such bravely mann'd
That will not stick to have a touch
With any in the land.

If these be worth commending, then,
That vainly show their might,
How dare you blame those holy men
That in God's quarrel fight?

Though you dare crack a coward's crown,
Or quarrel for a pin,
You dare not on the wicked frown,
Nor speak against their sin.

For all your spirits are so stout
For matters that are vain,
Yet sin besets you round about;
You are in Satan's chain.

You dare not for the truth engage,
You quake at 'prisonment;
You dare not make the tree your stage
For Christ, that King potent.

Know, then, true valour there doth dwell
Where men engage for God
Against the Devil, death and hell,
And bear the wicked's rod.

These be the men that God doth count
Of high and noble mind;
These be the men that do surmount
What you in nature find.

First, they do conquer their own hearts,
All worldly fears, and then
Also the devil's fiery darts,
And persecuting men.

They conquer when they thus do fall,
They kill when they do die;
They overcome then most of all,
And get the victory.

The worldling understands not this,
'Tis clear out of his sight;
Therefore he counts this world his bliss,
And doth our glory slight.

The lubber knows not how to spring
The nimble footman's stage;
Neither can owls or jackdaws sing
When they are in the cage.

The swine doth not the pearls regard,
But them doth slight for grains,
Though the wise merchant labours hard
For them with greatest pains.

Consider, man, what I have said,
And judge of things aright;
When all men's cards are fully play'd,
Whose will abide the light?

Will those who have us hither cast?
  Or they who do us scorn?
Or those who do our houses waste?
  Or us who this have borne?

And let us count those things the best
  That best will prove at last;
And count such men the only blest
  That do such things hold fast.

And what tho' they us dear do cost,
  Yet let us buy them so;
We shall not count our labour lost
  When we see others' woe.

And let saints be no longer blam'd
  By carnal policy,
But let the wicked be asham'd
  Of their malignity.

REPROBATION ASSERTED;

OR,

THE DOCTRINE OF ETERNAL ELECTION AND REPROBATION

PROMISCUOUSLY HANDLED: IN ELEVEN CHAPTERS.

WHEREIN THE MOST MATERIAL OBJECTIONS MADE BY THE OPPOSERS OF THIS DOCTRINE ARE FULLY ANSWERED, SEVERAL DOUBTS REMOVED, AND SUNDRY CASES OF CONSCIENCE RESOLVED.

What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded.—Rom. xi. 7.

CHAPTER I.

That there is a Reprobation.

In my discourse upon this subject I shall study as much brevity as clearness and edification will allow me; not adding words to make the volume swell, but contracting myself within the bounds of a few lines, for the profit and convenience of those that shall take the pains to read my labours. And though I might abundantly multiply arguments for the evincing and vindicating this conclusion, yet I shall content myself with some few Scripture demonstrations; the first of which I shall gather out of the ninth of the Romans, from that discourse of the apostle's touching the children of the flesh and the children of the promise.

1. At the beginning of this chapter we find the apostle grievously lamenting and bemoaning of the Jews at the consideration of their miserable state. "I say the truth in Christ," saith he, "and lie not, my conscience also bearing me witness in the Holy Ghost, that I have great heaviness and continual sorrow in my heart; for I could wish myself accursed from Christ for my brethren, my kinsmen, according to the flesh." Poor hearts! (saith he,) they will perish; they are a miserable, sad and helpless people; their eyes are darkened that they may not see, and their back is bowed down alway. Rom. xi. 10. Wherefore? have they not the means of grace? Yes, verily, and that in goodly measure; first, they are Israelites, to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; whose are the fathers, and of whom, as concerning the flesh, Christ came, who is over all, God blessed for ever, Amen. What then should be the reason? Why, saith he, "though they be the children of Abraham according to the flesh, yet they are the children of Abraham but according to the flesh; for they are not all Israel (in the best sense) that are of Israel; neither because they are the seed of Abraham are they children; but in Isaac shall thy seed be called." That is, they that are the children of the flesh, they are not the children of God, but the children of the promise shall be counted for the seed. Then, here you see that they that are only the children of the flesh, (as the greatest part of Israel were,) they are those that are neither counted for the seed, the children of the promise, nor the children of God, but are rejected and of the reprobation. This therefore shall at this time serve for the first Scripture demonstration.

2. Another Scripture you have in the eleventh chapter of this epistle from these words: "The election hath obtained it, and the rest were blinded." Rom. xi. 7. These words are shedding words, they sever between men and men; the election, the rest; the chosen, the left; the embraced, the refused; "the election have obtained it, and the rest were blinded." By *rest* here must needs be understood those not elect,

because set one in opposition to the other, and if not elect, what then but reprobate?

3. A third Scripture is that in the Acts of the Apostles: "And as many as were ordained to eternal life believed." *And as many.* By these words, as by the former, you may see how the Holy Ghost distinguisheth or divideth between men and men, the sons and the sons of Adam. "As many as were ordained to eternal life believed." If by *many* here we are to understand every individual, then not only the whole world must at last believe the Gospel, of which we see the most fall short, but they must be ordained to eternal life, which other Scriptures contradict; for there is the rest, besides the elect; the stubble and chaff, as well as wheat; *many* therefore must here include but some; "for though Israel be as the sand of the sea, a remnant shall be saved."

I might here multiply many other texts, but in the mouth of two or three witnesses shall every word be established. Let these therefore for this suffice to prove that there is a reprobation. For this I say, though the children of the flesh, the rest besides the election, and the like, were not mentioned in the word, yet seeing there is such a thing as the children of the promise, the seed, the children of God, and the like, and that too under several other phrases, as predestinated, foreknown, chosen in Christ, and written in the book of life, and appointed unto life, with many others—I say, seeing these things are thus apparent, it is without doubt that there is such a thing as a reprobation also.

Nay, further, from the very word election it followeth unavoidably; for whether you take it as relating to this, of distinguishing between persons as touching the world to come, or with reference to God's acts of choosing this or that man to this or that office, work, or employment in this world, it still signifieth such a choosing as that but some are therein concerned, and that therefore some are thence excluded. Are all the elect, the seed, the saved, the vessels of mercy, the chosen and peculiar? Are not some (yea the most) the children of the flesh, the rest, the lost, the vessels of wrath, of dishonour, and the children of perdition?*

CHAPTER II.

What Reprobation is.

HAVING thus showed you that there is such a thing as a reprobation, I come now to show what it is, which, that I may do to your edification, I shall first show you what this word reprobation signifieth in the general, as it concerneth persons temporary and visibly reprobate. Secondly, more particular, as it concerneth persons that are eternally and invisibly reprobate.

First generally, as it concerneth persons temporary and visibly reprobate: thus, to be reprobate is to be disapproved, void of judgment, and rejected, &c. To be disapproved, that is, when the word condemns them, either as touching the faith or the holiness of the Gospel; the which they must needs be that are void of spiritual and heavenly judgment in the mysteries of the kingdom, a manifest token they are rejected. And hence it is that they are said to be reprobate or void of judgment concerning the faith; reprobate or void of judgment touching every good work; having a reprobate mind to do those things that are not convenient either as to faith or manners. And hence it is again that they are also said to be rejected of God, cast away and the like.

I call this temporary, visible reprobation, because these appear and are detected by the word as such that are found under the above-named errors, and so adjudged without the grace of God. Yet it is possible for some of these, (however for the present disapproved,) through the blessed acts and dispensations of grace not only to become visible saints, but also saved for ever. Who doubts but that he who now by examining himself concerning faith doth find himself, though under profession, graceless, may, after that, he seeing his woeful state, not only cry to God for mercy, but find grace, and obtain mercy to help in time of need? Though it is true that for the most part the contrary is fulfilled on them.

But to pass this, and more particularly to touch the eternal, invisible reprobation, which I shall thus hold forth. It is to be passed by in or left out of God's election, yet so as considered upright; in which position you have these four things considerable:

First. The act of God's election.

* Those who hold the doctrines of free grace will acknowledge that all salvation is of the Lord, whose eternal purpose is to save a remnant of the fallen race of Adam; who accordingly in due time are quickened, enlightened, justified, sanctified, and will be eternally glorified; while the rebel angels are left to perish, without the offer of a Saviour, who "verily (as the apostle exults) took not on him the nature of angels, but the seed of Abraham."

Secondly. The negative of that act.

Thirdly. The persons reached by that negative. And,

Fourthly. Their qualification when thus reached by it.

For the first. This act of God in electing, it is a choosing or forcappointing of some infallibly unto eternal life, which he also hath determined shall be brought to pass by the means that should be made manifest and efficacious to that very end.

Secondly. Now the negative of this act is a passing by or a leaving of those not concerned in this act—a leaving of them, I say, without the bounds and so the saving privileges of this act; as it followeth by natural consequence that because a man chooseth but some, therefore he chooseth not all, but leaveth, as the negative of that act, all others whatsoever. Wherefore, as I said before, those not contained within this blessed act are called the rest besides the election: "The election hath obtained it, and the rest were blinded."

Thirdly. The persons then that are contained under the negative of this act, they are those (and those only) that pass through this wicked world without the saving grace of God's elect; those, I say, that miss the most holy faith which they in time are blest withal who are foreappointed unto glory.

And now for the qualification they were considered under when this act of reprobation laid hold upon them—to wit, they were considered upright.

This is evident—

First, from this consideration: that reprobation is God's act, even the negative of his choosing or electing, and none of the acts of God make any man a sinner.

Secondly. It is further evident by the similitude that is taken from the carriage of the potter in the making of his pots; for by this comparison the God of heaven is pleased to show unto us the nature of his determining in the act of reprobation. "Hath not the potter power over the clay of the same lump?" &c. Consider a little, and you shall see that these three things do necessarily fall in to complete the potter's action in every pot he makes:

1. A determination in his own mind what pot to make of this or that piece of clay—a determination, I say, precedent to the fashion of the pot; the which is true in the highest degree in Him that is excellent in working; he determines the end before the beginning is perfected: "For this very purpose have I raised thee up."

2. The next thing considerable in the potter, it is the (so) making of the pot, even as he determined, a vessel to honour or a vessel to dishonour. There is no confusion or disappointment under the hand of this eternal God; his work is perfect and every way doth answer to what he hath determined.

3. Observe again, that whether the vessel be to honour or to dishonour, yet the potter makes it good, sound, and fit for service; his foredetermining to make this a vessel to dishonour hath no persuasion at all with him to break or mar the pot; which very thing doth well resemble the state of man as under the act of eternal reprobation, for "God made man upright."

From these conclusions then consider—

1. That the simple act of reprobation, it is a leaving or passing by, not a cursing of the creature.

2. Neither doth this act alienate the heart of God from the reprobate, nor tie him up from loving, favouring, or blessing of him; no, not from blessing of him with the gift of Christ, of faith, of hope, and many other benefits. It only denieth them that benefit that will infallibly bring them to eternal life, and that in despite of all opposition; it only denieth so to bless them as the elect themselves are blessed. Abraham loved all the children he had by all his wives, and gave them portions also; but his choice blessing, as the fruit of his chiefest love, he reserved for chosen Isaac.

Lastly. The act of reprobation doth harm to no man, neither means him any; nay, it rather decrees him upright, lets him be made upright, and so be turned into the world.*

CHAPTER III.

Of the Antiquity of Reprobation.

HAVING now proceeded so far as to show you what reprobation is, it will not be amiss in this place if I briefly show you its an-

* God cannot be justly charged with partiality or severity in bestowing his grace upon some while he withholds it from others; herein he doth what he pleases with his own. So that the reprobates, not having the divine image reinstamped upon them by the regenerating power of the Holy Ghost, are consequently disapproved of God and perish in their sins.

tiquity, even when it began its rise; the which you may gather by these following particulars:

I. Reprobation is before the person cometh into the world or hath done good or evil; this is evident by that of Paul to the Romans: "For the children being not yet born, neither having done any good or evil, that the purpose of God, according to election, might stand, it was said unto Rebecca, The elder shall serve the younger." Here you find twain in their mother's womb, and both receiving their destiny, not only before they had done good or evil, but before they were in a capacity to do it, they being yet unborn—their destiny, I say, the one unto, the other not unto, the blessing of eternal life; the one chosen, the other refused; the one elect, the other reprobate. The same also might be said of Ishmael and his brother Isaac, both which did also receive their destiny before they came into the world. For the promise that this Isaac should be the heir, it was also before Ishmael was born, though he was elder by fourteen years or more than his brother. And it is yet further evident—

1. Because election is an act of grace: "There is a remnant, according to the election of grace," which act of grace saw no way so fit to discover its purity and independency as by fastening on the object before it came into the world, that being the state in which at least no good were done, either to procure good from God or to eclipse and darken this precious act of grace; for though it is true that no good thing that we have done before conversion can obtain the grace of election, yet the grace of election then appeareth most when it prevents our doing good, that we might be loved therefor; wherefore he saith again, "That the purpose of God according to election might stand, not of works, but of Him that calleth, it was said unto her, The elder shall serve the younger."

2. This is most agreeable to the nature of the promise of giving seed to Abraham; which promise, as it was made before the child was conceived, so it was fulfilled at the best time for the discovery of the act of grace that could have been pitched upon: "At this time will I come, (saith God,) and Sarah shall have a son;" which promise, because it carried in its bowels the very grace of electing love, therefore it left out Ishmael, with the children of Keturah: "For in Isaac shall thy seed be called."

3. This was the best and fittest way for the decrees to receive sound bottom, even for God both to choose and refuse before the creature hath done good or evil, and so before they came into the world: "That the purpose of God, according to election, might stand, saith he, therefore before the children were yet born, or had done any good or evil, it was said unto her," &c. God's decree would for ever want foundation should it depend at all upon the goodness and holiness either of men or angels; especially if it were to stand upon that good that is wrought before conversion, yea, or after conversion either. We find by daily experience how hard and difficult it is for even the holiest in the world to bear up and maintain their faith and love to God; yea, so hard as not at all to do it without continual supplies from heaven. How then is it possible for any so to carry it before God as to lay by this his holiness a foundation for election, as to maintain that foundation and thereby to procure all those graces that infallibly save the sinner? But now the choice, I say, being a choice of grace, as is manifest, it being acted before the creature's birth, here grace hath laid the corner-stone and determined the means to bring the work to perfection. "Thus the foundation of God standeth sure, having this seal, The Lord knoweth who are his;" that is, who he hath chosen, having excluded works, both good and bad, and founded all in an unchangeable act of grace; the negative whereof is this harmless reprobation.

II. But, secondly, to step a little backward, and so to make all sure, this act of reprobation was before the world began; which therefore must needs confirm that which was said but now, that they were, before they were born, both destinated before they had done good or evil. This is manifest by that of Paul to the Ephesians at the beginning of his epistle; where, speaking of election, whose negative is reprobation, he saith, "God hath chosen us in Christ before the foundation of the world." Nay further, if you please, consider that as Christ was ordained to suffer before the foundation of the world, and as we that are elected were chosen in him before the foundation of the world, so it was also ordained we should know him before the foundation of the world; ordained that we should be holy before him in love before the foundation of the world; and that we in time should be created in him to good works, and ordained before that we should walk in them. Wherefore reprobation also, it being the negative of electing love; that is,

because God elected but some, therefore he left the rest; these rest therefore must needs be of as ancient standing under reprobation as the chosen are under election; both which, it is also evident, was before the world began. Which serveth yet further to prove that reprobation could not be with respect to this or the other sin, it being only a leaving them, and that before the world, out of that free choice which he was pleased to bless the other with. Even as the clay with which the dishonourable vessel is made did not provoke the potter, for the sake of this or that impediment, therefore to make it so, but the potter of his own will, of the clay of the same lump, of the clay that is full as good as that of which he hath made the vessel to honour, did make this and the other vessel to dishonour, &c.*

CHAPTER IV.

Of the Causes of Reprobation.

HAVING thus in a word or two showed the antiquity of reprobation, I now come in this place to show you the causes thereof; for doubtless this must stand a truth, that whatever God doth, there is sufficient ground therefor, whether by us apprehended or else without our reach.

First, then. It is caused from the very nature of God. There are two things in God from which or by the virtue of which all things have their rise—to wit, the eternity of God in general, and the eternal perfection of every one of his attributes in particular; for as by the first he must needs be before all things, so by virtue of the second must all things consist. And as he is before all things, they having consistence by him, so also is he before all states or their causes, be they either good or bad, of continuance or otherwise, he being the first without beginning, &c., whereas all other things, with their causes, have rise, dependence, or toleration of being from him.

Hence it follows that nothing, either person or cause, &c., can by any means have a being but first he knows thereof, allows thereof, and decrees it shall be so: "Who is he that saith and it cometh to pass when the Lord commandeth it not?" Now, then, because that reprobation, as well as election, are subordinate to God, his will also, which is eternally perfect, being most immediately herein concerned, it was impossible that any should be reprobate before God hath both willed and decreed it should be so. It is not the being of a thing that administers matter of knowledge or foresight thereof to God, but the perfection of his knowledge, wisdom, and power, &c., that giveth the thing its being. God did not foredecree there should be a world because he foresaw there would be one, but there must be one because he had before decreed there should be one. The same is true as touching the case in hand: "For this very purpose have I raised thee up, that I might show in thee my power."

Secondly. A second cause of eternal reprobation is the exercise of God's sovereignty; for if this is true, that there is nothing either visible or invisible, whether in heaven or earth, but hath its being from him, then it must most reasonably follow that he is therefore sovereign Lord, &c., and may also according to his own will, as he pleaseth himself, both exercise and manifest the same, being every whit absolute, and can do and may do whatsoever his soul desireth; and indeed good reason, for he hath not only made them all, but for his pleasure they both were and are created.

Now the very exercise of this sovereignty produceth reprobation; therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth; hath not the potter power over the clay of the same lump? and doth he not make his pots according to his pleasure? Here therefore the mercy, justice, wisdom, and power of God take liberty to do what they will, saying, "My counsel shall stand, and I will do all my pleasure."

Thirdly. Another cause of eternal reprobation is the act and working of distinguishing love and everlasting grace. God hath universal love and particular love, general love and distinguishing love; and so accordingly doth decree, purpose, and determine, from general love, the extension of general grace and mercy, but from that love that is distinguishing, pe-

* They who diligently attend to the Scriptures will find throughout the whole a vein of election and reprobation. The holy seed may be traced in many instances and in divers families in the Bible, from Adam to the birth of our Saviour, whose ancestors according to the flesh were of the line of election or the godly, which those who are only born after the flesh, and not after the Spirit—namely, the reprobate—have always despised and persecuted, and will do so to the end of time.

culiar grace and mercy: "Was not Esau Jacob's brother? Yet I loved Jacob," saith the Lord; (yet I loved Jacob,) that is, with a better love, or a love that is more distinguishing; as he farther makes appear in his answer to our father Abraham, when he prayed to God for Ishmael: "As for Ishmael, (saith he,) I have heard thee; behold I have blessed him and will also make him fruitful; but my covenant will I establish with Isaac, whom Sarah shall bear unto thee." Touching which words there are these things observable:

1. That God had better love for Isaac than he had for his brother Ishmael. Yet,

2. Not because Isaac had done more worthy and goodly deeds, for Isaac was yet unborn.

3. This choice blessing could not be denied to Ishmael because he had disinherited himself by sin, for this blessing was entailed to Isaac before Ishmael had a being also.

4. These things therefore must needs fall out through the working of distinguishing love and mercy, which has so cast the business "that the purpose of God according to election might stand."

Further. Should not God decree to show distinguishing love and mercy, as well as that which is general and common, he must not discover his best love at all to the sons of men. Again, if he should reveal and extend his best love to all the world in general, then there would not be such a thing as love that doth distinguish; for distinguishing love appeareth in separating between Isaac and Ishmael, Jacob and Esau, the many called and the few chosen. Thus by virtue of distinguishing love some must be reprobate, for distinguishing love must leave some, both of the angels in heaven and the inhabitants of the earth; wherefore the decree also that doth establish it must needs leave some.

Fourthly. Another cause of reprobation is God's willingness to show his wrath and to make his power known. This is one of those arguments that the holy apostle setteth against the most knotty and strong objection that ever was framed against the doctrine of eternal reprobation: "Thou wilt say then, (saith he,) Why doth he yet find fault? for if it be his will that some should be rejected, hardened, and perish, why then is he offended that any sin against him, for who hath resisted his will?" Hold, saith the apostle; stay a little here; first remember this: is it meet to say unto God, What doest thou? Shall the thing formed say to him that formed it, Why hast thou made me thus? Hath not the potter power over the clay of the same lump?" &c. Besides, when you have thought your worst—to wit, that the effects of reprobation must needs be consummate in the eternal perdition of the creature—yet again consider what if God be willing to show his wrath as well as grace and mercy? And what if he, that he may so do, exclude some from having share in that grace that would infallibly, against all resistance, bring us safe unto eternal life? What then? Is he therefore the author of your perishing or his eternal reprobation either? Do you not know that he may refuse to elect who he will without abusing of them? Also that he may deny to give them that grace that would preserve them from sin without being guilty of their damnation? May he not, to show his wrath, suffer with much long-suffering all that are the vessels of wrath by their own voluntary will, to fit themselves for wrath and for destruction? Yea, might he not even in the act of reprobation conclude also to suffer them thus left to fall from the state he had left them in—that is as they were considered, upright—and when fallen to bind them fast in chains of darkness unto the judgment of the great day, but he must needs be charged foolishly? You shall see in that day what a harmony and what a glory there will be found in all God's judgments in the overthrow of the sinner; also how clear the Lord will show himself of having any working hand in that which causeth eternal ruin, notwithstanding he hath reprobated such, doth suffer them to sin, and that too that he might show his wrath on the vessels of his wrath; the which I also after this next chapter shall further clear up to you. As the Lord knows how to deliver the godly out of temptation without approving of their miscarriages, so he also knoweth how to reserve the ungodly unto the day of judgment to be punished, yet never to deserve the least of blame for his so reserving of them, though none herein can see his way, for he alone knows how to do it.*

* It is of God's mere mercy and grace that any sinners are called and admitted to the privilege of justification and adoption upon God's own terms. The reason why the sinful and unworthy heathen (of whom Britain is a part) were called to be a people who were not a people, while the Jews were left out and cast off for their obstinate unbelief, was not because the Gentiles were either more worthy or more willing, (for they were all dead in trespasses and sins,) but from God's discriminating grace and mercy.

CHAPTER V.

Of the Unchangeableness of Eternal Reprobation.

MANY opinions have passed through the hearts of the sons of men concerning reprobation, most of them endeavouring so to hold it forth as therewith they might, if not heal their conscience slightly, yet maintain their own opinion in their judgment of other things; still wringing now the word this way, and anon again that, for their purpose; also framing within their soul such an imagination of God and his acts in eternity as would suit with such opinions, and so present all to the world. And the rather they have with greatest labour strained unwearicdly at this above many other truths because of the grim and dreadful face it carrieth in most men's apprehensions. But none of these things, however they may please the creature, can by any means in any measure either cause God to undo, unsay, or undetermine what he hath concerning this decreed and established.

First. Because they suit not with his nature, especially in these foundation acts. The foundation of God standeth sure, even touching reprobation, that the purpose of God according to election might stand. "I know (saith Solomon) that whatsoever the Lord doth, it abideth for ever; nothing can be put unto it nor anything taken from it, &c. Hath he said it, and shall he not do it? Hath he spoken, and shall he not bring it to pass?" His decrees are composed according to his eternal wisdom, established upon his unchangeable will, governed by his knowledge, prudence, power, justice, and mercy, and are brought to conclusion (on his part) in perfect holiness, through the abiding of his most blessed truth and faithfulness: "He is a rock, his way is perfect, for all his works are judgment: a God of truth and without iniquity, just and right is he."

Secondly. This decree is made sure by the number, measure, and bounds of election, for election and reprobation do enclose all reasonable creatures; that is, either the one or the other—election, those that are set apart for glory; and reprobation, those left out of this choice.

Now as touching the elect, they are by this decree confined to that limited number of persons that must amount to the complete making up the fulness of the mystical body of Christ; yea, so confined by his eternal purpose that nothing can be diminished from or added thereunto; and hence it is that they are called his body and members in particular, the fulness of Him that fills all in all, and the measure of the stature of the fulness of Christ; which body, considering him as the Head thereof, in conclusion maketh up one perfect man and holy temple for the Lord. These are Christ's substance, inheritance, and lot; and are said to be booked, marked, and sealed with God's most excellent knowledge, approbation, and liking. As Christ said to his Father, "Thine eyes did see my substance yet being imperfect, and in thy book are all my members written, which in continuance were fashioned when as yet there was none of them." This being thus, I say it is in the first place impossible that any of those members should miscarry, "for who shall lay anything to the charge of God's elect?" And because they are as to number every way sufficient, being his body and so by their completing to be made a perfect man, therefore all others are rejected, that the "purpose of God according to election might stand." Besides, it would not only argue weakness in the decree, but monstrousness in the body, if after this any appointed should miscarry or any besides them be added to them.

Thirdly. Nay, further, that all may see how punctual, exact and to a tittle this degree of election is, God hath not only as to number and quantity confined the persons, but also determined and measured, and that before the world, the number of the gifts and graces that are to be bestowed on these members in general, and also what graces and gifts to be bestowed on this or that member in particular: "He hath blessed us with all spiritual blessings in Christ, according as he hath chosen us in him before the foundation of the world;" and bestoweth them in time upon us, "according to the eternal purpose which he purposed in Christ Jesus our Lord." He hath given to the eye the grace that belongeth to the eye, and to the hand that which he also hath appointed for it; and so to every other member of the body elect he doth deal out to them their determined measures of grace and gifts most fit for their place and office. Thus is the decree established both of the saved and also of the non-elect.*

* Election is a free, unmerited favour, vouchsafed to some, but not to all. God's people are chosen in Christ before the foundation of the world, that they should be holy, &c. Eph. i. 4. He chose when he

Fourthly. But again, another thing that doth establish this decree of eternal reprobation is the weakness that sin in the fall and since hath brought all reprobates into; for though it be most true that sin is no cause of eternal reprobation, yet seeing sin hath seized on the reprobate, it cannot be but thereby the decree must needs be the faster fixed. If the king, for this or the other weighty reason, doth decree not to give this or that man (who yet did never offend him) a place in his privy chamber, if this man after this shall be infected with the plague, this rather fastens than loosens the king's decree; as the angels that were left out of God's election, by reason of the sin they committed after, are so far off from being by that received into God's decree that they are therefore bound for it in chains of everlasting darkness to the judgment of the great day.

CHAPTER VI.

Whether to be Reprobated be the same with being Appointed beforehand unto Eternal Condemnation? If not, how do they Differ? Also whether Reprobation be the Cause of Condemnation?

It hath been the custom of ignorant men much to quarrel at eternal reprobation, concluding (for want of knowledge in the mystery of God's will) that if he reprobate any from eternity he had as good as said, "I will make this man to damn him; I will decree this man, without any consideration, to the everlasting pains of hell," when, in very deed, for God to reprobate, and to appoint beforehand to eternal condemnation, are two distinct things, properly relating to two distinct attributes, arising from two distinct causes.

First. They are two distinct things. Reprobation is a simple leaving of the creature out of the bounds of God's election, but to appoint to condemnation is to bind them over to everlasting punishment. Now, there is a great difference between my refusing to make of such a tree a pillar in my house, and of condemning it unto the fire to be burned.

Secondly. As to the attributes. Reprobation respects God's sovereignty, but to appoint to condemnation, his justice.

Thirdly. As to the causes. Sovereignty being according to the will of God, but justice according to the sin of man. For God, though he be the only sovereign Lord, and that to the height of perfection, yet he appointeth no man to the pains of everlasting fire merely from sovereignty, but by the rule of justice. God damneth not the man because he is a man, but a sinner, and foreappoints him to that place and state by foreseeing of him wicked.

Again, as reprobation is not the same with foreappointing to eternal condemnation, so neither is it the cause thereof.

If it be the cause, then it must either—

1. Leave him infirm; or,
2. Infuse sin into him; or,
3. Take from him something that otherwise would keep him upright; or,
4. Or both license Satan to tempt and the reprobate to close in with the temptation. But it doth none of these; therefore it is not the cause of the condemnation of the creature.

That it is not the cause of sin it is evident—

1. Because the elect are as much involved therein as those that are passed by.
2. It leaveth him not infirm; for he is by an after act—to wit, of creation—formed perfectly upright.
3. That reprobation infuseth no sin appeareth, because it is the act of God.
4. That it taketh nothing (that good is) from him is also manifest, it being only a leaving of him.
5. And that it is not by this act that Satan is permitted to tempt or the reprobate to sin is manifest; because as Christ was tempted, so the elect fall as much into the temptation, at least many of them, as many of those that are reprobate; whereas if these things came by reprobation, then the reprobate would be only concerned therein. All which will be further handled in these questions yet behind.

Objection. From what hath been said, there is concluded this at least, that God hath infallibly determined, and that before the world, the infallible damnation of some of his creatures; for if God hath before the world bound some over to eternal punishment, and that, as you say, for sin, then this determination must either be fallible or infallible; not fallible, for then your other position of the certainty of the number of God's elect is shaken, unless you hold that there may be a number that

might have refused: his book is a book of love: the cause of our love is in the object, not the subject; the reason of God's love is in himself: "He will have mercy on whom he will have mercy." The gifts of God are sovereign as well as free.

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shall neither go to heaven or hell. Well, then, if God hath indeed determined, foredetermined, that some must infallibly perish, doth not this his determination lay a necessity on the reprobate to sin, that he may be damned? for no sin, no damnation. That is your own argument.

Answer. That God hath ordained (Jude 4) the damnation of some of his creatures is evident; but whether this his determination be positive and absolute, there is the question; for the better understanding whereof I shall open unto you the variety of God's determinations and their nature, as also rise.

The determinations of God touching the destruction of the creature, they are either ordinary or extraordinary; those I count ordinary that were commonly pronounced by the prophets and apostles, &c., in their ordinary way of preaching, to the end men might be affected with the love of their own salvation; now these are either bound or loosed but as the condition or qualification was answered by the creature under sentence, and no otherwise.

Again. These extraordinary, though they respect the same conditions, yet they are not grounded immediately upon them, but upon the infallible foreknowledge and foresight of God, and are thus distinguished: first, the ordinary determination; it stands but at best upon a supposition that the creature may continue in sin, and admits of a possibility that it may not, but the extraordinary stands upon an infallible foresight that the creature will continue in sin; wherefore this must needs be positive and as infallible as God himself.

Again. These two determinations are also distinguished thus: the ordinary is applicable to the elect as well as to the reprobate, but the other to the reprobate only; it is proper to say, even to the elect themselves, "He that believeth shall be saved, and he that believeth not shall be damned;" but not to say to them, These are appointed to utter destruction, or that they shall utterly perish in their own corruptions, or that for them is reserved the blackness of darkness for ever.

So, then, though God by these determinations doth not lay some under irrecoverable condemnation, yet by one of them he doth, as is further made out thus:

1. God most perfectly foreseeth the final impenitency of those that do sin from the beginning to the end of the world.

2. Now from this infallible foresight it is most easy and rational to conclude, and that positively, the infallible overthrow of every such creature. Did I infallibly foresee that this or that man would cut out his heart in the morning, I might infallibly determine his death before night.

Objection. But still the question is, Whether God by this his determination doth not lay a necessity on the creature to sin? for no sin, no condemnation. This is true by your own assertion.

Answer. No, by no means, for—

1. Though it be true that sin must of absolute necessity go before the infallible condemnation and overthrow of the sinner, and that it must also be preconsidered by God, yet it needs not lay a necessity upon him to sin; for let him but alone to do what he will, and the determination cannot be more infallible than the sin which is the cause of its execution.

2. As it needs not, so it doth not; for this positive determination is not grounded upon what God will effect, but on what the creature will; and that not through the instigation of God, but the instigation of the devil. What! might not I, if I most undoubtedly foresaw that such a tree in my garden would only cumber the ground, (notwithstanding reasonable means,)—might not I, I say, from hence determine (seven years before) to cut it down and burn it in the fire, but I must, by so determining, necessitate this tree to be fruitless? The case in hand is the very same. God therefore may most positively determine the infallible damnation of his creature, and yet not at all necessitate the creature to sin that he might be damned.

Objection. But how is this similitude pertinent? For God did not only foresee sin would be the destruction of the creature, but let it come into the world and so destroy the creature. If you, as you foresee the fruitlessness of your tree, should withal see that which makes it so, and that too before it makes it so, and yet let the impediment come and make it so, are not you now the cause of the unfruitfulness of that tree which you have before condemned to the fire to be burned? for God might have chosen whether he would have let Adam sin, and so sin to have got into the world by him.

Answer. Similitudes never answer every way: if they be pertinent to that for which they are intended, it is enough; and to that it answereth well, being brought to prove no more but the natural consequence of a true

and infallible foresight. And now as to what is objected further, as that God might have chosen whether sin should have come into the world by Adam to the destructiou of so many, to that I shall answer—

1 That sin could not have come into the world without God's permission, it is evident both from the perfection of his foresight and power.

2. Therefore all the means, motives, and inducements thereunto must also by him be not only foreseen, but permitted.

3. Yet so that God will have the timing, proceeding, bounding, and ordering thereof at his disposal: "Surely the wrath of man shall praise thee, and the remainder of wrath shalt thou restrain."

4. Therefore it must needs come into the world, not without, but by the knowledge of God; not in despite of him, but by his suffering of it.

Objection. But how then is he clear from having a hand in the death of him that perisheth?

Answer. Nothing is more sure than that God could have kept sin out of the world if it had been his will; and this is also as true, that it never came into the world with his liking and compliance; and for this you must consider that sin came into the world by two steps—

1. By being offered.

2. By prevailing.

Touching the first of these, God, without the least injury to any creature in heaven or earth, might not only suffer it, but so far countenance the same that is so far forth as for trial only, as it is said of Abraham, "God tempted Abraham to slay his only son, and led Christ by the Spirit into the wilderness to be tempted of the devil." This is doue without any harm at all; nay, it rather produceth good, for it tends to discover sincerity, to exercise faith in and love to his Creator, also to put him in mind of the continual need he hath of depending on his God for the continuation of help and strength, and to provoke to prayers to God wheuever so engaged.

Objection. But God did not only admit that sin should be offered for trial, and there to stay, but did suffer it to prevail and overcome the world.

Answer. Well, this is granted; but yet consider—

1. God did neither suffer it nor yet consent it should, but under this consideration: if Adam, upright Adam, gave way thereto by forsaking his command, "in the day thou eatest thereof, thou shalt surely die"—which Adam did, not because God did compel him or persuade him to it, but voluntarily of his own mind, contrary to his God's command—so, then, God, by suffering sin to break into the world, did it rather in judgment, as disliking Adam's act, and as a punishment to man for listening to the tempter, and as a discovery of his anger at man's disobedience, than to prove that he is guilty of the misery of his creature.

2. Consider also that when God permitted sin for trial, it was, when offered first, to them only who were upright and had sufficieut strength to resist it.

3. They were by God's command to the contrary driven to no strait to tempt them to incline to Satan: "Of every tree of the garden thou mayest freely eat, saith God; only let this alone."

4. As touching the beauty and goodness that was in the object unto which they were allured, what was it? Was it better than God? yea, was it better than the tree of life, for from that they were not exempted till after they had sinned? Did not God know best what was to do them good?

2. Touching him that persuaded them to do this wicked act: was his word more to be valued for truth, more to be ventured on for safety, or more to be honoured for the worthiness of him that spake, than was His that had forbade it; the one being the devil, with a lie, and to kill them; the other being God, with his truth, and to preserve them safe?

Question. But was not Adam unexpectedly surprised? Had he notice beforehand and warniug of the dauger, for God foresaw the business?

Answer. Doubtless God was fair and faithful to his creature in this thing also, as clearly doth appear from these considerations:

1. The very commandment that God gave him forebespake him well to look about him, and did indeed insinuate that he was likely to be tempted.

2. It is yet more evident, because God doth even tell him of the danger: "In the day thou eatest thereof thou shalt surely die."

3. Nay, God by speaking to him of the very tree that was to be forborne, telling him also where it stood, that he might the better know it, did in effect expressly say to him, "Adam, if thou be tempted, it will be about that tree

and the fruit thereof; wherefore, if thou findest the tempter there, then beware thy life."

To conclude, then. Though sins did not come into the world without God's sufferance, yet it did without his liking; God suffered also Cain to kill his brother, and Ishmael to mock at Isaac, but he did not like the same.

Secondly. Therefore though God was first in concluding sin should be offered to the world, yet man was the first that consented to a being overcome thereby.

Thirdly, then. Though God did foredetermine that sin should enter, yet it was not but with respect to certain terms and conditions, which yet were not to be enforced by virtue of the determination, but permitted to be completed by the voluntary inclination of a perfect and upright man. And in that the determination was most perfectly infallible it was through the foresight of the undoubted inclination of this good and upright person.

Question. But might not God have kept Adam from inclining if he would?

Answer. What more certain? But yet consider—

1. Adam being now an upright man, he was able to have kept himself had he but looked to it as he should and might.

2. This being so, if God had here stepped in, he had either added that which had been needless, and so had not obtained thankfulness, or else had made the strength of Adam useless, yea his own workmanship in so creating him superfluous, or else, by consequence, imperfect.

3. If he had done so, he had taken Adam from his duty, which was to trust and believe his Maker; he had also made void the end of the commandment, which was to persuade to watchfulness, diligence, sobriety, and contentedness; yea, and by so doing would not only himself have tempted Adam to transgression, even to lay aside the exercise of that strength that God had already given him, but should have become the pattern or the first father to all looseness, idleness and neglect of duty; which would also not only have been an ill example to Adam to continue to neglect so reasonable and wholesome duties, but would have been to himself an argument of defence to retort upon his God when he had come another time to reckon with him for his misdemeanours.*

Many other weighty reasons might here be further added for God's vindication in this particular, but at this time let these suffice.

CHAPTER VII.

Whether any under Eternal Reprobation have Just Cause to Quarrel with God for not Electing of them?

THAT the answer to this question may be to edification, recall again what I have before asserted—to wit, that for a man to be left out of God's election, and to be made a sinner, is two things; and again, for a man to be not elect, and to be condemned to hell-fire, is two things also. Now I say, if non-election makes no man a sinner, and if it appoints no man to condemnation neither, then what ground hath any reprobate to quarrel with God for not electing of him? Nay, further, reprobation considereth him upright, leaveth him upright, and so turneth him into the world; what wrong doth God do him though he hath not elected him? What reason hath he that is left in this case to quarrel against his Maker?

If thou say, Because God hath not chosen them as well as chosen others, I answer, "Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus? Behold, as the clay is in the hand of the potter, so are ye in my hand, O house of Israel, saith the Lord God." So then, if I should say no more but that God is the only Lord and Creator, and that by his sovereignty he hath power to dispose of them according to his pleasure,

* The final condemnation of the wicked does not spring from God's sovereign will to destroy any of his rational creatures; this is evident from the many pressing invitations, declarations, and promises in the word of God, for Jehovah swears by his great self that he desires not the death of a sinner; but our Lord assigns the cause of reprobation in these words: "Ye will not come unto me that ye might have light;" wherefore Christ, the only remedy for their cure, being rejected, the sinner is condemned and rendered the object of wrath and punishment by the law and justice of God, because the same word of truth which says, "Whosoever will, let him come and take of the water of life freely," also says, "The soul that sinneth (or lives and dies in sin unpardoned) shall die." Thus sin is the object of God's hatred, and not the man, abstractedly considered. May we therefore each of us have grace to look to Christ for full and complete salvation, who hath put away sin by the sacrifice of himself, whereby he has perfected for ever them that are sanctified!"

either to choose or to refuse according to the counsel of his own will, who could object against him and be guiltless? "He giveth no account of any of his ways, and what his soul desireth that doth be."

Again, God is wiser than man, and therefore can show a reason for what he acts and does, both when and where at present thou seest none. Shall God, the only wise, be arraigned at the bar of thy blind reason, and there be judged and condemned for his acts done in eternity? "Who hath directed the Spirit of the Lord, or who hath been his counsellor?" Do you not know that he is far more above us than we are above our horse or mule that is without understanding? "Great things doth he that we cannot comprehend; great things, and unsearchable and marvellous things, without number."

But, I say, should we take it well if our beast should call us to account for this and the other righteous act, and judge us unrighteous and our acts ridiculous, and all because it sees no reason for our so doing? Why, we are as beasts before God.

But again, to come yet more close to the point, the reprobate quarrels with God because he hath not elected him; well, but is not God the master of his own love? and is not his will the only rule of his mercy? and may he not, without he give offence to thee, lay hold by electing love and mercy on whom himself pleaseth? Must thy reason, nay, thy lust, be the ruler, orderer, and disposer of his grace? "May I not do what I will with mine own? (saith he.) Is thine eye evil because mine is good?"

Further, what harm doth God to any reprobate, by not electing of him? He was, as hath been said, considered upright, so formed in the act of creation and so turned into the world; indeed he was not elected, but hath that taken anything from him? No, verily, but leaveth him in good condition; there is good, and better, and best of all; he that is in a good estate (though others through free grace are in a far better) hath not any cause to murmur either with Him that gave him such a place or at him that is placed above him. In a word, reprobation maketh no man personally a sinner, neither doth election make any man personally righteous: it is the consenting to sin that makes a man a sinner, and the imputation of grace and righteousness that makes gospelly and personally just and holy.

But again, seeing it is God's act to leave some out of the bounds of his election, it must needs be, therefore, positively good; is that then which is good in itself made sin unto thee? God forbid! God doth not evil by leaving this or that man out of his electing grace, though he chooses others to eternal life through Jesus Christ our Lord. Wherefore there is not a reprobate that hath any cause, and therefore no just cause, to quarrel with his Maker for not electing of him.

And that, besides what hath been spoken, if you consider—

1. For God to elect is an act of sovereign grace, but to pass by or to refuse so to do is an act of sovereign power, not of injustice.

2. God might therefore have chosen whether he would have elected any, or so many, or few, and also which and where he would.

3. Seeing, then, that all things are at his disposal, he may fasten electing mercy where he pleaseth, and other mercy, if he will, to whom and when he will.

4. Seeing, also, that the least of mercies are not deserved by the best of sinners, men, instead of quarrelling against the God of grace because they have not what they list, should acknowledge they are unworthy of their breath, and also should confess that God may give mercy where he pleaseth, and that, too, both which or what, as also to whom and when he will, and yet be good, and just, and very gracious still. Nay, Job saith, "He taketh away, who can hinder him? or who will say unto him, What dost thou?"

The will of God is the rule of all righteousness; neither knoweth he any other way by which he governeth and ordereth any of his actions. Whatsoever God doth, it is good because he doth it, whether it be to give grace or to detain it, whether in choosing or refusing. The consideration of this made the holy men of old ascribe righteousness to their Maker even then when yet they could not see the reason of his actions; they would rather stand amazed and wonder at the heights and depths of his unsearchable judgments, than quarrel at the strange and most obscure of them.

God did not intend that all that ever he would do should be known to every man, no nor yet to the wise and prudent; it is as much a duty sometimes to stay ourselves and wonder, and to confess our ignorance in many things of God, as it is to do other things that are duty without dispute. So, then, let poor dust and ashes forbear to condemn the Lord because he goeth beyond them; and also they should be-

ware they speak not wickedly for him, though it be, as they think, to justify his actions: "The Lord is righteous in all his ways, and holy in all his works."*

CHAPTER VIII.

Whether Eternal Reprobation in itself, or in its Doctrine, be in very deed an Hindrance to any Man in seeking the Salvation of his Soul?

In my discourse upon this question I must entreat the reader to mind well what is premised in the beginning of the former chapter, which is, that reprobation makes no man a sinner, appoints no man to condemnation, but leaveth him upright after all. So, then, though God doth leave the most of men without the bounds of his election, his so doing is neither in itself nor yet its doctrine (in very deed) an hindrance to any man in seeking the salvation of his soul.

I. It hindereth not in itself, as is clear by the ensuing considerations:

1. That which hindereth him is the weakness that came upon him by reason of sin. Now God only made the man, but man's listening to Satan made him a sinner, which is the cause of all his weakness. This therefore is it that hindereth him, and that also disenableth him in seeking the salvation of his soul. "Let no man say when he is tempted, I am tempted of God; for God cannot be tempted of evil, neither tempteth he any man. God made man upright, but he hath sought out many inventions."

2. It hindereth not in itself, for it taketh not any thing from a man that would help him might it continue with him; it takes not away the least part of his strength, wisdom, courage, innocency, or will to good; all these were lost by the fall in that day when he died the death. Nay, reprobation, under some consideration, did rather establish all these upon the reprobate; for as it decrees him left, so it left him upright. Wherefore man's hindrance cometh on him from other means, even by the fall, and not by the simple act of eternal reprobation.

3. As reprobation hindereth not either of these two ways, so neither is it from this simple act that Satan is permitted either to tempt them, that they might be tried or that they might be overthrown.

1. It is not by this act that Satan is permitted to tempt them that they might be tried, because then the Son of God himself must be reached by this reprobation, he being tempted by the devil as much if not more than any; yea, and then must every one of the elect be under eternal reprobation; for they also, and that after their conversion, are greatly assaulted by him: "Many are the troubles of the righteous," &c.

2. Neither is it from the act of reprobation that sin hath entered the world, no more than from election, because those under the power of election did not only fall at first, but do still generally, as foully, before conversion, as the reprobate himself. Whereas, if either the temptation or the fall were by virtue of reprobation, then the reprobates, and they only, should have been tempted and have fallen. The temptation, then, and the fall, doth come from other means, and so the hindrance of the reprobate, than from eternal reprobation. For the temptation, the fall, and hindrance being universal, but the act of reprobation particular, the hindrance must needs come from such a cause as taketh hold on all men, which indeed is the fall; the cause of which was neither election nor reprobation, but man's voluntary listening to the tempter.

3. It is yet far more evident that reprobation hindereth no man from seeking the salvation of his soul, because, notwithstanding all that reprobation doth, yet God giveth to divers of the reprobates great encouragements thereto; to wit, the tenders of the Gospel in general, not excluding any; great light also to understand it, with many a sweet taste of the good work of God and the powers of the world to come; he maketh them sometimes also to be partakers of the Holy Ghost, and admitteth

* "Secret things belong to God, but those that are revealed belong to us." It is a vain thing for men to cavil at the doctrine of peculiar election, and to quarrel with God for choosing some and passing by others. Their best way would be to assure themselves of their own election by using the means and walking in the ways of God's appointment as laid down in the word; and then they will find that God cannot deny himself, but will make good to them every promise therein; and thus, by Scripture evidence, they will find that they are elected unto life, and will be thankful and humble. They will then find that an hearty, affectionate trusting in Christ for all his salvation, as freely promised to us, hath naturally enough in it to work in our souls a natural bent and inclination to and ability for the practice of all holiness.

many of them into fellowship with his elect; yea, some of them to be rulers, teachers, and governors in his house; all which, without doubt, both are and ought to be great encouragements, even to the reprobates themselves, to seek the salvation of their souls.

II. As it hindereth not in itself, so it hindereth not by its doctrine; for all that this doctrine saith is, that some are left out of God's election, as considered upright. Now this doctrine cannot hinder any man, for—

1. No man still stands upright.

2. Though it saith some are left, yet it points at no man, it nameth no man, it binds all faces in secret. So, then, if it hinder, it hindereth all, even the elect as well as reprobate; for the reprobate hath as much ground to judge himself elect as the very elect himself hath before he be converted, being both alike in a state of nature and unbelief, and both alike visibly liable to the curse for the breach of the commandment. Again, as they are equals here, so also have they ground alike to close in with Christ and live; even the open, free, and full invitation of the Gospel and promise of life and salvation by the faith of Jesus Christ.

3. It is evident also by experience that this doctrine doth not indeed, neither can it, hinder any, (this doctrine, I mean, when both rightly stated and rightly used,) because many who have been greatly afflicted about this matter have yet at last had comfort; which comfort, when they have received it, hath been to them as an argument that the thing they feared before was not because of reprobation, rightly stated, but its doctrine much abused was the cause of their affliction; and had they had the same light at first they received afterwards, their troubles then would soon have fled, as also now they do. Wherefore discouragement comes from want of light, because they are not skilful in the word of righteousness; for had the discouragement at first been true, (which yet it could not be, unless the person knew by name himself under eternal reprobation, which is indeed impossible,) then his light would have pinched him harder; light would rather have fastened this his fear than at all have rid him of it.

Indeed the Scripture saith, The word is to some the savour of death unto death, when to others the savour of life unto life. But mark, it is not this doctrine in particular, if so much as some other, that doth destroy the reprobate. It was respite at which Pharaoh hardened his heart, and the grace of God that the reprobates of old did turn into lasciviousness. Yea, Christ the Saviour of the world is a stumbling-block unto some and a rock of offence unto others. But yet, again, consider that neither he nor any of God's doctrines are so simply and in their own true natural force and drift; for they beget no unbelief, they provoke to no wantonness, neither do they in the least encourage to impenitency; all this comes from that ignorance and wickedness that came by the fall. Wherefore it is by reason of that also that they stumble, and fall, and grow weak, and are discouraged, and split themselves, either at the doctrine of reprobation or at any other truth of God.

Lastly. To conclude as I began, there is no man while in this world that doth certainly know that he is left out of the electing love of the great God; neither hath he any word in the whole Bible to persuade him so to conclude and believe, for the Scriptures hold forth salvation to the greatest of sinners. Wherefore, though the act of reprobation were far more harsh, and its doctrine also more sharp and severe, yet it cannot properly be said to hinder any. It is a foolish thing in any to be troubled with those things which they have no ground to believe concerns themselves, especially when the latitude of their discouragement is touching their own persons only: "The secret things belong unto the Lord our God." Indeed every one of the words of God ought to put us upon examination, and into a serious inquiry, of our present state and condition, and how we now do stand for eternity; to wit, whether we are ready to meet the Lord, or how it is with us. Yet, when search is fully made, and the worst comes unto the worst, the party can find himself no more than the chief of sinners, not excluded from the grace of God tendered in the Gospel; not from an invitation, nay, a promise, to be embraced and blest if he comes to Jesus Christ. Wherefore he hath no ground to be discouraged by the doctrine of reprobation.*

* The reader is advised to attend diligently to the reasoning here advanced; which if he do it will appear that men continue in a reprobate state by reason of the depravity and enmity of their own corrupt hearts and for want of calling upon God, reading his word, and using the means of grace. Instead of men's perplexing their minds concerning the doctrine of reprobation, calling it an horrible decree, as some do, they should be looking up to God to enable them to flee from the wrath to come, and then they will be

CHAPTER IX.

Whether God would in deed and in truth that the Gospel, with the Grace thereof, should be tendered to those that yet he hath bound up under Eternal Reprobation?

To this question I shall answer—

First. In the language of our Lord, "Go preach the Gospel unto every creature;" and again, "Look unto me, all ye ends of the earth, and be ye saved; and whosoever will, let him take the water of life freely." And the reason is, because Christ died for all, tasted death for every man, is the Saviour of the world, and the propitiation for the sins of the whole world.

Secondly. I gather it from those several censures that even every one goeth under that doth not receive Christ when offered in the general tenders of the Gospel: "He that believeth not shall be damned; he that believeth not makes God a liar, because he believeth not the record that God hath given of his Son;" and, "Woe unto thee, Capernaum, woe unto thee, Corazin, woe unto thee, Bethsaida;" with many other sayings; all which words, with many other of the same nature, carry in them a very great argument to this very purpose; for if those that perish in the days of the Gospel shall have at least their damnation heightened because they have neglected and refused to receive the Gospel, it must needs be that the Gospel was with all faithfulness to be tendered unto them; the which it could not be unless the death of Christ did extend itself unto them; for the offer of the Gospel cannot, with God's allowance, be offered any further than the death of Jesus Christ doth go; because if that be taken away there is indeed no Gospel nor grace to be extended. Besides, if by *every creature* and the like should be meant only the elect, then are all the persuasions of the Gospel to no effect at all; for still the unconverted, who are here condemned for refusing of it, they return it as fast again: I do not know I am elected, and therefore dare not come to Jesus Christ; for if the death of Jesus Christ, and so the general tender of the Gospel, concern the elect alone, I, not knowing myself to be one of that number, am at a mighty plunge; nor know I whether is the greatest sin, to believe or to despair; for I say again, if Christ died only for the elect, &c., then, I, not knowing myself to be one of that number, dare not believe the Gospel that holds forth his blood to save me; nay, I think with safety may not, until I first do know I am elect of God and appointed thereto.

Thirdly. God the Father and Jesus Christ his Son would have all men whatever invited by the Gospel to lay hold of life by Christ, whether elect or reprobate; for though it be true that there is such a thing as election and reprobation, yet God, by the tenders of the Gospel in the ministry of his word, looks upon men under another consideration—to wit, as sinners—and as sinners invites them to believe, lay hold of, and embrace the same. He saith not to his ministers, "Go preach to the elect because they are elect, and shut out others because they are not so." But, "Go preach the Gospel to sinners; and as they are such, go bid them come to me and live." And it must needs be so, otherwise the preacher could neither speak in faith nor the people hear in faith; first, the preacher could not speak in faith, because he knoweth not the elect from the reprobate; nor they again hear in faith, because, as unconverted, they would be always ignorant of that also; so, then, the minister neither knowing whom he should offer life unto, nor yet the people which of them are to receive it, how could the word now be preached in faith with power? and how could the people believe and embrace it? But now the preacher offering mercy in the Gospel to sinners as they are sinners, here is way made for the word to be spoken in faith, because his hearers are sinners; yea, and encouragement also for the people to receive and close therewith, they understanding they are sinners: "Christ Jesus came into the world to save sinners."

Fourthly. The Gospel must be preached to sinners, as they are sinners, without distinction of elect or reprobate, because neither the one nor yet the other (as considered under these simple acts) are fit subjects to embrace the Gospel—for neither the one act nor yet the other doth make either of them sinners—but the Gospel is to be tendered to men as they are sinners and personally under the curse of God for sin; wherefore to proffer grace to the elect because they are elect, it is to proffer grace and mercy to them as not considering them as sinners. And, I say, to deny it to the reprobate because he is not elected, it is not only a de-

sheltered from the storm in Christ, the city of refuge; and though we can have no evidence of our particular election before we believed, yet we are to trust in Christ assuredly to make it evident to us, by giving us that salvation which is the peculiar portion of the elect only.

nial of grace to them that have no deed thereof, but also before occasion is given on their part for such a dispensation. And I say again, therefore, to offer Christ and grace to man elect, as simply so considered, this administers to him no comfort at all, he being here no sinner, and so engageth not the heart at all to Jesus Christ, for that comes in and is effected on them as they are sinners. Yea, to deny the Gospel also to the reprobate because he is not elect, it will not trouble him at all; for, saith he, "So I am not a sinner, and so do not need a Saviour." But now, because the elect have no need of grace in Christ by the Gospel but as they are sinners, nor the reprobates cause to refuse it as they are sinners, therefore Christ, by the word of the Gospel, is to be proffered to both, without considering elect or reprobate, even as they are sinners. "The whole have no need of the physician, but those that are sick. I came not to call the righteous, but sinners, to repentance."

Thus you see the Gospel is to be tendered to all in general, as well to the reprobate as to the elect, to sinners as sinners; and so are they to receive it and to close with the tenders thereof.*

CHAPTER X.

Seeing, then, that the Grace of God in the Gospel is by that to be Proffered to Sinners as Sinners, as well to the Reprobate as the Elect, is it possible for those who indeed are not Elect to Receive it and be Saved?

To this question I shall answer several things, but first I shall show you what that grace is that is tendered in the name Gospel, and secondly, what it is to receive it and be saved.

First, then. The grace that is offered to sinners as sinners, without respect to this or that person, it is a sufficiency of righteousness, pardoning grace, and life, laid up in the person of Christ, held forth in the exhortation and word of the Gospel, and promised to be theirs that receive it; yea, I say, in so universal a tender that not one is by it excluded or checked in the least, but rather encouraged if he hath the least desire to life; yea, it is held forth to beget both desires and longings after the life thus laid up in Christ.

Secondly. To receive this grace thus tendered by the Gospel, it is—

1. To believe it is true.

2. To receive it heartily and unfeignedly through faith. And,

3. To let it have its natural sway, course and authority in the soul, and that in that measure as to bring forth the fruits of good living in heart, word, and life, both before God and man.

Now then to the question:

Is it possible that this tender, thus offered to the reprobate, should by him be thus received and embraced and he live thereby?

To which I answer in the negative. Nor yet to the elect themselves—I mean as considered dead in trespasses and sins, which is the state of all men, elect as well as reprobate. So, then, though there be a sufficiency of life and righteousness laid up in Christ for all men, and this tendered by the Gospel to them without exception, yet sin coming in between the soul and the tender of this grace, it hath in truth disabled all men, and so, notwithstanding this tender, they continue to be dead. For the Gospel, I say, coming in word only, saveth no man, because of man's impediment; wherefore those that indeed are saved by this Gospel, the word comes not to them in word only, but also in power, and in the Holy Ghost is mixed with faith, even with the faith of the operation of God, by whose exceeding great and mighty power they are raised from this death of sin and enabled to embrace the Gospel. Doubtless, all men being dead in trespasses and sins, and so captivated under the power of the devil, the curse of the law, and shut up in unbelief, it must be the power of God, yea, the exceeding greatness of that power, that raiseth the soul from this condition to receive the holy Gospel.

For man by nature (consider him at best) can see no more nor do no more than what the principles of nature understands and helps

* None are excluded the benefit of the great and precious salvation procured and finished by the Lord Jesus Christ but they who, by perverseness, unbelief, and impeniteney, exclude themselves. Sinners, miserable, helpless, and hopeless sinners, are the objects of this salvation. Whosoever is enabled to see, in the light of God's Spirit, their wretched and forlorn state, to feel their want of Christ as a suitable Saviour, and to repent and forsake their sins, shall find mercy, for "God is no respecter of persons."

to do; which nature being below the discernings of things truly, spiritually, and savingly good, it must needs fall short of receiving, loving, and delighting in them. "The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned." Now, I say, if the natural man at best (for the elect before conversion are no more, if quite so much) cannot do this, how shall they attain thereto, being now not only corrupted and infected, but depraved, bewitched and dead, swallowed up of unbelief, ignorance, confusion, hardness of heart, hatred of God, and the like? When a thorn by nature beareth grapes, and a thistle beareth figs, then may this thing be. To lay hold of and receive the Gospel by a true and saving faith, it is an act of the soul, has made a new creature, which is the workmanship of God: "Now He that hath wrought us for the selfsame thing is God. For a corrupt tree cannot bring forth good fruit. Can the Ethiopian change his skin?"

But yet the cause of this impossibility—

1. Lieth not in reprobation, the elect themselves being as much unable to receive it as the other.

2. Neither is it because the reprobate is excluded in the tender, for that is universal.

3. Neither is it because there wanteth arguments in the tenders of the Gospel, for there is not only plenty, but such as be persuasive, clear, and full of rationality.

4. Neither is it because these creatures have no need thereof, for they have broken the law.

5. Wherefore it is because indeed they are by sin dead, captivated, mad, self-opposers, blind, alienated in their minds, and haters of the Lord. Behold the ruins that sin hath made!

Wherefore, whoever receiveth the grace that is tendered in the Gospel, they must be quickened by the power of God, their eyes must be opened, their understandings illuminated, their ears unstopped, their hearts circumcised, their wills also rectified, and the Son of God revealed in them; yet, as I said, not because there wanteth argument in these tenders, but because men are dead, and blind, and cannot hear the word. "Why do you not understand my speech? (saith Christ:) even because you cannot hear my word."

For otherwise, as I said but now, there is—

1. Rationality enough in the tenders of the Gospel.

2. Persuasions of weight enough to provoke to faith. And,

3. Arguments enough to persuade to continue therein.

First. Is it not reasonable that man should believe God in the proffer of the Gospel and live by it?

Secondly. Is there not reason, I say, both from the truth and faithfulness of God, from the sufficiency of the merits of Christ, as also from the freeness and fulness of the promise? What unreasonable thing doth the Gospel bid thee credit? Or what falsehood doth it command thee to receive for truth? Indeed, in many points the Gospel is above reason, but yet in never a one against it, especially in those things wherein it beginneth with the sinner in order to eternal life.

Again, touching its persuasions to provoke to faith—

First. With how many signs and wonders, miracles and mighty deeds, hath it been once and again confirmed, and that to this very end!

Secondly. With how many oaths, declarations, attestations, and proclamations is it avouched, confirmed, and established!

Thirdly. And why should not credence be given to that Gospel that is confirmed by blood, the blood of the Son of God himself—yea, that Gospel that did never yet fail any that in truth have cast themselves upon it since the foundation of the world?

Again, as there is rationality enough and persuasion sufficient, so there is also argument most prevalent, to persuade to continue therein, and that too heartily, cheerfully, and unfeignedly, unto the end, did not, as I have said, blindness, madness, deadness, and wilful rebellion carry them away in the vanity of their minds and overcome them.

For, first, if they could but consider how they have sinned, how they have provoked God, &c.—if they could but consider what a dismal state the state of the damned is, and also that in a moment their condition is like to be the same—would they not cleave to the Gospel and live?

Secondly. The enjoyment of God, and Christ, and saints, and angels being the sweetest, the pleasures of heaven the most comfortable, and to live always in the height of light, life, joy, gladness imaginable, one would think were enough to persuade the very damned now in hell.

There is no man that perisheth for want of

sufficient reason in the tenders of the Gospel, nor any for want of persuasions to faith, nor yet because there wanteth arguments to provoke to continue therein. But the truth is, the Gospel in this hath to do with unreasonable creatures, with such as will not believe it, and that because it is truth: "And because I tell you the truth," saith Christ, (therefore) "you believe me not."

Question. Well, but if this in truth be thus, how then comes it to pass that some receive it and live for ever? for you have said before that the elect are as bad as the reprobate, and full as unable as they (as men) to close with these tenders and live.

Answer. Doubtless this is true, and were the elect left to themselves, they, through the wickedness of their heart, would perish as do others. Neither could all the reasonable, persuasive, prevalent arguments of the Gospel of God in Christ prevail to make any receive it and live. Wherefore here you must consider that as there is mercy proclaimed in the general tenders of the Gospel, so there is also the grace of election; which grace kindly overruleth and winneth the spirit of the chosen, working in them that unfeigned closing therewith that makes it effectual to their undoubted salvation; which indeed is the cause that not only in other ages, but also to this day, there is a remnant that receive this grace, they being appointed, I say, thereto before the world began, preserved in time from that which would undo them, and enabled to embrace the glorious Gospel of grace, and peace, and love.

Now there is a great difference between the grace of election and the grace that is wrapped up in the general tenders of the Gospel—a difference, I say, and that both as to its timing, latituding, and working.

1. Touching its timing: it is before, yea, long before, there was either tender of the grace wrapped up in the Gospel to any, or any need of such a tender.

2. They also differ in latitude: the tenders of grace in the Gospel are common and universal to all, but the extension of that of election special and peculiar to some. "There is a remnant according to the election of grace."

3. Touching the working of the grace of election: it differs much in some things from the working of the grace that is offered in the general tenders of the Gospel; as is manifest in these particulars:

1. The grace that is offered in the general tenders of the Gospel calleth for faith to lay hold upon and accept thereof, but the special grace of election worketh that faith which doth lay hold thereof.

2. The grace that is offered in the general tenders of the Gospel calleth for faith as a condition in us, without which there is no life, but the special grace of election worketh faith in us without any such conditions.

3. The grace that is offered in the general tenders of the Gospel promiseth happiness upon the condition of persevering in the faith only, but the special grace of election causeth this perseverance.

4. The grace offered in the general tenders of the Gospel when it sparkleth most leaveth the greatest part of men behind it, but the special grace of election, when it shineth least, doth infallibly bring every soul therein concerned to everlasting life.

5. A man may overcome and put out all the light and life that is begotten in him by the general tenders of the Gospel, but none shall overcome, or make void, or frustrate the grace of election.

6. The general tenders of the Gospel, considered without a concurrence of the grace of election, help not the elect himself when sadly fallen. Wherefore, when I say the grace that is offered in the general tenders of the Gospel, I mean that grace when offered as not being accompanied with a special operation of God's eternal love by way of conjunction therewith. Otherwise the grace that is tendered in the general offers of the Gospel is that which saveth the sinner now and that brings him to everlasting life; that is, when conjoined with that grace that blesseth and maketh this general tender effectually efficacious. The grace of election worketh not without, but by these tenders generally; neither doth the grace thus tendered effectually work but by and with the grace of election: "As many as were ordained to eternal life believed," the word being then effectual to life, when the hand of the Lord is effectually therewith to that end. "They spake (saith the text) unto the Grecians, preaching the Lord Jesus; and the hand of the Lord was with them, and a great number believed and turned unto the Lord."

We must always put difference between the word of the Gospel and the power that manageth that word; we must put difference between the common and more special operations of that power also, even as there is evidently a difference to be put between those words of

Christ that were effectual to do what was said, and of those words of his which were but words only, or at least not (so) accompanied with power. As for instance: that same Jesus that said to the leper, "Say nothing to any man," said also to Lazarus, "Come forth;" yet the one obeyed, the other did not, though he that obeyed was least in a capacity to do it, he being now dead and stunk in his grave. Indeed, unbelief hath hindered Christ much, yet not when he putteth forth himself as Almighty, but when he doth suffer himself by them to be abused who are to be dealt with by ordinary means; otherwise legions of devils, with ten thousand impediments, must fall down before him and give way unto him. There is a speaking and a (so) speaking: "They (so) spake that a great multitude, both of the Jews and also of the Greeks, believed." Even as I have hinted already, there is a difference between the coming of the word when it is in power and when it is in word only. So, then, the blessed grace of election chooseth this man to good, not because he is good; it chooseth him to believe, not because he doth believe; it chooseth him to persevere, not because he doth so; it foreordains that this man shall be created in Christ Jesus unto good works, not if a man will create himself thereto.

What shall we say then? Is the fault in God, if any perish? Doubtless, no; nor yet in his act of eternal reprobation neither; it is grace that saveth the elect, but sin that damns the rest: it is superabundant grace that causeth the elect to close with the tenders of life and live, and it is the abounding of sin that holds off the reprobate from the rational necessity and absolute tenders of grace. To conclude, then: The Gospel calleth for credence as a condition, and that both from the elect and reprobate; but because none of them both, as dead in sin, will close therewith and live, therefore grace, by virtue of electing love, puts forth itself to work and do for some beyond reason, and justice cuts off others for slighting so good, so gracious, and necessary a means of salvation, so full both of kindness, mercy, and reason.*

CHAPTER XI.

Seeing it is not possible that the Reprobate should receive this Grace and live, and also seeing this is infallibly Foreseen of God, and again, seeing God hath Foredetermined to suffer it so to be, why doth he yet Will and Command that the Gospel, and so Grace in the general tenders thereof, should be proffered unto them?

Why, then, is the Gospel offered them? Well, that there is such a thing as eternal reprobation I have showed you, also what this eternal reprobation is I have opened unto you; and shall now show you also that though these reprobates will infallibly perish, which God not only foresaw, but foredetermined to suffer them most assuredly to do so, yet there is reason, great reason, why the Gospel, and so the grace of God thereby, should be tendered, and that in general terms, to them as well as others.

But before I come to lay the reasons before you I must mind you afresh of these particulars:

1. That eternal reprobation makes no man a sinner.

2. That the foreknowledge of God that the reprobate would perish makes no man a sinner.

3. That God's infallibly determining upon the damnation of him that perisheth makes no man a sinner.

4. God's patience and long-suffering and forbearance until the reprobate fits himself for eternal destruction makes no man a sinner.

So, then, God may reprobate, may suffer the reprobate to sin, may foredetermine his infallible damnation, through the preconsideration of him in sin, and may also forbear to work that effectual work in his soul that would infallibly bring him out of this condition, and yet neither be the author, contriver, nor means of man's sin and misery.

Again, God may infallibly foresee that this reprobate, when he hath sinned, will be an unreasonable opposer of his own salvation, and

* No man ever quickened his own soul, or had any power to take a single step in the way of salvation, till God made him willing in the day of his power. This every real Christian will readily allow; therefore all is of grace, as saith the apostle: "By grace are ye saved, through faith, and that not of yourselves: it is the gift of God; not of works, lest any man should boast."

may also determine to suffer him to sin and be thus unreasonable to the end, yet be gracious, yea, very gracious, if he offer him life, and that only upon reasonable terms, which yet he denieth to close with.

The reasons are—

1. Because not God, but sin, hath made him unreasonable, without which, reasonable terms had done his work for him; for reasonable terms are the most equal and righteous terms that can be propounded between parties at difference; yea, the terms that most suiteth and agreeth with a reasonable creature, such as man; nay, reasonable terms are, for terms, the most apt to work with that man whose reason is brought into and held captive by very sense itself.

2. God goeth yet further: he addeth promises of mercy, as those that are inseparable to the terms he offereth, even to pour forth his Spirit unto them: "Turn at my reproof, and behold I will pour forth of my Spirit unto you, and incline your ear; come unto me, hear, and your soul shall live."

Now, then, to the question itself—to wit, that seeing it is impossible the reprobate should be saved, seeing also this is infallibly foreseen of God, and seeing also that God hath beforehand determined to suffer it so to be, yet I shall show you it is requisite, yea, very requisite, that he should both will and command that the Gospel, and so grace in the general tenders thereof, should be proffered unto them.

THE FIRST REASON.

And that, first, to show that this reprobation doth not in itself make any man absolutely incapable of salvation; for if God had intended that by the act of reprobation the persons therein concerned should also by that only act have been made incapable of everlasting life, then this act must also have tied up all the means from them that tendeth to that end, or at least have debarred the Gospel's being offered to them by God's command for that intent; otherwise who is there but would have charged the Holy One as guilty of guile and worthy of blame for commanding that the Gospel of grace and salvation should be offered unto this or that man, whom yet he hath made incapable to receive it by his act of reprobation? Wherefore this very thing—to wit, that the Gospel is yet to be tendered to those eternally reprobated—showeth that it is not simply the act of God's reprobation, but sin, that incapacitateth the creature of life everlasting; which sin is no branch of this reprobation, as is evident, because the elect and reprobate are both alike defiled therewith.

THE SECOND REASON.

Secondly. God also showeth by this that the reprobate doth not perish for want of the offers of salvation, (though he hath offended God,) and that upon most righteous terms, according to what is written: "As I live, saith the Lord, I have no pleasure in the death of him that dieth, but that the wicked turn from his wicked way and live. Turn unto me, saith the Lord of hosts, and I will turn unto you, saith the Lord of hosts." So, then, here lieth the point between God and the reprobate, (I mean the reprobate since he hath sinned:) God is willing to save him upon reasonable terms, but not upon terms above reason; but no reasonable terms will down with the reprobate, therefore he must perish for his unreasonableness.

That God is willing to save even those that perish for ever is apparent, both from the consideration of the goodness of his nature, of man's being his creature, and indeed in a miserable state. But, I say, as I have also said already, there is a great difference between his being willing to save them through their complying with these his reasonable terms, and his being resolved to save them whether they, as men, will close therewith or no; so only he saveth the elect themselves, even according to the riches of his grace, even according to his riches in glory, by Christ Jesus, working effectually in them what the Gospel, as a condition, calleth for from them. And hence it is that he is said to give faith, (yea the most holy faith, for that is the faith of God's elect,) to give repentance, to give a new heart, to give his fear, even that fear that may keep them for ever from everlasting ruin, still engaging his mercy and goodness to follow them all the days of their lives, that they may dwell in the house of the Lord for ever; and as another Scripture saith, "Now he that hath wrought us for the selfsame thing is God."

But, I say, his denying to do thus for every man in the world cannot properly be said to be because he is not heartily willing they should close with the tenders of the grace held forth in the Gospel and live. Wherefore you must consider that there is a distinction to be put between God's denying grace on reasonable terms and denying it absolutely, and also that there is a difference between his withholding

further grace and of hindering men from closing with the grace at present offered; also that God may withhold much when he taketh away nothing, yea, take away much when once abused, and yet be just and righteous still. Further, God may deny to do this or that absolutely, when yet he hath promised to do not only that, but more, conditionally. Which things considered, you may with ease conclude that he may be willing to save those not elect upon reasonable terms, though not without them.

It is no unrighteousness in God to offer grace unto the world, though but on those terms only that they are also foreseen by him infallibly to reject, both because to reject it is unreasonable, especially the terms being so reasonable as to believe the truth and live, and also because it is grace and mercy in God so much as once to offer means of reconciliation to a sinner, he being the offender, but the Lord the God offended, they being but dust and ashes, he the heavenly Majesty. If God, when man had broke the law, had yet with all severity kept the world to the utmost condition of it, had he then been unjust? had he injured man at all? was not every tittle of the law reasonable, both in the first and second table? How much more, then, is he merciful and gracious even in but mentioning terms of reconciliation, especially seeing he is also willing so to condescend if they will believe his word and receive the love of the truth! Though the reprobate then doth voluntarily and against all strength of reason run himself upon the rocks of eternal misery, and split himself thereon, he perisheth in his own corruption by rejecting terms of life.

Objection 1. But the reprobate is not now in a capacity to fulfil these reasonable terms.

Answer. But, I say, suppose it should be granted, is it because reprobation made him incapable, or sin? Not reprobation, but sin; if sin, then before he quarrel let him consider the case aright, where, in the result, he will find sin, being consented to by his voluntary mind, hath thus disabled him, and because, I say, it was sin by his voluntary consent that did it, let him quarrel with himself for consenting so as to make himself incapable to close with reasonable terms, yea, with those terms because reasonable, therefore most suitable (as terms) for him, notwithstanding his wickedness. And I say again, forasmuch as these reasonable terms have annexed unto them, as their inseparable companions, such wonderful mercy and grace, as indeed there is, let even them that perish yet justify God, yea, cry, "His goodness endureth for ever," though they, through the wretchedness of their hearts, get no benefit by it.

THE THIRD REASON.

"Thirdly. God may will and command that his Gospel, and so the grace thereof, be tendered to those that shall never be saved, (besides what hath been said,) to show to all spectators what an enemy sin, being once embraced, is to the salvation of man. Sin, without the tenders of the grace of the Gospel, could never have appeared so exceeding sinful as by that it both hath and doth: "If I had not come and spoken unto them," saith Christ, "they had not had sin, but now they have no cloak for their sin." As sins that oppose the law are discovered by the law—that is, by the goodness, and justness, and holiness of the law—so the sins that oppose the Gospel are made manifest by that, even by the love, and mercy, and forgiveness of the Gospel. ("If he that despised Moses's law died without mercy, of how much sorer punishment, suppose ye, shall he be thought worthy who hath trodden under foot the Son of God?") Who could have thought that sin would have opposed that which is just, but especially mercy and grace, had we not seen it with our eyes? And how could we have seen it to purpose had not God left some to themselves? Here indeed is sin made manifest: "For all he had done so many miracles amongst them," (to wit, to persuade them to mercy,) "yet they believed him not." Sin, where it reigneth, is a mortal enemy to the soul; it blinds the eyes, holds the hands, ties the legs, and stops the ears, and makes the heart implacable to resist the Saviour of souls. That man will neither obey the law nor the Gospel who is left unto his sin; which also God is willing should be discovered and made manifest, though it cost the damnation of some: "For this very purpose," saith God to Pharaoh, "have I raised thee up, that I might show in thee my power, and that my name might be declared in all the earth." For God, by raising up Pharaoh to his kingdom and suffering him to walk to the height according as his sin did prompt him forward, showed unto all beholders what a dreadful thing sin is, and that without the special assistance of his Holy Spirit sin would neither be charmed by law nor Gospel. This reason, though it be no profit unto those that

are damned, yet it is for the honour of God and the good of those he hath chosen.

It is for the honour of God, even for the honour of his power and merey, for his power is now diseovered indeed, when nothing ean tame sin but that; and his merey is here seen indeed, beeause that doth engage him to do it. Read Rom. ix. 22, 23.

THE FOURTH REASON.

Fourthly. God eommandeth that the tender of the Gospel, and the graee thereof, be in general offered to all, that means thereby might be sufficiently provided for the eleet, both to beget them to faith and to maintain it in them to the end, in what plaee, or state, or eondition soever they are. God, through the operation of his manifold wisdom, hath an end, and an end in his aets and doings amongst the ehildren of men, and so in that he eommandeth that his Gospel be tendered to all—an end, I say, to leave the damned without exeuse and to provide sufficieney of means for the gathering all his elect. "Oh that God would speak," saith Zophar, "and open his mouth against thee, and show thee the seerets of wisdom, that they are double to that whieh is!" For though God worketh with and upon the elect otherwise than with and upon the reprobate, yet he worketh with and upon the eleet with and by the same word he eommandeth should be held forth and offered to the reprobate. Now the text thus running in most free and universal terms, the eleet then hearing thereof, do, through the mighty power of God, elose in with the tenders therein held forth, and are saved. Thus that word that was offered to the reprobate Jews, and by them most fiereely rejeeted, even that word beeame yet effeetual to the ehosen, and they were saved thereby. "They gladly reeeived the word, and as many as were ordained to eternal life believed.* Not as though the word of God had taken none effeet; God hath not east away his people whom he foreknew." The word shall aeeomplish the thing for whieh God hath sent it, even the salvation of the few that are ehosen, when tendered to all, though rejeeted by most, through the rebellion of their hearts.

Objection 2. But if God hath eleeted, as you have said, what need he lay a foundation so general for the begetting faith in his ehosen partieulars, seeing the same Spirit that worketh in them by sueh means eould also work in them by other, even by a word, exeluding the most, in the first tenders thereof, amongst men?

Answer. I told you before that though this be a prineipal reason of the general tenders of the graee of the Gospel, yet it is not all the reason why the tender should be so general as the three former reasons show.

But again, in the bowels of God's deeree of eleetion is eontained the means that are also ordained for the effeetual bringing of those eleeted to that glory for whieh they were foreappointed, even to gather together in one all the ehildren of God; "whereupon he ealled you," saith Paul, "by our Gospel, to the obtaining of the glory of our Lord Jesus Christ." God's deeree of eleetion, then, destroyeth not the means whieh his wisdom hath prepared; it rather establisheth, yea, ordains and establisheth it; and maketh that means whieh in the outward sign is indefinite and general effeetual to this and that man, through a speeial and partieular applieation; thus that Christ that in general was offered to all is by a speeial act of faith applied to Paul in partienlar: "He loved me and gave himself for me."

Further. As the design of the heavenly Majesty is to bring his eleet to glory by means, so by the means thus universal and general as most behooveful and fit, if we eonsider not only the way it doth please him to work with some of his ehosen, in order to this their glory, but also the trials, temptations, and other ealamities they must go through thereto.

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* As the same sun whieb softens the wax bardens the elay, so it is with the preached Gospel, which is to some "the savour of death unto death, and to others the savour of life unto life." The Gospel is ineffectual to any saving purpose respecting the reprobate; partly through pride and in not enduring to be reproved by it; partly through prejudice against tbe ministers who publish it; partly through slothfulness, in not coming under the sound of it; and principally tbrough cursed infidelity, in not believing the gracious message it brings. Let it be well attended to that all who bear tbe Gospel are obliged to the duty of believing as well as to all the duties of the moral law, and tbat before they know their particular election; for we eannot have a certain knowledge of our eleetion to our eternal life before we do believe; it is a thing hidden in the unsearchable counsel of God until it be manifest by our effectual calling and believing on Christ; therefore we must believe on Christ before we know our election, or else we shall never know it and shall never believe. All joy, peace, comfort, assurances are communicated to the soul in the way of believing. May the Lord give and increase saving faitb!

1. Touching his working with some, how invisible is it to those in whose souls it is yet begun! How is the word buried under the clods of their hearts for months, yea, years together! Only thus much is discovered thereof: it showeth the soul its sin, the which it doth also so aggravate and apply to the conscience (Jesus still refraining, like Joseph, to make himself known to his brethren) that were there not general tenders of mercy, and that to the worst of sinners, they would soon miscarry and perish as do the sons of perdition. But by these the Lord upholdeth and helpeth them, that they stand when others fall for ever.

2. And so likewise for their trials, temptations and other calamities, because God will not bring them to heaven without, but by them, therefore he hath also provided a word so large as to lie fair for the support of the soul in all conditions, that it may not die for thirst.

3. I might add also in this place that their imperfect state after grace received doth call for such a word, yea, many other things which might be named, which God, only wise, hath thought fit should accompany us to the ship, yea, in the sea, to our desired haven.

THE FIFTH REASON.

Fifthly. God willeth and commandeth the Gospel should be offered to all, that thereby distinguishing love, as to an inward and spiritual work, might the more appear to be indeed the fruit of special and peculiar love. For in that the Gospel is tendered to all in general when yet but some do receive it, yea, and seeing these some are as unable, unwilling, and by nature as much averse thereto as those that refuse it and perish, it is evident that something more of heaven and the operation of the Spirit of God doth accompany the word thus tendered for their life and salvation that enjoy it; not now as a word barely tendered, but backed by the strength of heaven: "Behold what manner of love the Father hath bestowed upon us, that we should be called the children of God!—even we who believe according to the working of his mighty power which he wrought in Christ when he raised him from the dead." This provoketh to distinguishing admiration, yea, and also to a love like that which hath fastened on the called, the preserved, and the glorified: "He hath not dealt so with any nation; and as for his judgments, they have not known them. Praise ye the Lord." Now are the sacrifices bound even to the horns of the altar, with a "Lord, how is it that thou shouldst manifest thyself to us, and not unto the world? He sent from above, he took me, he drew me out of many waters, he delivered me from my strong enemy and from them that hated me, for they were too strong for me."

For thus the elect considereth: Though we all came alike into the world and are the children of wrath by nature, yea, though we have alike so weakened ourselves by sin that the whole head is sick and the whole heart faint, being altogether gone out of the way, and every one become altogether unprofitable, both to God and ourselves, yet that God should open mine eyes, convert my soul, give me faith, forgive my sins, raise me, when I fall, fetch me again when I am gone astray—this is wonderful! Yea, that he should prepare eternal mansions for me, and also keep me by his blessed and mighty power for that; and that in a way of believing, which without his assistance I am in no way able to perform—that he should do this notwithstanding my sins, though I had no righteousness, yea, that he should do it according to the riches of his grace, through the redemption that is in Jesus Christ our Lord, even according to an everlasting covenant of grace, which yet the greatest part of the world are void of, and will for ever miss and fall short of! Besides, that he should mollify my heart, break it, and then delight in it, put his fear in it, and then look to me, and keep me as the apple of his eye; yea, resolve to guide me with his counsel, and then receive me to glory! Further, that all this should be the effect of unthought-of, undeserved, and undesired love—that the Lord should think on this before he made the world, and sufficiently ordain the means before he had laid the foundation of the hills,—for this he is worthy to be praised; yea, "Let every thing that hath breath praise the Lord; praise ye the Lord."

Objection 3. But you have said before that the reprobate is also blessed with many Gospel mercies, as with the knowledge of Christ, faith, light, the gift of the Holy Ghost, and the tastes or relish of the powers of the world to come; if so, then what should be the reason that yet he perisheth? Is it because the grace that he receiveth differeth from the grace that the elect are saved by? If they differ, where lieth the difference? Whether in the nature, or in the degree, or in the management thereof?

Answer. To this objection I might answer many things, but for brevity take this reply:

1. That a non-elect may travel very far both in the knowledge, faith, light, and sweetness of Jesus Christ, and may also attain to the partaking of the Holy Ghost; yea, and by the very operation of these things also escape the pollution of the world and become a visible saint, join in church communion and be as chief amongst the very elect themselves. This the Scriptures everywhere do show us.

The question then is, Whether the elect and reprobate receive a differing grace? To which I answer, Yes, in some respects, both as to the nature thereof and also the degree.

To begin, then, with the nature of it:

1. The faith that the chosen are blessed with, it goeth under another name than any faith besides, even the faith of God's elect, as of a faith belonging to them only, of which none others do partake; which faith also, for the nature of it, is called faith most holy, to show it goes beyond all other, and can be fitly matched nowhere else but with their most blessed faith who infallibly attain eternal glory; even like precious faith with us, saith Peter, with his elect companions. And so of other things. For if this be true that they differ in their faith, they must needs therewith differ in other things; for faith, being the mother of grace, produeeth all the rest according to its own nature—to wit, love that abounds, that never fails, and that is never contented till it attain the resurrection of the dead, &c.

They differ as to their nature in this: the faith, and hope, and love that the chosen receive, it is that which floweth from election itself; he hath blessed us according as he hath chosen us, even with those graces he set apart for us when he in eternity did appoint us to life before the foundation of the world; which graee, because the decree in itself is most absolute and infallible, they also, that they may completely answer the end, will do the work infallibly likewise, still through the management of Christ: "I have prayed that thy faith fail not."

But seeondly. As they differ in nature, they differ also in degree; for though it be true that the reprobate is blessed with graee, yet this is also as true, that the eleet are blessed with more grace; it is the privilege only of those that are chosen, to be blessed with [all] spiritual blessings, and to have [all] the good pleasure of the goodness of God fulfilled in and upon them. Those who are blessed with [all] spiritual blessings must needs be blessed with eternal life; and those in whom the Lord not only works all his good pleasure, but fulfilleth all the good pleasure of his goodness upon them, they must needs be preserved to his heavenly kingdom; but none of the non-eleet have these things conferred upon them; therefore the grace bestowed upon the one doth differ both in nature and degree from the other.

Thirdly. There is a differenee as to the management also; the reprobate is principal for the management of the grace he receiveth, but Jesus Christ is principal for the management of the grace the elect receiveth. When I say principal, I mean chief; for though the reprobate is to have the greatest hand in the management of what merey and goodness the Lord bestoweth on him, yet not so as that the Lord will not help him at all; nay, contrariwise, he will, if first the reprobate do truly the duty that lieth on him: "If thou do well, shalt thou not be accepted? But if not well, behold sin lieth at the door." Thus it was also with Saul, who was rejeeted of God upon this account. And I say, as to the elect themselves, though Jesus Christ our blessed Saviour be chief as to the management of the graee bestowed on his ehosen, yet not so as that he quite exeludeth them from striving according to his working which worketh in them mightily; nay, contrariwise, if those who in truth are elect shall yet be remiss and do wiekedly, they shall feel the stroke of God's rod, it may be till their bones do break. But because the work doth not lie at their door to manage as chief, but at Christ's, therefore though he may perform his work with mueh bitterness and grief to them, yet he, being engaged as the principal, will perform that which coneerneth them, even until the day (the eoming) of Jesus Christ.

From what hath been said there ariseth this conelusion:

The elect are always under eternal mercy, but those not eleet always under eternal justiee; for you must consider this: there is eternal mercy and eternal justiee, and there is present merey and present justice. So, then, for a man to be in a state of merey, it may be either a state of mercy present or both present and eternal also. And so, again, for a man to be in a state under justiee, it may be understood either of present justice only or of both present and eternal also.

That this may yet further be opened I shall somewhat enlargc.

I begin with present mercy and present jus-

tice. That which I call present mercy is that faith, light, knowledge, and state of the good word of God that a man may have and perish. This is called in Scripture "believing for awhile, during for awhile, and rejoicing in the light for a season." Now I call this mercy, both because none (as men) can deserve it, and also because the proper end thereof is to do good to those that have it. But I call it present mercy, because those that are only blessed with that may sin it away and perish; as did some of the Galatians, Hebrews, Alexandrians, with the Asians, and others. But yet observe again, I do not call this present mercy because God hath determined it shall last but awhile absolutely, but because it is possible for man to lose it, yea, determined he shall, conditionally.

Again. As to present justice, it is that which lasteth but awhile also; and as present mercy is properly the portion of those left out of God's election, so present justice chiefly hath to do with God's beloved, who yet at that time are also under eternal mercy. This is that justice that afflicted Job, David, Heman, and the godly, who notwithstanding do infallibly attain, by virtue of this mercy, eternal life and glory. I call this justice, because in some sense God dealeth with his children according to the quality of their transgression; and I call it also present justice, because though the hand of God for the present be never so heavy on those that are his by election, yet it lasteth but awhile; wherefore though this indeed be called wrath, yet this is but a little wrath—wrath for a moment, time, or season. "In a little wrath I hid my face from thee for a moment, but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer."

Thus you see there is present mercy and present justice; also that the elect may be under present justice when the rest may be under present mercy.

Again. As there is present mercy and present justice, so there is eternal mercy and eternal justice; and I say, as the elect may be under present justice when the non-elect may be under present mercy, so the elect at that time are also under eternal mercy, but the other under eternal justice.

That the elect are under eternal mercy, and that when under present justice, is evident from what hath been said before—namely, from their being chosen in Christ before the foundation of the world, as also from the consideration of their sound conversion and safe preservation quite through this wicked world, even safe unto eternal life; as he also saith by the prophet Jeremiah: "Yea, I have loved thee with an everlasting love, therefore with loving-kindness have I drawn thee;" and hence it is that he calleth the elect his sheep, his children, and people, and that before conversion; for though none of them as yet were his children by calling, yet were they his according to election.

Now the elect being under this eternal grace and mercy, they must needs be under it before present justice seizeth upon them, while it seizeth them and also continueth with them longer than present justice can, it being from everlasting to everlasting. This being so, here is the reason why no sin, nor yet temptation of the enemy, with any other evil, can hurt or destroy those thus elect of God; yea, this is that which maketh even those things that in themselves are the very bane of men, yet prove very much for good to those within this purpose; and as David saith, "It is good for me that I have been afflicted;" and again, "For when we are judged of the Lord we are chastened, that we should not be condemned with the world." Now afflictions, &c., in themselves are not only fruitless and unprofitable, but, being unsanctified, are destructive: "I smote him, and he went on frowardly;" but now eternal mercy, working with this or that affliction, makes it profitable to the chosen: "I have seen his ways, and will heal him, and will restore comfort to him and to his mourners;" as he saith in another place, "Blessed is the man whom thou chastisest and teachest out of thy law." For eternal mercy doth not look on those who are the elect and chosen of God as poor sinful creatures only, but also as the generation whom the Lord hath blessed, in whom he hath designed to magnify his name to the utmost by pardoning the transgressions of the remnant of his heritage, having predestinated us to the adoption of children by Jesus Christ to himself, wherein also he hath made us accepted in the beloved. Wherefore, I say, the elect, as they do also receive that grace and mercy that may be sinned away, so they have that grace and mercy which cannot be lost and that sin cannot deprive them of, even mercy that abounds and goeth beyond all sin; such mercy as hath engaged the power of God, the intercession of Christ, and the communication of the blessed Spirit of adoption; which Spirit also engageth the

heart, directs it into the love of God, that it may not depart from God after that rate as the reprobates do. "I will make an everlasting covenant with them, (saith God,) that I will not turn away from them to do them good, but will put my fear in their heart, that they shall not depart from me."

But now I say, God's dealing with the non-elect is far otherwise, they being under the consideration of eternal justice, even then when in the enjoyment of present grace and mercy. And hence it is that as to their standing before the God of heaven they are counted dogs, and sows, and devils, even then when before the elect of God themselves they are counted saints and brethren: "The dog is returned to his own vomit again, and the sow that was washed to her wallowing in the mire." And the reason is, because notwithstanding all their show before the world their old nature and corruptions do still bear sway within, which in time also, according to the ordinary judgment of God, is suffered so to show itself that they are visible to saints that are elect, as was the case of Simon Magus and that wicked apostate Judas, who went out from us, "but they were not of us, for if they had been of us, they should no doubt have continued with us; but they went out from us, that it might be manifest they were not all of us:" they were not elect as we, nor were they sanctified as the elect of God themselves; wherefore eternal justice counts them the sons of perdition when under their profession. And I say, they being under this eternal justice, it must needs have to do with them in the midst of their profession; and because also it is much offended with them for conniving with their lusts, it taketh away from them, and that most righteously, those gifts and graces, and benefits and privileges that present mercy gave them; and not only so, but cuts them off for their iniquity, and layeth them under wrath for ever. "They have forsaken the right way, (saith God,) they have followed the way of Balaam, the son of Bosor; these are wells without water, clouds that are carried with a tempest, trees whose fruit withereth, without fruit, twice dead, plucked up by the roots, for whom is reserved the blackness of darkness for ever."

These things thus considered, you see—

1. That there is present grace and present mercy, eternal grace and eternal mercy.

2. That the elect are under eternal mercy, and that when under present justice; and that the reprobate is under eternal justice, and that when under present mercy.

3. Thus you see again that the non-elect perish by reason of sin, notwithstanding present mercy, because of eternal justice; and that the elect are preserved from the death (though they sin and are obnoxious to the strokes of present justice) by reason of eternal mercy.* What shall we say, then? Is there unrighteousness with God? God forbid; "He hath mercy on whom he will have mercy, and compassion on whom he will have compassion."

* "It is not of him that willeth, nor of him that runneth, but of God that showeth mercy." Grace, mercy, and peace flow from God the Father through our Lord Jesus Christ. Sin is the root and cause of all moral evil; and God cannot, consistent with his justice, show mercy to the sinner but on the expiation of it. There is an infinite fulness and sufficiency in Christ, out of which the elect receive, and grace for grace. We presume this subject cannot be more suitably closed than by transcribing the XVIIth article of the Church of England, of Predestination and Election, which is as follows:

"Predestination to life is the everlasting purpose of God, whereby (before the foundations of the world were laid) he hath constantly decreed, by his counsel, secret to us, to deliver from curse and damnation those whom he hath chosen in Christ out of mankind, and to bring them by Christ to everlasting salvation, as vessels made to honour. Wherefore they which be endued with so excellent a benefit of God he called, according to God's purpose, by his Spirit working in due season: they through grace obey the calling; they be justified freely; they be made sons of God by adoption; they be made like the image of his only-begotten Son Jesus Christ; they walk righteously in good works; and at length, by God's mercy, they attain to everlasting felicity.

"As the godly consideration of Predestination and our Election in Christ is full of sweet, pleasant, and unspeakable comfort to godly persons, and such as feel in themselves the working of the Spirit of Christ, mortifying the works of the flesh and their earthly members and drawing up their minds to high and heavenly things, as well because it doth greatly establish and confirm their faith of eternal salvation to be enjoyed through Christ, as because it doth fervently kindle their love towards God, so, for curious and carnal persons, lacking the Spirit of Christ, to have continually before their eyes the sentence of God's predestination is a most dangerous downfall, whereby the devil doth thrust them either into desperation or into wretchedness of most unclean living, no less perilous than desperation.

"Furthermore, we must receive God's promises in such wise as they be generally set forth to us in Holy Scripture; and in our doings that will of God is to be followed which we have expressly declared unto us in the word of God."

THE STRAIT GATE;

OR,

THE GREAT DIFFICULTY OF GOING TO HEAVEN.

Enter ye in at the strait gate; for wide is the gate and broad is the way that leadeth to destruction, and many there be which go in thereat; because strait is the gate and narrow is the way which leadeth unto life, and few there be that find it.—MATT. vii. 13, 14.

TO THE READER.

COURTEOUS READER:

God (I hope) hath put it into my heart to write unto thee another time, and that about matters of the greatest moment, (for now we discourse not about things controverted among the godly, but directly about the saving or damning of the soul: yea, moreover, this discourse is about the fewness of them that shall be saved, and it proves that many an high professor will come short of eternal life;) wherefore the matter must needs be sharp, and so disliked by some, but let it not be rejected by thee. The text calls for sharpness, so do the times; yea, the faithful discharge of my duty towards thee hath put me upon it.

I do not now pipe, but mourn, and it will be well for thee if thou canst graciously lament. Some (say they) make the gate of heaven too wide, and some make it too narrow; for my part, I have here presented thee with as true a measure of it as by the word of God I can. Read me, therefore, yea, read me, and compare me with the Bible, and if thou findest my doctrine and that book of God concur, embrace it, as thou wilt answer the contrary in the day of judgment. This awakening work (if God will make it so) was prepared for thee; if there be need and it wounds, get healing by blood; if it disquiets, get peace by blood; if it takes away all thou hast, because it was naught, (for this book is not prepared to take away true grace from any,) then buy of Christ gold tried in the fire, that thou mayest be rich, and white raiment, that thou mayest be clothed and that the shame of thy nakedness doth not appear, and anoint thine eyes with eye-salve, that thou mayest see. Self-flatteries, self-deceivings are easy and pleasant, but damnable. The Lord give thee an heart to judge right of thyself, right of this book, and so prepare for eternity, that thou mayest not only expect entrance, but be received into the kingdom of Christ and of God! Amen.

So prays thy friend,

JOHN BUNYAN.

THE STRAIT GATE.

Strive to enter in at the strait gate; for many, I say unto you, will seek to enter in, and shall not be able.—LUKE xiii. 24.

THESE are the words of our Lord Jesus Christ, and are therefore, in especial manner, to be heeded; besides, the subject-matter of the words is the most weighty—to wit, how we should attain salvation—and therefore also to be heeded.

The occasion of the words was a question which one that was at this time in the company of the disciples put to Jesus Christ; the question was this: "Lord, are there few that be saved?" A serious question, not such as tended to the subversion of the hearers, as too many now-a-days do, but such as in its own nature tended to the awakening of the company to good, and that called for such an answer that might profit the people also. This question also well pleased Jesus Christ, and he prepareth and giveth such an answer as was without the least retort or show of distaste—such an answer, I say, as carried in it the most full resolve to the question itself and help to the persons questioning: "And he said unto them, Strive to enter in," &c. The words are an answer and an instruction also.

1. An answer, and that in the affirmative; the gate is strait, many that seek will not be able, therefore but few shall be saved.

2. The answer is an instruction also: "Strive to enter in," &c.; good counsel and instruction; pray God help me, and my reader, and all that love their own salvation, to take it.

My manner of handling the words will be, first, by way of explication, and then by way of observation.

1. By way of explication.

The words are to be considered, first, with reference to their general scope, and then with reference to their several phrases.

First. The general scope of the text is to be considered, and that is that great thing, salvation; for these words do immediately look at, point to, and give directions about salvation: "Are there few that be saved? Strive to enter in at the strait gate."

The words, I say, are to direct us not only to talk of or to wish for, but to understand how we shall, and to seek that we may be effectually saved, and therefore of the greatest importance. To be saved! What is like being saved? To be saved from sin, from hell, from the wrath of God, from eternal damnation! what is like it? To be made an heir of God, of his grace, of his kingdom and eternal glory! what is like it? And yet all this is included in this word *saved*, and in the answer to that question, Are there few that be saved? Indeed this word *saved* is but of little use in the world save to them that are heartily afraid of damning. This word lies in the Bible as excellent salves lie in some men's houses, thrust into a hole and not thought on for many months, because the household people have no wounds nor sores. In time of sickness what so set by as the doctor's glasses and gallipots full of his excellent things? but when the person is grown well the rest is thrown to the dunghill. Oh, when men are sick of sin and afraid of damning, what a text is that where this word saved is found! Yea, what a word of worth, and goodness, and blessedness is it to him that lies continually upon the wrath of a guilty conscience! "But the whole need not the physician." He therefore, and he only, knows what saved means that knows what hell, and death, and damnation mean: "What shall I do to be saved?" is the language of the trembling sinner. "Lord, save me!" is the language of the sinking sinner; and none admire the glory that is in that word *saved* but such as see, without being saved, all things in heaven and earth are emptiness to them; they also that believe themselves privileged in all the blessedness that is wrapped up in that word bless and admire God that hath saved them

wherefore, since the thing intended both in the question and the answer is no less than the salvation of the soul, I beseech you to give the more earnest heed.

But to come to the particular phrases in the words, and to handle them orderly, I find four things:

1. An intimation of the kingdom of heaven; 2. A description of the entrance into it; 3. An exhortation to enter into it; and, 4. A motive to enforce that exhortation.

1. An intimation of the kingdom of heaven; for when he saith, "Strive to enter in;" and in such phrases there is supposed a place or state, or both, to be enjoyed. "Enter in;" enter into what, or whither, but into a state or place, or both; and therefore when you read these words *enter in*, you must say there is certainly included in the text that good thing that yet is not expressed. "Enter in," into heaven, that is the meaning, where the saved are and shall be; into heaven, that place, that glorious place, where God, and Christ, and angels are, and the souls or spirits of just men made perfect. "Enter in;" that thing included, though not expressed in the words, is called in another place, the Mount Sion, the heavenly Jerusalem, the general assembly and Church of the first-born which are written in heaven. And therefore the words signify unto us that there is a state most glorious, and that when this world is ended, and that this place and state is likewise to be enjoyed and inherited by a generation of men for ever. Besides, these words "enter in," signify that salvation to the full is to be enjoyed only there, and that there only is eternal safety; all other places and conditions are hazardous, dangerous, full of snares, imperfections, temptations, and afflictions; but there all is well; there is no devil to tempt, no desperately wicked heart to deliver us up, no deceitful lust to entangle, nor any enchanting world to bewitch us; there all shall be well to all eternity. Further, all the parts of and circumstances that attend salvation are only there to be enjoyed; there only is immortality and eternal life; there is the glory and fulness of joy and the everlasting pleasures; there is God and Christ to be enjoyed by open vision; and more, there are the angels and the saints; further, there is no death, nor sickness, nor sorrow, nor sighing for ever; there is no pain, nor persecutor, nor darkness to eclipse our glory. Oh this Mount Sion! Oh this heavenly Jerusalem!

Behold, therefore, what a great thing the Lord Jesus hath included by this little word, *in*. In this word is wrapped up an whole heaven and eternal life, even as there is also by other little words in the Holy Scriptures of truth, as where he saith, "Knock, and it shall be opened unto you," and the elect have obtained it. This should teach us not only to read, but to attend in reading; not only to read, but to lift up our hearts to God in reading; for if we be not heedful, if he gives us not light and understanding, we may easily pass over without any great regard such a word as may have have a glorious kingdom and eternal salvation in the bowels of it; yea, sometimes, as here, a whole heaven is intimated where it is not at all expressed. The apostles of old did use to fetch great things out of the Scriptures, even out of the very order and timing of the several things contained therein.

2. As we have here an intimation of the kingdom of heaven, so we have a description of the entrance into it, and that by a double similitude: 1. It is called a gate; 2. A strait gate: "Strive to enter in at the strait gate."

1st. It is set forth by the similitude of a gate. A gate, you know, is of a double use; it is to open and shut, and so, consequently, to let in or to keep out, and to do both these at the season; as he said, "Let not the gates of Jerusalem be opened till the sun be hot;" and again, "I commanded that the gates should be shut, and charged that they should not be opened till after the sabbath." And so you find of this gate of heaven, when the five wise virgins came the gate was opened, but afterwards came the other virgins and the door was shut. So then the entrance into heaven is called a gate, to show there is a time when there may be entrance, and there will come a time when there shall be none; and indeed this is a chief truth contained in the text: "Strive to enter in at the strait gate, for many, I say unto you, will seek to enter in, and shall not be able." I read in the Scriptures of two gates or doors through which they that go to heaven must enter.

(1.) There is the door of faith, the door which the grace of God hath opened to the Gentiles; this door is Jesus Christ, as also himself doth testify, saying, "I am the door," &c. By this door men enter into God's favour and mercy, and find forgiveness through faith in his blood, and live in hope of eternal life; and therefore himself also said, "I am the

door; by me, if any man enter in, he shall be saved;" that is, received to mercy and inherit eternal life. But,

(2.) There is another door or gate, (for that which is called in the text a gate is twice in the next verse called a door;) there is, I say, another gate, and that is the passage into the very heaven itself, the entrance into the celestial mansion-house, and that is the gate mentioned in the text and the door mentioned twice in the verse that follows. And thus Jacob called it when he said Bethel was the house of God, and this is the gate of heaven—that is, the entrance, for he saw the entrance into heaven. One end of Jacob's ladder stands in Bethel, God's house, and the other end reacheth up to the gate of heaven. Jacob's ladder was the figure of Christ, which ladder was not the gate of heaven, but the way from the Church to that gate which he saw above at the top of the ladder. But again, that the gate in the text is the gate or entrance into heaven, consider—

(1.) It is that gate that letteth men into or shutteth men out of that place or kingdom where Abraham, and Isaac, and Jacob are; which place is that paradise where Christ promised the thief that he should be that day that he asked to be with him in his kingdom; it is that place into which Paul said he was caught when he heard words unlawful or impossible for a man to utter.

Question. But is not Christ the gate or entrance into this heavenly place?

Answer. He is—he without whom no man can get thither, because by his merits men obtain that world, and also because he (as the Father) is the donor and disposer of that kingdom to whom he will. Further, this place is called his house and himself the master of it, (when once the master of the house is risen up and hath shut to the door.) But we used to say that the master of the house is not the door. Men enter into heaven, then, by him, not as he is the gate, or door, or entrance into the celestial mansion-house, but as he is the giver and disposer of that kingdom to them whom he shall count worthy, because he hath obtained it for them.

(2.) That this gate is the very passage into heaven, consider the text hath special reference to the day of judgment, when Christ will have laid aside his mediatory office, which before he exercised for the bringing to the faith his own elect, and will then act, not as one that justifieth the ungodly, but as one that judgeth sinners. He will now be risen up from the throne of grace, and shut up the door against all the impenitent, and will be set upon the throne of judgment, from thence to proceed with ungodly sinners.

Objection. But Christ bids strive: "Strive now to enter in at the strait gate;" but if that gate be, as you say, the gate or entrance into heaven, then it should seem that we should not strive till the day of judgment, for we shall not come at that gate till then.

Answer. Christ, by this exhortation, Strive, &c., doth not at all admit of or countenance delays, or that a man should neglect his own salvation, but putteth poor creatures upon preparing for the judgment, and counselleth them now to get those things that will then give them entrance into glory. This exhortation is much like these, "Be ye therefore ready also, for at such an hour as you think not the Son of man cometh. And they that were ready went in with him to the marriage, and the door was shut."

So that when he saith, "Strive to enter in," it is as much as if he should say, Blessed are they that shall be admitted another day to enter into the kingdom of heaven; but they that shall be accounted worthy of so unspeakable a favour must be well prepared and fitted for it beforehand. Now the time to be fitted is not the day of judgment, but the day of grace; not then, but now. Therefore strive now for those things that will then give you entrance into the heavenly kingdom. But—

2dly. As it is called a gate, so it is called a strait gate: "Strive to enter in at the strait gate."

The straitness of this gate is not to be understood carnally, but mystically. You are not to understand it as if the entrance into heaven was some little pinching wicket; no, the straitness of this gate is quite another thing. This gate is wide enough for all them that are the truly gracious and sincere lovers of Jesus Christ, but so strait as that not one of the other can by any means enter in. "Open to me the gates of righteousness: I will go into them, and I will praise the Lord, this gate of the Lord into which the righteous shall enter." By this word therefore Christ Jesus hath showed unto us that without due qualifications there is no possibility of entering into heaven; the strait gate will keep all others out. When Christ spake this parable he had doubtless his eye upon some passage or passages of the Old Testament with which the Jews were well ac-

quainted. I will mention two, and so go on:

(1.) The place by which God turned Adam and his wife out of Paradise. Possibly our Lord might have his eye upon that, for though that was wide enough for them to come out at, yet it was too strait for them to go in at. But what should be the reason of that? Why, they had sinned, and therefore "God set at the east of that garden cherubims and a flaming sword, turning every way, to keep the way of the tree of life." The cherubims and this flaming sword, they made the entrance too strait for them to enter in. Souls, there are cherubims and a flaming sword at the gates of heaven, to keep the way of the tree of life; therefore none but them that are duly fitted for heaven can enter in at this strait gate; the flaming sword will keep all others out. "Know you not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners shall inherit the kingdom of God."

(2.) Perhaps our Lord might have his eye upon the gates of the temple when he spoke this word unto the people, for though the gates of the temple were six cubits wide, yet they were so strait that none that were unclean in anything might enter in thereat, because there were placed at them porters, whose office was to look that none but those that had right to enter might go in thither. And so it is written: "Jehoiada set porters at the gates of the house of the Lord, that none that were unclean in anything might enter in." Souls, God hath porters at the gates of the temple, at the gate of heaven—porters, I say, placed there by God, to look that none that are unclean in anything may come in thither. In at the gate of the Church none may enter now that are open profane and scandalous to religion; no, though they plead they are beloved of God: "What hath my beloved to do in mine house, (saith the Lord,) seeing she hath wrought lewdness with many?"

I say, I am very apt to believe that our Lord Jesus Christ had his thoughts upon these two texts when he said, The gate is strait; and that which confirms me the more in the thing is this: a little below the text he saith, "There shall be weeping and gnashing of teeth when you shall see Abraham, and Isaac, and Jacob, and all the prophets in the kingdom of heaven, and you yourselves thrust out." Thrust out, which signifieth a violent act, resisting with striving those that would (though unqualified) enter. The porters of the temple were, for this very thing, to wear arms, if need were, and to be men of courage and strength, lest the unsanctified or unprepared should by some means enter it. We read in the book of Revelations of the holy city, and that it had twelve gates, and at the gates twelve angels; but what did they do there? Why, amongst the rest of their service this was one thing, that there might in nowise enter in anything that defileth or worketh abomination, and that maketh a lie.

But more particularly to show what it is that maketh this gate so strait. There are three things that maketh it strait: 1. There is sin; 2. There is the word of the law; 3. There are the angels of God.

1st. There is sin, the sin of the profane and the sin of the professor.

(1.) The sin of the profane. But this needs not be enlarged upon, because it is concluded upon at all hands where there is the common belief of the being of God and the judgment to come, that "the wicked shall be turned into hell, and all the nations that forget God."

(2.) But there is the sin of professors; or take it rather thus, there is a profession that will stand with an unsanctified heart and life; the sin of such will overpoise the salvation of their souls, the sin-end being the heaviest end of the scale; I say, that being the heaviest end which hath sin in it, they tilt over, and so are, notwithstanding their glorious profession, drowned in perdition and destruction: "For none such hath any inheritance in the kingdom of Christ and of God; therefore let no man deceive you with vain words, for because of these things comes the wrath of God upon the children of disobedience;" neither will a profession be able to excuse them. The gate will be too strait for such as these to enter in thereat. A man may partake of salvation in part, but not of salvation in whole. God saved the children of Israel out of Egypt, but overthrew them in the wilderness: "I will therefore put you in remembrance, though you once knew this, how that the Lord, having saved the people out of the land of Egypt, afterwards destroyed them that believed not." So we see that (notwithstanding their beginning) "they could not enter in because of unbelief."

2dly. There is the word of the law, and that

will make the gate strait also. None must go in thereat but those that can go in by the leave of the law; for though no man be, or can be, justified by the works of the law, yet unless the righteousness and holiness by which they attempt to enter into this kingdom be justified by the law, it is in vain once to think of entering in at this strait gate. Now the law justifieth not but upon the account of Christ's righteousness; if therefore thou be not indeed found in that righteousness, thou wilt find the law lie just in the passage into heaven to keep thee out; every man's work must be tried by fire, that it may be manifest of what sort it is. There are two errors in the world about the law: one is, when men think to enter in at the strait gate by the righteousness of the law; the other is, when men think they may enter into heaven without the leave of the law. Both these, I say, are errors; for as by the works of the law no flesh shall be justified, so without the consent of the law no flesh shall be saved: "Heaven and earth shall pass away before one jot or tittle of the law shall fail till all be fulfilled." He therefore must be damned that cannot be saved by the consent of the law. And indeed this law is the flaming sword that turneth every way, yea, that lieth to this day in the way to heaven, for a bar to all unbelievers and unsanctified professors, for it is taken out of the way for the truly gracious only. It will be found as a roaring lion to devour all others; because of the law, therefore, the gate will be found too strait for the unsanctified to enter in. When the apostle had told the Corinthians that the unrighteous should not inherit the kingdom of God, and that such were some of them, he adds, "But ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus and by the Spirit of our God," closely concluding that had they not been washed, and sanctified, and justified in the name of the Lord Jesus, the law, for their transgressions, would have kept them out; it would have made the gate too strait for them to enter in.

3dly. There are also the angels of God, and by reason of them the gate is strait. The Lord Jesus calleth the end of the world his harvest, and saith, moreover, that the angels are his reapers; these angels are therefore to gather his wheat into his barn, but to gather the ungodly into bundles to burn them; unless therefore the man that is unsanctified can master the law and conquer angels, unless he can, as I may say, pull them out of the gateway of heaven, himself is not to come thither for ever. No man goeth to heaven but by the help of the angels, I mean at the day of judgment: "For the Son of man shall send forth his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other." If those that shall enter in at the strait gate shall only enter in thither by the conduct of the holy angels, pray when do you think those men will enter in thither concerning whom the angels are commanded to gather them, to bind them in bundles to burn them? This therefore is a third difficulty: the angels will make this entrance strait, yea, too strait for the unjustified and unsanctified to enter in thither.

3. I come now to the exhortation, which is to strive to enter in: "Strive to enter in at the strait gate." These words are fitly added, for since the gate is strait, it follows that they who will enter in must strive.

"Strive." This word *strive* supposeth—1. That great idleness is natural to professors: they think to get to heaven by lying, as it were, on their elbows. 2. It also suggesteth that many will be the difficulties that professors will meet with before they get to heaven. 3. It also concludeth that only the labouring Christian man or woman will get in thither. "Strive," &c.

Three questions I will propound upon the word, an answer to which may give us light into the meaning of it: 1. What doth the word *strive* import? 2. How should we strive? 3. Why shall we strive?

1st. What doth this word *strive* import?

Answer. When he saith, Strive, it is as much as to say, Bend yourselves to the work with all your might: "Whatsoever thy hand findeth to do, do it with all thy might, for there is no work, nor device, nor knowledge, nor wisdom in the grave, whither thou goest." Thus Samson did when he set himself to destroy the Philistines; he bowed himself with all his might. Thus David did also when he made provision for the building and beautifying of the temple of God. And this must thou do if ever thou enterest into heaven.

2dly. When he saith, Strive, he calleth for the mind and will, that they should be on his side and on the side of the things of his kingdom; for none strive indeed but such as have given the Son of God their heart, of which the mind and will are a principal part; for saving conversion lieth more in the turning of

the mind and will to Christ, and to the love of his heavenly things, than in all knowledge and judgment. And this the apostle confirmeth when he saith, "Stand fast in one spirit, with one mind, striving," &c.

3dly. And more particularly this word *strive* is expressed by several other terms, as—1. It is expressed by that word, "So run that you may obtain." 2. It is expressed by that word, "Fight the good fight of faith, lay hold of eternal life." 3. It is expressed by that word, "Labour not for the meat that perisheth, but for that meat that endureth to everlasting life." 4. It is expressed by that word, "We wrestle with principalities and powers and the rulers of the darkness of this world." Therefore, when he saith, Strive, it is as much as to say, Run for heaven, fight for heaven, labour for heaven, wrestle for heaven, or you are like to go without it.

The second question is, How should we strive?

Answer. The answer in general is, Thou must strive lawfully: "And if a man also strive for the mastery, yet is he not crowned except he strive lawfully."

But you will say, What is it to strive lawfully?

Answer. (1.) To strive against the things which are abhorred by the Lord Jesus, yea, to resist to the spilling of your blood, striving against sin; to have all those things that are condemned by the word, yea, though they be thine own right hand, right eye, or right foot, in abomination; and to seek by all godly means the utter suppression of them.

(2.) To strive lawfully is to strive for those things that are commanded in the word. But thou, O man of God, fly the world and follow after; that is, strive for righteousness, godliness, faith, love, patience, meekness; fight the good fight of faith, lay hold on eternal life, &c.

(3.) He that striveth lawfully must be therefore very temperate in all the good and lawful things of this life. And every one that striveth for the mastery is temperate in all things; now they do it to obtain a corruptible crown, but we an incorruptible. Most professors give leave to the world and vanity of their hearts to close with them and to hang about their necks, and make their striving to stand rather in an outcry of words than a hearty labour against the lusts and love of the world and their own corruptions; but this kind of striving is but a beating of the air, and will come to just nothing at last.

(4.) He that striveth lawfully must take God and Christ along with him to the work, otherwise he will certainly be undone: "Whereunto (said Paul) I also labour, striving according to His working, which worketh in me mightily." And for the right performing of this he must observe these following particulars:

(1.) He must take heed that he do not strive about things or words to no profit, for God will not then be with him: "Of these things (saith the apostle) put them in remembrance: charging them before the Lord that they strive not about words to no profit, but to the subverting of the hearers." But, alas! how many professors in our days are guilty of this transgression, whose religion stands chiefly, if not only, in a few unprofitable questions and vain wranglings about words and things to no profit, but to the destruction of the hearers!

(2.) He must take heed that whilst he strives against one sin he does not harbour and shelter another, or that whilst he cries out against other men's sins he does not countenance his own.

(3.) In the striving strive to believe, strive for the faith of the Gospel; for the more we believe the Gospel and the reality of the things of the world to come, with the more stomach and courage shall we labour to possess the blessedness. Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief.

(4.) As we should strive for and by faith, so we should strive by prayer, by fervent and effectual prayers. Oh the swarms of our prayerless professors! What do they think of themselves? Surely the gate of heaven was heretofore as wide as in these our days, but what striving by prayer was there then among Christians for the thing that gives admittance into this kingdom over that there is in these latter days!

(5.) We should also strive by mortifying our members that are upon the earth: "I therefore so run, (said Paul,) so fight I, not as one that beats the air, but I keep under my body and bring it into subjection, lest that by any means, when I preached the Gospel to others, I myself should be a castaway." But all this is spoken principally to professors; so I would be understood.

I come now to the third question—namely, But why should we strive?

Answer. (1.) Because the thing for which you are here exhorted to strive, it is worth the striving for; it is for no less than for a whole

heaven and an eternity of felicity there. How will men that have before them a little honour, a little profit, a little pleasure, strive! I say again, how will they strive for this! Now they do it for a corruptible crown, but we an incorruptible. Methinks this word heaven and this eternal life; what is there again, either in heaven or earth, like them to provoke a man to strive?

(2.) Strive, because otherwise the devil and hell will assuredly have thee: "He goes about like a roaring lion, seeking whom he may devour." These fallen angels, they are always watchful, diligent, unwearied; they are also mighty, subtle, and malicious, seeking nothing more than the damnation of thy soul. O thou that art like the harmless dove, strive!

(3.) Strive, because every lust strives and wars against thy soul. The flesh lusteth against the Spirit: "Dearly beloved, I beseech you, (said Peter,) as strangers and pilgrims, abstain from fleshly lusts, which war against the soul." It is a rare thing to see or find out a Christian that indeed can bridle his lusts, but no strange thing to see such professors that are not only bridled, but saddled too, yea, and ridden from lust to sin, from one vanity to another, by the very devil himself, and the corruptions of their hearts.

(4.) Strive, because thou hast a whole world against thee. The world hateth thee if thou art a Christian; the men of the world hate thee, the things of the world are snares for thee, even thy bed and table, thy wife and husband; yea, thy most lawful enjoyments have that in them that will certainly sink thy soul to hell if thou dost not strive against the snares that are in them.

The world will seek to keep thee out of heaven with mocks, flouts, taunts, threatenings, jails, gibbets, halters, burnings, and a thousand deaths; therefore strive. Again, if it cannot overcome thee with these, it will flatter, promise, allure, entice, entreat, and use a thousand tricks on this hand to destroy thee; and observe, many that have been stout against the threats of the world have yet been overcome with the bewitching flatteries of the same. There ever was enmity between the devil and the Church, and betwixt his seed and her seed too; Michael and his angels, and the dragon and his angels, these make war continually. There hath been great desires and endeavours among men to reconcile these two in one—to wit, the seed of the serpent and the seed of the woman—but it could never yet be accomplished. The world says, They will never come over to us; and we again say, By God's grace we will never come over to them. But the business hath not ended in words; both they and we have also added our endeavours to make each other submit, but endeavours have proved ineffectual too. They, for their part, have devised all manner of cruel torments to make us submit, as slaying with the sword, stoning, sawing asunder, flames, wild beasts, banishments, hunger, and a thousand miseries. We again, on the other side, have laboured by prayers and tears, by patience and long-suffering, by gentleness and love, by sound doctrine and faithful witness-bearing against their enormities, to bring them over to us, but yet the enmity remains; so that they must conquer us or we must conquer them. One side must be overcome, but the weapons of our warfare are not carnal, but mighty through God.

(5.) Strive, because there is nothing of Christianity got by idleness: "Idleness clothes a man with rags, and the vineyard of the slothful is grown over with nettles." Profession that is not attended with spiritual labour cannot bring the soul to heaven. The fathers before us were not slothful in business, but fervent in spirit, serving the Lord: "Therefore be not slothful, but followers of them who through faith and patience inherit the promises."

"Strive to enter in." Methinks the words at the first reading do intimate to us that the Christian, in all that ever he does in this world, should carefully heed and regard his soul—I say, in all that ever he does. Many are for their souls by fits and starts, but a Christian indeed, in all his doings and designs which he contriveth and manageth in this world, should have a special eye to his own future and everlasting good; in all his labours he should strive to enter in: "Wisdom (Christ) is the principal thing; therefore get wisdom, and in all thy gettings get understanding." Get nothing if thou canst not get Christ and grace and further hopes of heaven in that getting; get nothing with a bad conscience, with the hazard of thy peace with God, and that in getting it thou weakenest thy graces which God hath given thee; for this is not to strive to enter in. Add grace to grace both by religious and worldly duties, for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ. Religious duties are

not the only striving times; he that thinks so is out. Thou mayest help thy faith and thy hope in the godly management of thy calling, and mayest get farther footing in eternal life, by studying the glory of God in all thy worldly employment. I am speaking now to Christians that are justified freely by grace, and am encouraging, or rather counselling, them to strive to enter in; for there is an entering in by faith and good conscience now, as well as our entering in body and soul hereafter; and I must add that the more common it is to thy soul to enter in now by faith, the more steadfast hope shalt thou have of entering in hereafter in body and soul.

"Strive to enter in." By these words also the Lord Jesus giveth sharp rebuke to those professors that have not eternal glory, but other temporal things in their eye, by all the bustle that they make in the world about religion. Some there be, what a stir they make, what a noise and clamour with their notions and forms, and yet perhaps all is for the loaves, because they have eaten of the loaves and are filled! They strive indeed to enter, but it is not into heaven; they find religion hath a good trade at the end of it, or they find that it is the way to credit, repute, preferment, and the like; and therefore they strive to enter into these. But these have not the strait gate in their eye, nor yet in themselves have they love to their poor and perishing souls; wherefore this exhortation nippeth such by predicting of their damnation.

"Strive to enter in." These words also sharply rebuke them who content themselves as the angel of the Church of Sardis did—to wit, "To have a name to live, and be dead"—or as they of the Laodiceans, who took their religion upon trust, and were content with a poor, wretched, lukewarm profession; for such as these do altogether unlike to the exhortation in the text that says, Strive, and they sit and sleep; that says, Strive to enter in, and they content themselves with a profession that is never like to bring them thither.

"Strive to enter in." Further, these words put us upon proving the truth of our graces now; I say, they put us upon the proof of the truth of them now; for if the strait gate be the gate of heaven, and yet we are to strive to enter into it now, even while we live and before we come thither, then doubtless Christ means by this exhortation that we should use lawful means to prove our graces in this world whether they will stand in the day of judgment or not. Strive to enter in; get those graces now that will prove true graces then; and therefore try them you have, and if upon trial they prove not right, cast them away and cry for better, lest they cast thee away when better are not to be had. "Buy of me gold tried in the fire;" buy of me faith and grace that will stand in the judgment; strive for that faith, buy of me that grace, and also white raiment, that thou mayest be clothed, that the shame of thy wickedness doth not appear, and anoint thine eyes with eye-salve, that thou mayest see. Mind you this advice; this is right striving to enter in.

But you will say, How should we try our graces? Would you have us run into temptation to try if they be sound or rotten?

Answer. You need not run into trials. God hath ordained that enough of them shall overtake thee to prove thy graces either rotten or sound before the day of thy death. Sufficient to the day is the evil thereof if thou hast but a sufficiency of grace to withstand. I say, thou shalt have trials enough overtake thee to prove thy graces sound or rotten. Thou mayest, therefore, if God shall help thee, see how it is like to go with thee before thou goest out of this world—to wit, whether thy graces be such as will carry thee in at the gates of heaven or no.

But how should we try our graces now?

Answer. How dost thou find them in outward trials? How dost thou find thyself in the inward workings of sin? How dost thou find thyself under the most high enjoyment of grace in this world?

But what do you mean by these three questions?

Answer. I mean graces show themselves at these their seasons whether they be rotten or sound.

How do they show themselves to be true under the first of these?

Answer. By mistrusting our own sufficiency; by crying to God for help; by desiring rather to die than to bring any dishonour to the name of God; and by counting that if God be honoured in the trial thou hast gained more than all the world could give thee.

How do they show themselves to be true under the second?

Answer. By mourning, and confessing, and striving, and praying against them; by not being content, shouldst thou have heaven, if they live and defile thee; by counting of holiness the greatest beauty in the world; and by flying to Jesus Christ for life.

How do they show themselves to be true under the third?

Answer. By prizing the true graces above all the world; by praying heartily that God will give thee more; by not being content with all the grace thou canst be capable of enjoying on this side heaven and glory.

"Strive to enter in." The reason why Christ added these words, "to enter in," is obvious—to wit, because there is no true and lasting happiness on this side heaven; I say, none that is both true and lasting—I mean, as to our sense and feeling, as there shall; here have we no continuing city, but we seek one to come. The heaven is within—strive therefore to enter in; the glory is within—strive therefore to enter in; the Mount Sion is within—strive therefore to enter in; the heavenly Jerusalem is within—strive therefore to enter in; angels and saints are within—strive therefore to enter in; and, to make up all, the God and Father of our Lord Jesus Christ, and that glorious Redeemer, are within—strive therefore to enter in.

"Strive to enter in;" for without are dogs, sorcerers, whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie. Without are also the devils, and hell, and death, and all damned souls; without is howling, weeping, wailing, and gnashing of teeth; yea, without are all the miseries, sorrows, and plagues that an infinite God can in justice and power inflict upon an evil and wicked generation: "Strive therefore to enter in at the strait gate."

"Strive to enter in at the strait gate, for many, I say unto you, will seek to enter in, and shall not be able."

4. We are now come to the motive which our Lord urges to enforce his exhortation.

He told us before that the gate was strait; he also exhorted us to strive to enter in thereat, or to get those things now that will further our entrance then, and to set ourselves against those things that will hinder our entering in.

In this motive there are five things to be minded:

(1.) That there will be a disappointment to some at the day of judgment; they will seek to enter in, and shall not be able.

(2.) That not a few, but many, will meet with this disappointment; "for many will seek to enter in, and shall not be able."

(3.) This doctrine of the miscarriage of many then, it standeth upon the validity of the word of Christ: "For many, I say, will seek to enter in, and shall not be able."

(4.) Professors shall make a great heap among the many that shall fall short of heaven: "For many, I say unto you, will seek to enter in, and shall not be able."

(5.) Where grace and striving are wanting now, seeking and contending to enter in will be unprofitable then: "For many, I say unto you, will seek to enter in, and shall not be able."

But I will proceed in my former method—to wit, to open the words unto you.

"For many," &c. If he had said, For some will fall short, it had been a sentence to be minded; if he had said, For some that seek will fall short, it had been very awakening; but when he saith, Many, many, will fall short, yea, many among professors will fall short, this is not only awakening, but dreadful.

"For many," &c. I find this word *many* variously applied in Scripture.

(1.) Sometimes it intendeth the open profane, the wicked and ungodly world, as where Christ saith, "Wide is the gate and broad is the way that leadeth to destruction, and many there be that go in thereat." I say by the many here he intends those chiefly that go on in the broad way of sin and profaneness, bearing the tokens of their damnation in their foreheads, those whose daily practice proclaims "that their feet go down to death and their steps take hold of hell."

(2.) Sometimes this word *many* intendeth those that cleave to the people of God deceitfully and in hypocrisy, or as Daniel hath it, "Many shall cleave unto the Church with flatteries." The word *many* in this text includeth all those who feign themselves better than they are in religion; it includeth, I say, those that have religion only for an holiday suit, to set them out at certain times and when they come among suitable company.

(3.) Sometimes this word *many* intendeth them that apostatize from Christ, such as for a while believe and in time of temptation fall away, as John saith of some of Christ's disciples: "From that time many of his disciples went back, and walked no more with him."

(4.) Sometimes this word *many* intendeth them that make a great noise and do many great things in the Church, and yet want saving grace: "Many (saith Christ) will say unto me in that day, Lord, Lord, have we not prophesied in thy name, and in thy name cast out

devils, and in thy name done many wonderful works?" Mark, there will be many of these.

(5.) Sometimes this word *many* intendeth those poor, ignorant, deluded souls that are led away with every wind of doctrine, those who are caught with the cunning and crafty deceiver who lieth in wait to beguile unstable souls: "And many shall follow their pernicious ways, by reason of whom the way of truth shall be evil spoken of."

(6.) Sometimes this word *many* includeth all the world, good and bad: "And many of them that sleep in the dust of the earth shall awake, some to everlasting life and some to everlasting shame and contempt."

(7.) Lastly. Sometimes this word *many* intendeth the good only, "even them that shall be saved."

Since then that the word is so variously applied, let us inquire how it must be taken in the text. And—

(1.) It must not be applied to the sincerely godly, for they shall never perish. (2.) It cannot be applied to all the world, for then no flesh should be saved. (3.) Neither is it applied to the open profane only, for then the hypocrite is by it excluded. (4.) But by the many in the text our Lord intended in special the professor—the professor, I say, how high soever he seems to be now, that shall be found without saving grace in the day of judgment.

Now that the professor is in special intended in this text, consider: So soon as the Lord had said, "Many will seek to enter in, and shall not be able," he pointeth, as with his finger, at the many that then he in special intendeth —to wit, them among whom he had taught; them that had eat and drunken in his presence; them that had prophesied and cast out devils in his name, and in his name had done many wonderful works. These are the many intended by the Lord in this text, though others also are included under the sentence of damnation by his word in other places. "For many," &c. Matthew saith concerning this strait gate that there are but few that find it. But it seems the castaways in my text did find it, for you read that they knocked at it and cried, "Lord, open unto us."

So, then, the meaning may seem to be this: many of the few that find it will seek to enter in, and shall not be able. I find at the day of judgment some will be crying to the rocks to cover them, and some at the gates of heaven for entrance. Suppose that those that cry to the rocks to cover them are they whose conscience will not suffer them once to look God in the face, because they are fallen under present guilt and the dreadful fears of the wrath of the Lamb, and that those that stand crying at the gate of heaven are those whose confidence holds out to the last, even those whose boldness will enable them to contend even with Jesus Christ for entrance—them, I say, that will have profession, casting out of devils, and many wonderful works to plead. Of this sort are the many in my text: "For many, I say unto you, will seek to enter in, and shall not be able." "For many," &c. Could we compare the professors of the times with the everlasting word of God, this doctrine would more easily appear to the children of men. How few among the many, yea, among the swarms of professors, have heart to make conscience of walking before God in this world and to study his glory among the children of men! How few, I say, have his name lie nearer their hearts than their own carnal concerns! Nay, do not many make his word and his name and his ways a stalking-horse to their own worldly advantages? God calls for faith, good conscience, moderation, self-denial, humility, heavenly-mindedness, love to saints, to enemies, and for conformity in heart, in word, and life to his will; but where is it?

"For many, I say unto you." These latter words carry in them a double argument to prove the truth asserted before: First, in that he directly pointeth at his followers: "I say unto you." Many, I say unto you, even you that are my disciples, to you that have eat and drunk in my presence. I know that sometimes Christ hath directed his speech to his disciples, not so much upon their accounts as upon the accounts of others, but here it is not so; therefore I say unto you in this place it immediately concerned some of themselves: "I say unto you, Ye shall begin to stand without, and to knock, saying, Lord, Lord, open to us, and he shall answer and say unto you, I know you not whence you are; then shall ye begin to say, We have eat and drunk in thy presence, and thou hast taught in our streets; but he shall say, I tell you I know you not whence you are; depart from me, all ye workers of iniquity;" it is you, you, you that I mean. "I say unto you." It is common with a professing people, when they hear a smart and a thundering sermon, to say, Now has the preacher paid off the drunkard, the swearer, the liar, the covetous, and adulterer, forgetting that these sins may be committed in a spiritual and mystical way.

There is spiritual drunkenness, spiritual adultery, and a man may be a liar that calls God his Father when he is not, or that calls himself a Christian and is not. Wherefore perhaps all these thunders and lightnings in this terrible sermon may more concern thee than thou art aware of: "I say unto you"—unto you, professors, may be the application of all this thunder.

But I shall show you why the poor, carnal, ignorant world miss of heaven, and then why the knowing professors miss of it also.

1. The poor, carnal, ignorant world miss of heaven even because they love their sins and cannot part with them: "Men love darkness rather than light, because their deeds are evil." The poor ignorant world miss of heaven because they are enemies in their minds to God, his word, and holiness; they must be all damned who take pleasure in unrighteousness. The poor ignorant world miss of heaven because they stop their ears against convictions and refuse to come when God calls: "Because I have called and ye refused, I have stretched out my hand, and no man regarded, but have set at naught all my counsels, and would none of my reproofs, I also will laugh at your calamities, and mock when your fear cometh as desolation, and your destruction like a whirlwind, when distress and anguish cometh upon you; then shall you call upon me, but I will not answer; they shall seek me early, but shall not find me."

2. The poor ignorant world miss of heaven because the God of this world hath blinded their eyes, that they can neither see the evil and damnable state they are in at present, nor the way to get out of it; neither do they see the beauty of Jesus Christ, nor how willing he is to save poor sinners.

3. The poor ignorant world miss of heaven because they put off and defer coming to Christ until the time of God's patience and grace is over. Some indeed are resolved never to come, but some again say, We will come hereafter, and so it comes to pass that because God called and they did not hear, so they shall cry and I will not hear, saith the Lord.

4. The poor ignorant world miss of heaven because they have false apprehensions of God's mercy. They say in their hearts, We shall have peace, though we walk in the imagination of our heart, to add drunkenness to thirst. But what saith the word?—"The Lord will not spare him; but then the anger of the Lord and his jealousy shall smoke against that man, and all the curses that are written in this book shall be upon him, and God shall blot out his name from under heaven."

5. The poor ignorant world miss of heaven because they make light of the Gospel that offereth mercy to them freely, and because they lean upon their own good meanings, and thinkings, and doings.

6. The poor carnal world miss of heaven because by unbelief, which reigns in them, they are kept for ever from being clothed with Christ's righteousness and from washing in his blood, without which there is neither remission of sin nor justification. But to pass these till anon.

I come, in the next place, to show you some reasons why professors fall short of heaven.

First. In the general, they rest in things below special grace, as in awakenings that are not special, in repentance that is not special, &c.; and a little to run a parallel betwixt the one and the other, that, if God will, you may see and escape:

1. Have they that shall be saved awakenings about their state by nature? So have they that shall be damned. They that never go to heaven may see much of sin and of the wrath of God due thereto. This had Cain and Judas, and yet they came short of the kingdom. The saved have convictions in order to their eternal life, but the others' convictions are not so. The convictions of the one do drive them sincerely to Christ; the convictions of the other do drive them to the law, and the law to desperation at last.

2. There is a repentance that will not save—a repentance to be repented of, and a repentance to salvation, not to be repented of. Yet so great a similitude and likeness there is betwixt the one and the other that most times the wrong is taken for the right, and through this mistake professors perish.

As, (1.) In saving repentance there will be an acknowledgment of sin, and one that hath the other repentance may acknowledge his sins also. (2.) In saving repentance there is a crying out under sin, but one that hath the other repentance may cry out under sin also. (3.) In saving repentance there will be humiliation for sin, and one that hath the other repentance may humble himself also. (4.) Saving repentance is attended with self-loathing, but he that hath the other repentance may have loathing of sin too: a loathing of sin because it is sin, that he cannot have, but a loathing of sin because it is offensive to him, that he may have.

The dog doth not loathe that which troubleth his stomach because it is there, but because it troubleth him; when it has done troubling of him he can turn to it again and lick it up as before it troubled him. (5.) Saving repentance is attended with prayers and tears, but he that hath none but the other repentance may have prayers and tears also. (6.) In saving repentance there is fear and reverence of the word and ministers that bring it, but this may be also where there is none but the repentance that is not saving, for Herod feared John, knowing that he was a just man and holy, and observed him; when he heard him he did many things, and heard him gladly. (7.) Saving repentance makes a man's heart very tender of doing anything against the word of God, but Balaam could say, "If Balak would give me his house full of silver and gold, I cannot go beyond the word of the Lord."

Behold, then, how far a man may go in repentance, and yet be short of that which is called "repentance unto salvation, not to be repented of:" 1. He may be awakened; 2. He may acknowledge his sin; 3. He may cry out under the burden of sin; 4. He may have humility for it; 5. He may loathe it; 6. May have prayers and tears against it; 7. May delight to do many things of God; 8. May be afraid of sinning against him; and after all this may perish for want of saving repentance.

Secondly. Have they that shall be saved faith? Why, they that shall not be saved may have faith also; yea, a faith in many things so like the faith that saveth that they can hardly be distinguished, (though they differ both in root and branch.) To come to particulars:

1. Saving faith hath Christ for its object, and so may the faith have that is not saving. Those very Jews of whom it is said they believed on Christ, Christ tells them, and that after their believing, "Ye are of your father the devil, and the lusts of your father ye will do." 2. Saving faith is wrought by the word of God, and so may the faith be that is not saving. 3. Saving faith looks for justification without works, and so may a faith do that is not saving. 4. Saving faith will sanctify and purify the heart, and a faith that is not saving may work a man off from the pollutions of the world, as it did Judas, Demas, and others. 5. Saving faith will give a man tastes of the world to come, and also joy by them tastes, and so will the faith do that is not saving. 6. Saving faith will help a man, if called thereto, to give his body to be burned for his religion, and so will the faith do that is not saving. 7. Saving faith will help a man to look for an inheritance in the world to come, and that may the faith do that is not saving: "All those virgins took their lamps and went forth to meet the bridegroom." 8. Saving faith will not only make a man look for, but prepare to meet, the bridegroom, and so may the faith do that is not saving: "Then all these virgins arose and trimmed their lamps." 9. Saving faith will make a man look for an interest in the kingdom of heaven with confidence, and the faith that is not saving will even demand entrance of the Lord: "Lord, Lord, open unto us." 10. Saving faith will have good works follow it into heaven, and the faith that is not saving may have great works follow it as far as to heaven-gates: "Lord, have we not prophesied in thy name, and in thy name cast out devils, and in thy name done wondrous works?"

Now, then, if the faith that is not saving may have Christ for its object, be wrought by the word, look for justification without works, work men off from the pollutions of the world, and give men tastes of and joy in the things of another world—I say again, if it will help a man to burn for his judgment, and to look for an inheritance in another world, yet if it will keep a man to prepare for it, claim interest in it, and if it can carry great works, many great and glorious works, as far as heaven-gates, then no marvel if abundance of people take this faith for the saving faith, and so fall short of heaven thereby. Alas, friends! there are but few that can produce such for repentance; and such faith, as yet you see, I have proved even reprobates have had in several ages of the Church. But—

Thirdly. They that go to heaven are a praying people, but a man may pray that shall not be saved. Pray! he may pray daily; yea, he may ask of God the ordinances of justice, and may take delight in approaching to God; nay, further, such souls may, as it were, cover the altar of the Lord with tears, with weeping and crying out.

Fourthly. Do God's people keep holy fasts? They that are not his people may keep fasts also, may keep fasts often, even twice a week: "The Pharisee stood and prayed thus with himself: God, I thank thee that I am not as other men are, extortioners, unjust, adulterers, or even as this publican: I fast twice a week, I give tithes of all that I possess." I might enlarge upon things, but I intend but a little

book. I do not question but many Balaamites will appear before the judgment-seat to condemnation—men that have had visions of God, and that knew the knowledge of the Most High; men that have had the Spirit of God come upon them, and that have by that been made other men; yet these shall go to the generations of their fathers, they shall never see light.

I read of some men whose excelleney in religion mounts up to the heavens, and their heads reach unto the clouds, who yet shall perish for ever like their own dung, and he that in this world hath seen them shall say at the judgment, Where are they? There will be many a one that were gallant professors in this world wanting among the saved in the day of Christ's coming; yea, many whose damnation was never dreamed of. Which of the twelve ever thought that Judas would have proved a devil? Nay, when Christ suggested that one among them was naught, they each were more afraid of themselves than of him. Who questioned the salvation of the foolish virgins? The wise ones did not; they gave them the privilege of communion with themselves. The discerning of the heart and the infallible proof of the truth of saving grace is reserved to the judgment of Jesus Christ at his coming; the Church and best of saints sometimes hit and sometimes miss in their judgments about this matter; and the cause of our missing in our judgment is—1. Partly, because we cannot infallibly, at all times, distinguish grace that saveth from that which doth but appear to do so. 2. Partly also because some men have the art to give right names to wrong things. 3. And partly because we, being commanded to receive him that is weak, are afraid to exclude the least Christian, by which means hypocrites creep into the churches; but what saith the Scripture?—"I the Lord search the heart, I try the reins." And again, "All the churches shall know that I am He that searches the reins and hearts, and I will give to every one of you according to your works." To this Searcher of hearts is the time of infallible discerning reserved, and then you shall see how far grace that is not saving hath gone, and also how few will be saved indeed. The Lord awaken poor sinners by these warnings and cautions!

I come now to make some brief use and application of the whole; and my first word shall be to the open profane. Poor sinner, thou readest here that but a few will be saved—that many that expect heaven will go without heaven. What sayest thou to this, poor sinner? Let me say it over again. There are but few to be saved, but very few; let me add, but few professors, but few eminent professors. What sayest thou now, sinner? If judgment begins at the house of God, what will the end of them be that obey not the Gospel of God? This is Peter's question: canst thou answer it, sinner? Yea, I say again, if judgment must begin at them, will it not make thee think, What shall become of me? And I add, when thou shalt see the stars of heaven to tumble down to hell, canst thou think that such a muck-heap of sin as thou art shall be lifted up to heaven? Peter asks thee another question—to wit: "If the righteous scarcely be saved, where shall the ungodly and sinners appear?" Canst thou answer this question, sinner? Stand among the righteous thou mayest not: "The ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous." Stand among the wicked thou then wilt not dare to do: where wilt thou appear, sinner? To stand among the hypocrites will avail thee nothing: "The hypocrite shall not come before him"—that is, with acceptance—"but shall perish." Because it concerns thee much, let me over with it again. When thou shalt see less sinners than thou art bound up by angels in bundles to burn them, where wilt thou appear, sinner? Thou mayest wish thyself another man, but that will not help thee, sinner; thou mayest wish, Would I had been converted in time! but that will not help thee neither. And if, like the wife of Jeroboam, thou should feign thyself to be another woman, the Prophet, the Lord Jesus, would soon find thee out. What wilt thou do, poor sinner? Heavy tidings, heavy tidings, will attend thee except thou repent, poor sinner! Oh the dreadful state of a poor sinner, of an open profane sinner! Everybody that hath but common sense knows that this man is in the broad way to death, yet he laughs at his own damnation.

Shall I come to particulars with thee?

1. Poor unclean sinner, the harlot's house is the way to hell, going down to the chambers of death.

2. Poor swearing and thievish sinner, God hath prepared the curse that every one that stealeth shall be cut off as on this side, according to it; and every one that sweareth shall be cut off on that side, according to it.

3. Poor drunken sinner, what shall I say to

thee? "Woe to the drunkards of Ephraim, woe to them that are mighty to drink wine, and men of strong drink! they shall not inherit the kingdom of heaven."

4. Poor covetous, worldly man, God's word says "that the covetous the Lord abhorreth; that the covetous man is an idolater; and that the covetous shall not inherit the kingdom of God."

5. And thou, liar, what wilt thou do? "All liars shall have their part in the lake that burneth with fire and brimstone."

I shall not enlarge; poor sinner, let no man deceive thee, for because of these things cometh the wrath of God upon the children of disobedience. I will therefore give thee a short call and so leave thee.

Sinner, awake; yea, I say unto thee, Awake! Sin lieth at thy door, and God's axe lieth at thy root, and hell-fire is right underneath thee: I say again, Awake! "Every tree therefore that bringeth not forth good fruit is hewn down and cast into the fire."

Poor sinner, awake! Eternity is coming, and his Son: they are both coming to judge the world. Awake! art yet asleep, poor sinner? Let me set the trumpet to thine ear once again. The heavens will be shortly on a burning flame, the earth and the works thereof shall be burned up, and then wicked men shall go into perdition: dost thou hear this, sinner? Hark again! The sweet morsels of sins will then be fled and gone, and the bitter, burning fruits of them only left.

What sayest thou now, sinner? Canst thou drink hell-fire? will the wrath of God be a pleasant dish to thy taste? This must be thine every day's meat and drink in hell, sinner.

I will yet propound to thee God's ponderous question, and then for this time leave thee: "Can thine heart endure or can thine hands be strong in the day that I shall deal with thee, saith the Lord?" What sayest thou? wilt thou answer this question now or wilt thou take time to do it? or wilt thou be desperate and venture all? And let me put this text in thine ear to keep it open, and so the Lord have mercy upon thee: "Upon the wicked shall the Lord rain snares, fire and brimstone, and an horrible tempest; this shall be the portion of their cup."

Secondly. My second word is to them that are upon the potter's wheel, concerning whom we know not as yet whether their convictions and awakenings will end in conversion or no; several things I shall say to you, both to further your convictions and to caution you from staying anywhere below or short of saving grace.

1. Remember that but few shall be saved, and if God should count thee worthy to be one of that few, what a mercy would that be! 2. Be thankful therefore for convictions; conversion begins at conviction, though all conviction doth not end in conversion. It is a great mercy to be convinced that we are sinners and that we need a Saviour; count it therefore a mercy; and that thy convictions may end in conversion, do thou—

1. Take heed of stifling of them; it is the way of poor sinners to look upon convictions as things that are hurtful, and therefore they use to shun the awakening ministry and to check a convincing conscience. Such poor sinners are much like to the wanton boy that stands at the maid's elbow to blow out her candle as fast as she lights it at the fire. Convinced sinner, God lighteth thy candle, and thou puttest it out; God lights it again, and thou puttest it out, ("yea, how oft is the candle of the wicked put out!") At last God resolveth he will light thy candle no more; and then, like the Egyptians, you dwell all your days in darkness, and never see light more but by the light of hell-fire; wherefore give glory to God, and if he awakens thy conscience quench not thy convictions. "Do it (saith the prophet) before he cause darkness, and before your feet stumble upon the dark mountains, and he turn your convictious into the shadow of death and make them gross darkness."

1. Be willing to see the worst of thy condition; it is better to see it here than in hell, for thou must see thy misery here or there. 2. Beware of little sins; they will make way for great ones, and they again will make way for bigger, upon which God's wrath will follow; and then may thy latter end be worse than thy beginning. 3. Take heed of bad company and evil communication, for that will corrupt good manners. God saith evil company will turn thee away from following him, and will tempt thee to serve other gods, devils: "So the anger of the Lord will be kindled against thee and destroy thee suddenly." 4. Beware of such a thought as bids thee delay repentance, for that is damnable. 5. Beware of taking example by some poor carnal professor, whose religion lies in the tip of his tongue. Beware, I say, of the man whose head swims with notions, but his life is among the unclean. "He that walketh with wise men shall be wise, but a

companion of fools shall be destroyed." 6. Give thyself much to the word, and prayer, and good conference. 7. Labour to see the sin that cleaveth to the best of thy performances, and know that all is nothing if thou art not found in Jesus Christ. 8. Keep in remembrance that God's eye is upon thy heart and upon all thy ways: "Can any hide himself in secret places that I should not see him? saith the Lord; do not I fill heaven and earth? saith the Lord." 9. Be often meditating upon death and judgment. 10. Be often thinking what a dreadful end sinners that have neglected Christ will make at that day of death and judgment. 11. Put thyself often, in thy thoughts, before Christ's judgment-seat in thy sins, and consider with thyself, Were I now before my Judge how should I look, how should I shake and tremble! 12. Be often thinking of them that are now in hell past all mercy: I say, be often thinking of them, thus:

1. They were once in the world, as I now am. 2. They once took delight in sin, as I have done. 3. They once neglected repentance, as Satan would have me do. 4. But now they are gone, now they are in hell, now the pit hath shut her mouth upon them.

Thou mayest also double thy thoughts of the damned, thus:

1. If these poor creatures were in the world again, would they sin as they did before? would they neglect salvation as they did before? 2. If they had sermons, as I have; if they had the Bible, as I have; if they had good company, as I have,—yea, if they had a day of grace, as I have, would they neglect it as they did before? Sinner, couldst thou soberly think of these things, they might help (God blessing them) to awaken thee, and to keep thee awake to repentance—to the repentance that is to salvation, never to be repented of.

Objection. But you have said, Few shall be saved, and some that go a great way yet are not saved. At this therefore I am even discouraged and awakened: I think I had as good go no further; I am indeed under conviction, but I may perish, and if I go on in my sins I can but perish; and it is ten, twenty, an hundred to one if I be saved should I be never so earnest for heaven.

Answer. That few will be saved must needs be a truth, for Christ hath said it; that many go far and come short of heaven is as true, being testified by the same hand; but what then? Why, then had I as good never seek. Who told thee so? Must nobody seek because few are saved? This is just contrary to the text, that bids us therefore strive, strive to enter in, because the gate is strait, and because many will seek to enter in, and shall not be able. But why go back again, seeing that is the next way to hell? Never go over hedge and ditch to hell. If I must needs go thither, I will go the farthest way about. But who can tell, though there should not be saved so many as there shall, but thou mayest be one of that few? They that miss of life perish because they will not let go their sins, or because they take up in profession short of the saving faith of the Gospel. They perish, I say, because they are content with such things as will not prove graces of a saving nature when they come to be tried in the fire; otherwise the promise is free, and full, and everlasting: "Him that cometh to me (says Christ) I will in nowise cast thee out, for God so loved the world that he gave his only-begotten Son, that whosoever believeth in him might not perish, but have everlasting life." Wherefore let not this thought, Few shall be saved, weaken thy heart, but let it cause thee to mend thy pace, to mend thy cries, to look well to thy grounds for heaven; let it make thee fly faster from sin to Christ; let it keep thee awake and out of carnal security, and thou mayest be saved.

Thirdly. My third word is to professors. Sirs, give me leave to set my trumpet to your ears again a little. When every man hath put in all the claim they can for heaven, but few will have it for their inheritance—I mean but few professors, for so the text intendeth, and so I have also proved: "For many, I say unto you, will seek to enter in, and shall not be able."

Let me therefore a little expostulate the matter with you, O ye thousands of professors!

1. I begin with you whose religion lieth only in your tongues; I mean you who are little or nothing known from the rest of the rabble of the world, only you can talk better than they. Hear me a word or two: "If I speak with the tongue of men and angels, and have not charity, (that is, love to God, and Christ, and saints, and holiness,) I am nothing," no child of God, and so have nothing to do with heaven. A prating tongue will not unlock the gates of heaven nor blind the eyes of thy Judge; look to it: "The wise in heart will receive commandments, but a prating fool shall fall."

2. Covetous professor, thou that makest a gain of religion, that usest thy profession to bring grist to thy mill, look to it also: gain is

not godliness. Judas's religion lay much in the bag, but his soul is now burning in hell. All covetousness is idolatry; but what is that, or what will you call it, when men are religious for filthy lucre's sake?

3. Wanton professors, I have a word for you: I mean you that can tell how to misplead Scripture, to maintain your pride, your banqueting, and abominable idolatry. Read what Peter says: You are the snare and damnation of others; "you allure through the lust of the flesh, through much wantonness, those that were clean escaped from them who live in error." Besides, the Holy Ghost hath a great deal against you for your feastings, and eating without fear, not for health, but gluttony. Farther, Peter says, "that you that count it pleasure to riot in the daytime are spots and blemishes, sporting yourselves with your own deceivings." And let me ask, Did God give his word to justify your wickedness? or doth grace teach you to plead for the flesh or the making provision for the lusts thereof? Of these also are they that feed their bodies to strengthen their lusts, under pretence of strengthening frail nature. But pray remember the text: "Many, I say unto you, will seek to enter in, and shall not be able."

4. I come next to the opinionist: I mean to him whose religion lieth in some circumstantials of religion; with this sort this kingdom swarms at this day. These think all out of the way that are not of their mode, when themselves may be out of the way in the midst of their zeal for their opinions. Pray do you also observe the text: "Many, I say unto you, will seek to enter in, and shall not be able."

5. Neither is the formalist exempted from this number. He is a man that hath lost all but the shell of religion; he is hot indeed for his form, and no marvel, for that is his all to contend for; but his form being without the power and spirit of godliness, it will leave him in his sins; nay, he standeth now in them in the sight of God, and is one of the many that "will seek to enter in, and shall not be able."

6. The legalist comes next, even him that hath no life but what he makes out of his duties. This man hath chosen to stand and fall by Moses, who is the condemner of the world: "There is one that accuseth you, even Moses, in whom ye trust."

7. There is, in the next place, the libertine, he that pretendeth to be against forms and duties as things that gender to bondage, neglecting the order of God. This man pretends to pray always, but under that pretence prays not at all; he pretends to keep every day a Sabbath, but this pretence serves him only to cast off all set times for the worship of God. This is also one of the many that "will seek to enter in, and shall not be able."

8. There is the temporizing latitudinarian; he is a man that hath no God but his belly, nor any religion but that by which his belly is worshipped. His religion is always like the times, turning this way and that way, like the cock on the steeple; neither hath he any conscience but a benumbed and scared one, and is next door to a downright atheist; and also is one of the many that "will seek to enter in, and shall not be able."

9. There is also the wilfully ignorant professor, or him that is afraid to know more for fear of the cross. He is for picking and choosing of truth, and loveth not to hazard his all for that worthy name by which he would be called. When he is at any time overset by arguments or awakenings of conscience he uses to heal all by, I was not brought up in this faith, as if it were unlawful for Christians to know more than hath been taught them at first conversion. There are many Scriptures that lie against this man as the mouths of great guns, and he is one of the many that "will seek to enter in, and shall not be able."

10. We will add to all these the professor that would prove himself a Christian by comparing himself with others, instead of comparing himself with the word of God. This man comforts himself because he is as holy as such and such; he also knows as much as that old professor, and then concludes he shall go to heaven; as if he certainly knew that those with whom he compareth himself would be undoubtedly saved. But how if he should be mistaken? nay, may they not both fall short? But to be sure he is in the wrong that hath made the comparison, and a wrong foundation will not stand in the day of judgment. This man therefore is one of the many that "will seek to enter in, and shall not be able."

11. There is yet another professor, and he is for God and for Baal too; he can be anything for any company; he can throw stones with both hands; his religion alters as fast as his company; he is a frog of Egypt, and can live in the water and out of the water; he can live in religious company and again as well out. Nothing that is disorderly comes amiss to him; he will hold with the hare and run with the hound; he carries fire in one hand

and water in the other; he is a very anything but what he should be; this is also one of the many that "will seek to enter in, and shall not be able."

12. There is also that free-willer who denies to the Holy Ghost the sole work in conversion; and that Socinian, who denieth to Christ that he hath made to God satisfaction for sin; and that Quaker, who takes from Christ the two natures in his person; and I might add as many more, touching whose damnation (they dying as they are) the Scripture is plain. These "will seek to enter in, and shall not be able."

But, fourthly. If it be so, what a strange disappointment will many professors meet with at the day of judgment! I speak not now to the open profane; everybody, as I have said, that hath but common understanding between good and evil, knows that they are in the broad way to hell and damnation, and they must needs come thither; nothing can hinder it but repentance unto salvation, except God should prove a liar to save them, and it is hard venturing of that.

Neither is it amiss if we take notice of the examples that are briefly mentioned in the Scriptures concerning professors that have miscarried.

1. Judas perished from among the apostles. 2. Demas, as I think, perished from among the evangelists. 3. Diotrephes, from among the ministers or them in office in the Church. 4. And as for Christian professors, they have fallen by heaps and almost by whole churches. 5. Let us add to these that the things mentioned in the Scriptures about these matters are but brief hints and items of what is afterwards to happen; as the apostle said, "Some men's sins are open beforehand, going before to judgment; and some men they follow after." So that, fellow-professors, let us fear lest a promise being left us of entering into this rest, any of us should seem to come short of it. Oh to come short! nothing kills it, nothing will burn like it. I intend not discouragements, but awakenings; the churches have need of awakening, and so have all professors. Do not despise me, therefore, but hear me over again. What a strange disappointment will many professors meet with at the day of God Almighty!—a disappointment, I say, and that as to several things:

1. They will look to escape hell, and yet fall just into the mouth of hell: what a disappointment will here be! 2. They will look for heaven, but the gate of heaven will be shut against them: what a disappointment is here! 3. They will expect that Christ should have compassion for them, but will find that he hath shut up all bowels of compassion from them: what a disappointment is here!

Again, fifthly. As this disappointment will be fearful, so certainly it will be very full of amazement.

1. Will it not amaze them to be unexpectedly excluded from life and salvation? Will it not be amazing to them to see their own madness and folly, while they consider how they have dallied with their own souls, and took lightly for granted that they had that grace that would save them, but hath left them in a damnable state? 3. Will they not also be amazed, one at another, while they remember how in their lifetime they counted themselves fellow-heirs of life? To allude to that of the prophet, "They shall be amazed one of another, their faces shall be as flames." 4. Will it not be amazing to some of the damned themselves to see some come to hell that then they shall see come thither?—to see preachers of the word, professors of the word, practisers in the word to come thither? What wondering was there among them at the fall of the king of Babylon, since he thought to have swallowed up all, because he was run down by the Medes and Persians! "How art thou fallen from heaven, Lucifer, son of the morning! How art thou cut down to the ground that didst weaken the nations!" If such a thing as this will with amazement surprise the damned, what an amazement will it be to them to see such a one as he, whose head reached to the clouds—to see him come down to the pit and perish for ever like his own dung! "Hell from beneath is moved for thee, to meet thee at thy coming; it stirreth up the dead for thee, even all the chief ones of the earth." They that see thee shall narrowly look upon thee and consider thee, saying, Is this the man? Is this he that professed, and disputed, and forsook us? but now he is come to us again. Is this he that separated from us? but now is he fallen with us, into the same eternal damnation with us!

Sixthly. Yet again one word more, if I may awaken professors: 1. Consider, though the poor carnal world shall certainly perish, yet they will want these things to aggravate their sorrow which thou wilt meet with

in every thought that thou wilt have of the condition thou wast in when thou wast in the world:

1. They will not have a profession to bite them when they come thither. 2. They will not have a taste of a lost heaven to bite them when they come thither. 3. They will not have the thoughts of, I was almost at heaven, to bite them when they come thither. 4. They will not have the thoughts of how they cheated saints, ministers, churches, to bite them when they come thither. 5. They will not have the dying thoughts of false faith, false hope, false repentance, and false holiness to bite them when they come thither: I was at the gates of heaven, I looked into heaven, I thought I should have entered into heaven. Oh how will these things sting! They will, if I may call them so, be the sting of the sting of death in hell-fire.

Seventhly. Give me leave now in a word to give you a little advice.

1. Dost thou love thine own soul? Then pray to Jesus Christ for an awakened heart—for an heart so awakened with all the things of another world that thou mayest be allured to Jesus Christ. 2. When thou comest there beg again for more awakenings about sin, hell, grace, and about the righteousness of Christ. 3. Cry also for a spirit of discerning, that thou mayest know that which is saving grace indeed. 4. Above all studies apply thyself to the study of those things that show thee the evil of sin, the shortness of man's life, and which is the way to be saved. 5. Keep company with the most godly among professors. 6. When thou hearest what the nature of true grace is, defer not to ask thine own heart if this grace be there. And here take heed—

1. That the preacher himself be sound and of good life. 2. That thou takest not seeming graces for real ones, nor seeming fruits for real fruits. 3. Take heed that a sin in thy life goes not unrepented of, for that will make a flaw in thine evidence, a wound in thy conscience, and a breach in thy peace; and a hundred to one if at last it doth not drive all the grace in thee into so dark a corner of thy heart that thou shalt not be able, for a time, by all the torches that are burning in the Gospel, to find it out to thine own comfort and consolation.

THE HEAVENLY FOOTMAN;

OR,

A DESCRIPTION OF THE MAN THAT GETS TO HEAVEN:

TOGETHER WITH THE WAY HE RUNS IN, THE MARKS HE GOES BY; ALSO SOME DIRECTIONS HOW TO RUN SO AS TO OBTAIN.

And it came to pass, when they had brought them forth abroad, that he said, Escape for thy life; look not behind thee, neither stay thou in all the plain. Escape to the mountain, lest thou be consumed.—GEN. xix. 17.

AN EPISTLE TO ALL THE SLOTHFUL AND CARELESS PEOPLE.

FRIENDS:

Solomon saith, "that the desire of the slothful killeth him;" and if so, what will slothfulness itself do to those that entertain it? The proverb is, "He that sleepeth in harvest is a son that causeth shame;" and this I dare be bold to say: no greater shame can befall a man than to see that he hath fooled away his soul and sinned away eternal life. And I am sure this is the next way to do it—namely, to be slothful; slothful, I say, in the work of salvation. The vineyard of the slothful man, in reference to the things of this life, is not fuller of briers, nettles, and stinking weeds than he that is slothful for heaven hath his heart full of heart-choking and soul-damning sin.

Slothfulness hath these two evils: first, to neglect the time in which it should be getting of heaven: and by that means doth, in the second place, bring in untimely repentance. I will warrant you that he who should lose his soul in this world through slothfulness will have no cause to be glad thereat when he comes to hell.

Slothfulness is usually accompanied with carelessness, and carelessness is for the most part begotten by senselessness, and senselessness doth again put fresh strength into slothfulness, and by this means the soul is left remediless.

Slothfulness shutteth out Christ, slothfulness shameth the soul.

Slothfulness is condemned even by the feeblest of all creatures. "Go to the ant, thou sluggard; consider her ways and be wise." "The sluggard will not plough by reason of the cold, (that is, he will not break up the fallow ground of his heart, because there must be some pains taken by him that will do it;) therefore he shall beg in harvest," (that is, when the saints of God shall have their glorious heaven and happiness given to them;) but the sluggard shall have nothing—that is, be never the better for his crying for mercy, according to that in Matt. xxv. 10, 11, 12.

If you would know a sluggard in the things of heaven, compare him with one that is slothful in the things of this world; as—

1. He that is slothful is loth to set about the work he should follow; so is he that is slothful for heaven.

2. He that is slothful is one that is willing to make delays; so is he that is slothful for heaven.

3. He that is a sluggard, any small matter that cometh in between he will make it a sufficient excuse to keep him off from playing his works; so it is also with him that is slothful for heaven.

4. He that is slothful doth his work by the halves; and so it is with him that is slothful for heaven. He may almost, but he shall never altogether, obtain perfection of deliverance from hell; he may almost, but he shall never (without he mend) altogether, be a saint.

5. They that are slothful do usually lose the season in which things are to be done; and

thus it is also with them that are slothful for heaven; they miss the seasons of grace. And therefore,

6. They that are slothful have seldom or never good fruit; so also it will be with the soul-sluggard.

7. They that are slothful, they are chid for the same; so also will Christ deal with those that are not active for him. Thou wicked or slothful servant! out of thine own mouth will I judge thee; thou saidst I was thus and thus; wherefore then gavest not thou my money to the bank? &c. Take the unprofitable servant and cast him into utter darkness, where shall be weeping and gnashing of teeth.

1. What shall I say? Time runs, and will ye be slothful?

2. Much of your lives are past, and will you be slothful?

3. Your souls are worth a thousand worlds, and will you be slothful?

4. The day of death and judgment is at the door, and will you be slothful?

5. The curse of God hangs over your heads, and will you be slothful?

6. Besides, the devils are earnest, laborious, and seek by all means, every day, by every sin, to keep you out of heaven and hinder you of salvation; and will you be slothful?

7. Also your neighbours are diligent for things that will perish, and will you be slothful for things that will endure for ever?

8. Would you be willing to be damned for slothfulness?

9. Would you be willing the angels of God should neglect to fetch your souls away to heaven when you lie a-dying, and the devils stand by ready to scramble for them?

10. Was Christ slothful in the work of your redemption?

11. Are his ministers slothful in tendering this unto you?

12. And lastly. If all this will not move, I tell you God will not be slothful or negligent to damn you, (whose damnation now of a long time slumbereth not,) the devils will not neglect to fetch thee, nor hell neglect to shut its mouth upon thee.

Sluggard, art thou asleep still? Art thou resolved to sleep the sleep of death? Will neither tidings from heaven nor hell awake thee? Wilt thou say still, Yet a little sleep, a little slumber, and a little folding of the arms to sleep? Wilt thou yet turn thyself in thy sloth as the door is turned upon the hinges? Oh that I was one that was skilful in lamentation, and had but a yearning heart towards thee, how would I pity thee! How would I bemoan thee! Oh that I could, with Jeremiah, let my eyes run down with rivers of waters for thee! Poor soul, lost soul, dying soul, what a hard heart have I that I cannot mourn for thee! If thou shouldst lose but a limb, a child, or a friend, it would not be so much, but, poor man, it is thy soul; if it was to lie in hell but for a day, but for a year, nay, ten thousand years, it would (in comparison) be nothing; but oh it is for ever! Oh this cutting *ever!* What a soul-amazing word will that be which saith, "Depart from me, ye cursed, into EVERLASTING fire!" &c.

Objection. But if I should set in and run as you would have me, then I must run from all my friends, for none of them are running that way.

Answer. And if thou dost thou wilt run into the bosom of Christ and of God, and then what harm will that do thee?

Objection. But if I run this way, then I must run from all my sins.

Answer. That is true, indeed, yet if thou dost not, thou wilt run into hell-fire.

Objection. But if I run this way I shall be hated, and lose the love of my friends and relations, and of those that I expect benefit from or have reliance on, and I shall be mocked of all my neighbours.

Answer. And if thou dost not, thou art sure to lose the love and favour of God and Christ, the benefits of heaven and glory, and be mocked of God for thy folly, ("I will laugh at your calamities, and mock when your fear cometh;") and if thou wouldst not be hated and mocked, then take heed thou, by thy folly, dost not procure the displeasure and mockings of the great God; for his mocks and hatred will be terrible, because they will fall upon thee in terrible times, even when tribulation and anguish taketh hold on thee; which will be when death and judgment comes, when all the men in the earth and all the angels in heaven cannot help thee.

Objection. But surely I may begin this time enough a year or two hence, may I not?

Answer. First. Hast thou any lease of thy life? Did ever God tell thee thou shalt live half a year or two months longer? Nay, it may be thou mayest not live so long. And therefore,

Secondly. Wilt thou be so sottish and unwise as to venture thy soul upon a little uncertain time?

Thirdly. Dost thou know whether the day of grace will last a week longer or no? For the day of grace is past with some before their life is ended; and if it should be so with thee, wouldst thou not say, Oh that I had begun to run before the day of grace had been past and the gates of heaven shut against me! But,

Fourthly. If thou shouldst see any of thy neighbours neglect the making sure of either house or land to themselves if they had it proffered to them, saying, Time enough hereafter, when the time is uncertain, and besides, they do not know whether ever it will be proffered to them again or no—I say, wouldst thou not then call them fools? And if so, then dost thou think that thou art a wise man to let thy immortal soul hang over hell by a thread of uncertain time, which may soon be cut asunder by death?

But, to speak plainly, all these are the words of a slothful spirit. Arise, man! be slothful no longer; set foot, and heart, and all into the way of God, and run; the crown is at the end of the race; there also standeth the loving Forerunner, even Jesus, who hath prepared heavenly provision to make thy soul welcome, and he will give it thee with a willinger heart than ever thou canst desire it of him. Oh therefore do not delay the time any longer, but put into practice the words of the men of Dan to their brethren after they had seen the goodness of the land of Canaan: "Arise," (say they, &c.,) "for we have seen the land, and behold it is very good," and ye are still, (or do you forbear running.) "Be not slothful to go and to enter to possess the land." Farewell.

I wish our souls may meet with comfort at the journey's end!

JOHN BUNYAN.

THE HEAVENLY FOOTMAN;

OR,

A DESCRIPTION OF THE MAN THAT GETS TO HEAVEN.

So run that ye may obtain.—1 Cor. ix. 24.

Heaven and happiness is that which every one desireth, insomuch that wicked Balaam could say, "Let me die the death of the righteous, and let my last end be like his;" yet for all this there are but few that do obtain that ever-to-be-desired glory, insomuch that many eminent professors drop short of a welcome from God into this pleasant place. The apostle, therefore, because he did desire the salvation of the Corinthians to whom he writes this epistle, layeth them down in these words such counsel, which, if taken, would be for their help and advantage.

First. Not to be wicked, and sit still and wish for heaven, but to run for it.

Secondly. Not to content themselves with every kind of running, but, saith he, "So run that ye may obtain." As if he should say, Some, because they would not lose their souls, they begin to run betimes, they run apace, they run with patience, they run the right way: do you so run. Some run from both father and mother, friends and companions, and thus that they may have the crown: do you so run. Some run through temptations, afflictions, good report, evil report, that they may win the pearl: do you so run. "So run that ye may obtain."

These words are taken from men's running for a wager—a very apt similitude to set before the eyes of the saints of the Lord. "Know you not that they which run in a race run all, but one obtains the prize? So run that ye may obtain." That is, do not only run, but be sure you win as well as run. "So run that ye may obtain."

I shall not need to make any great ado in opening the words at this time, but shall rather lay down one doctrine that I do find in them; and in prosecuting that I shall show you, in some measure, the scope of the words.

The doctrine is this: They that will have heaven must run for it; I say, they that will have heaven, they must run for it. I beseech you to heed it well. "Know ye not that they which run in a race run all, but one obtaineth the prize?" So run ye. The prize is heaven, and if you will have it you must run for it. You have another Scripture for this in the 12th of the Hebrews, the 1st, 2d, and 3d verses: "Wherefore, seeing also," saith the apostle, "that we are compassed about with so great a cloud of witnesses, let us lay aside every weight and the sin which doth so easily beset us, and let us run with patience the race that is set before us." And let us run, saith he.

Again, saith Paul, "I so run, not as uncertainly: so fight I," &c.

But before I go any farther.

1. *Fleeing.*

Observe, that this running is not an ordinary or any sort of running, but it is to be understood of the swiftest sort of running; and therefore in the 6th of the Hebrews it is called *a fleeing:* "That we might have strong consolation, who have fled for refuge, to lay hold on the hope set before us." Mark who have fled. It is taken from the 20th of Joshua, concerning the man that was to flee to the city of refuge when the avenger of blood was hard at his heels to take vengeance on him for the offence he had committed; therefore it is a running or fleeing for one's life—a running with all might and main, as we used to say. So run.

2. *Pressing.*

Secondly. This running in another place is called *a pressing:* "I press toward the mark;" which signifieth that they that will have heaven, they must not stick at any difficulties they meet with, but press, crowd, and thrust through all that may stand between heaven and their souls. So run.

3. *Continuing.*

This running is called in another place *a continuing in the way of life.* "If you continue in the faith, grounded and settled, and be not moved away from the hope of the Gospel of Christ." Not to run a little now and then, by fits and starts, or halfway or almost thither, but to run for thy life, to run through all difficulties, and to continue therein to the end of the race, which must be to the end of thy life. "So run that ye may obtain." And the reasons for this point are these:

1. Because all or every one that runneth doth not obtain the prize; there be many that do run, yea, and run far too, who yet miss of the crown that standeth at the end of the race. You know that all that run in a race do not obtain the victory: they all run, but one wins. And so it is here; it is not every one that runneth, nor every one that seeketh, nor every one that striveth for the mastery, that hath it. "Though a man do strive for the mastery," saith Paul, "yet he is not crowned unless he strive lawfully;" that is, unless he so run and so strive as to have God's approbation. What! do you think that every heavy-heeled professor will have heaven? What! every lazy one? every wanton and foolish professor, that will be stopped by any thing, kept back by any thing, that scarce runneth so fast heavenward as a snail creepeth on the ground? Nay, there are some professors that do not go on so fast in the way of God as a snail doth go on the wall, and yet these think that heaven and happiness is for them. But stay; there be many more that run than there be that obtain; therefore he that will have heaven must run for it.

2. Because you know that though a man do run, yet if he do not overcome or win as well as run, what will they be the better for their running? They will get nothing. You know the man that runneth, he doth do it that he may win the prize; but if he doth not obtain it he doth lose his labour, spend his pains and time, and that to no purpose; I say, he getteth nothing. And ah! how many such runners will there be found in the day of judgment! Even multitudes—multitudes that have run, yea, run so far as to come to heaven's gates, and not able to get any further, but there stand knocking when it is too late, crying, Lord, Lord! when they have nothing but rebukes for their pains. Depart from me; you come not here, you come too late, you run too lazy: the door is shut. "When once the Master of the house is risen up," saith Christ, "and hath shut to the door, and ye begin to stand without and knock, saying, Lord, Lord, open to us, I will say, I know you not; depart," &c. Oh, sad will the state of those be that run and miss; therefore, if you will have heaven you must run for it, and "so run that ye may obtain."

3. Because the way is long (I speak metaphorically) and there is many a dirty step, many a high hill, much work to do, a wicked heart, world, and devil to overcome; I say there are many steps to be taken by those that intend to be saved by running or walking in the steps of that faith of our father Abraham. Out of Egypt thou must go through the Red Sea; thou must run a long and tedious journey through the vast howling wilderness before thou come to the land of promise.

4. They that will go to heaven must run for it, because, as the way is long, so the time in which they are to get to the end of it is very uncertain; the time present is the only time; thou hast no more time allotted thee than that thou now enjoyest: "Boast not thyself of to-morrow, for thou knowest not what a day may bring forth." Do not say, I have time enough to get to heaven seven years hence; for I tell thee the bell may toll for thee before seven days more be ended; and when death comes away thou must go, whether thou art provided or not; and therefore look to it, make no delays; it is not good dallying with things of so great concernment as the salvation or damnation of thy soul. You know he that hath a great way to go in a little time, and less by half than he thinks of, he had need to run for it.

5. They that will have heaven must run for it, because the devil, the law, sin, death and hell follow them. There is never a poor soul that is going to heaven but the devil, the law, sin, death, and hell make after that soul. "The devil, your adversary, as a roaring lion, goeth about, seeking whom he may devour." And I will assure you the devil is nimble, he can run apace, he is light of foot, he hath overtaken many, he hath turned up their heels,

and hath given them an everlasting fall. Also the law, that can shoot a great way; have a care thou keep out of the reach of those great guns, the ten commandments. Hell also hath a wide mouth; it can stretch itself farther than you are aware of. And as the angel said to Lot, "Take heed, look not behind thee, neither tarry thou in all the plain," (that is, anywhere between this and heaven,) "lest thou be consumed," so say I to thee, Take heed, tarry not, lest either the devil, hell, death, or the fearful curses of the law of God do overtake thee and throw thee down in the midst of thy sins, so as never to rise and recover again. If this were well considered, then thou, as well as I, wouldst say, They that will have heaven must run for it.

6. They that will go to heaven must run for it, because, perchance, the gates of heaven may shut shortly. Sometimes sinners have not heaven's gates open to them so long as they suppose; and if they be once shut against a man, they are so heavy that all the men in the world nor all the angels in heaven are not able to open them. "I shut, and no man can open," saith Christ. And how if thou shouldst come but one quarter of an hour too late? I tell thee it will cost thee an eternity to bewail thy misery in. Francis Spira can tell thee what it is to stay till the gate of mercy be quite shut, or to run so lazily that they be shut before thou get within them. What! to be shut out! what! out of heaven! Sinner, rather than lose it run for it; yea, and "so run that thou mayest obtain."

7. Lastly. Because if thou lose thou losest all, thou losest soul, God, Christ, heaven, ease, peace, &c. Besides, thou layest thyself open to all the shame, contempt, and reproach that either God, Christ, saints, the world, sin, the devil, and all can lay upon thee. As Christ saith of the foolish builder, so will I say of thee if thou be such a one who runs and misseth—I say, even all that go by will begin to mock at thee, saying, This man began to run well, but was not able to finish. But more of this anon.

Question. But how should a poor soul do to run? For this very thing is that which afflicteth me sore, (as you say,) to think that I may run and yet fall short. Methinks to fall short at last, oh it fears me greatly! Pray tell me, therefore, how I should run?

Answer. That thou mayst indeed be satisfied in this particular, consider these following things:

The First Direction.

If thou wouldst so run as to obtain the kingdom of heaven, then be sure that thou get into the way that leadeth thither; for it is a vain thing to think that ever thou shalt have the prize, though thou runnest never so fast, unless thou art in the way that leads to it. Set the case that there should be a man in London that was to run to York for a wager; now though he run never so swiftly, yet if he run full south, he might run himself quickly out of breath and be never nearer the prize, but rather the farther off. Just so it is here; it is not simply the runner, nor yet the hasty runner, that winneth the crown, unless he be in the way that leadeth thereto. I have observed, that little time which I have been a professor, that there is a great running to and fro, some this way and some that way; yet it is to be feared most of them are out of the way, and then, though they run as swift as the eagle can fly, they are benefited nothing at all.

Here is one runs a-quaking, another a-ranting; one again runs after the Baptism, and another after the Independency; here is one for Free-will, and another for Presbytery; and yet, possibly, most of all these sects run quite the wrong way, and yet every one is for his life, his soul, either for heaven or hell.

If thou now say, Which is the way? I tell thee it is CHRIST, THE SON OF MARY, THE SON OF GOD. Jesus saith, "I am the way, the truth, and the life; no man cometh to the Father but by me." So then thy business is (if thou wouldst have salvation) to see if Christ be thine with all his benefits, whether he hath covered thee with his righteousness, whether he hath showed thee that thy sins are washed away with his heart-blood, whether thou art planted into him, and whether thou have faith in him, so as to make a life out of him and to confirm thee to him; that is, such faith as to conclude that thou art righteous because Christ is thy rightcousness, and so constrained to walk with him as the joy of thy heart because he saved thy soul. And for the Lord's sake take heed and do not deceive thyself, and think thou art in the way upon too slight grounds; for if thou miss of the way, thou wilt miss of the prize, and if thou miss of that, I am sure thou wilt lose thy soul, even that soul which is worth more than the whole world.

But I have treated more largely on this in my book of the Two Covenants, and therefore shall pass it now; only I beseech thee to have

a eare of thy soul, and that thou mayst so do take this eounsel:

Mistrust thy own strength and throw it away; down on thy knees in prayer to the Lord for the Spirit of truth; search his word for direction: flee seducers' company; keep eompany with the soundest Christians that have most experience of Christ; and be sure thou have a care of Quakers, Ranters, Free-willers; also do not have too mueh eompany with some Anabaptists, though I go under that name myself. I tell thee this is such a serious matter, and I fear thou wilt so little regard it, that the thoughts of the worth of the thing and of thy too light regarding of it doth even make my heart ache whilst I am writing to thee. The Lord teaeh thee the way by his Spirit, and then I am sure thou wilt know it! So run.

Only, by the way, let me bid thee have a care of two things, and so I shall pass to the next thing:

1. Have a eare of relying on the outward obedienee to any of God's eommands, or thinking thyself ever the better in the sight of God for that.

2. Take heed of fetching peaee for thy soul from any inherent righteousness. But if thou eanst believe that thou art a sinner, so thou art justified freely by the love of God through the redemption that is in Christ; and that God for Christ's sake hath forgiven thee, not beeanse he saw any thing done or to be done in or by thee to move him thereunto to do it; for that is the right way; the Lord put thee into it and kept thee in it!

The Second Direction.

As thou shouldst get into the way, so thou shouldst also be mueh in studying and musing on the way. You know men that would be expert in any thing, they are usually mueh in studying of that thing, and so likewise is it with those that quiekly grow expert in any thiug. This therefore thou shouldst do: let thy study be mueh exereised about Christ, who is the way—what he is, what he hath done, and why he is what he is, and why he hath done what is done; as, why "he took upon him the form of a servant;" why he was "made in the likeness of man;" why he eried; why he died; why he "bare the sins of the world;" why he was made sin, and why he was made righteousness; why he is in heaven in the natnre of man, and what he doth there. Be mueh in musing and considering of these things; be thinking also enough of those plaees which thou must not come near, but leave some on this hand, and some on that hand; as it is with those that travel into other eountries, they must leave such a gate on this hand, and such a bnsh on that hand, and go by such a place, where standeth sueh a thing. Thus, therefore, you must do. "Avoid such things whieh are expressly forbidden in the word of God." "Withdraw thy foot far from her, and come not nigh the door of her honse, for her steps take hold of hell, going down to the ehambers of death." *And so of every thing that is not in the way*, have a eare of it, that thou go not by it; eome not near it, have nothing to do with it. So run.

The Third Direction.

Not only thns, but in the next plaee thou must strip thyself of those things that may hang upon thee to the hindering of thee in the way to the kingdom of heaven, as eovetousness, pride, lust, or whatsoever else thy heart may be inelined unto which may hinder thee in this heavenly raee. Men that rnn for a wager, if they intend to win as well as run, they do not use to eneumber themselves or earry those things about them that may be an hindranee to them in their rnnning. "Every man that striveth for the mastery is temperate in all things;" that is, he layeth aside every thing that would be any wise a disadvantage to him; as saith the apostle, "Let us lay aside every weight, and the sin that doth so easily beset us, and let us run with patience the race that is set before us." It is but a vain thing to talk of going to heaven if thou let thy heart be eneumbered with those things that would hinder. Would you not say that such a man would be in danger of losing, though he run, if he fill his pocket with stones, hang heavy garments on his shoulders, and great lumpish shoes on his feet? So it is here; thou talkest of going to heaven, and yet fillest thy pocket with stones—*i. e.*, fillest thy heart with this world, lettest that hang on thy shoulders, with its profits and pleasures. Alas, alas! thou art widely mistaken if thou intendest to win, thou must strip, thou must lay aside every weight, thou must be temperate in all things. Thou must so run.

The Fourth Direction.

Beware of by-paths; take heed thou dost not run into those laues which lead out of the way. There are erooked paths, paths in

which men go astray, paths that lead to death and damnation, but take heed of all those. Some of them are dangerous because of practice, some because of opinion, but mind them not; mind the path before thee, look right before thee, turn neither to the right nor to the left, but let thine eyes look right on, even right before thee: "Ponder the path of thy feet, and let all thy ways be established." Turn not to the right hand nor to the left: "Remove thy foot far from evil." This counsel being not so seriously taken as given is the reason of that starting from opinion to opinion, reeling this way and that way, out of this lane into that lane, and so missing the way to the kingdom. Though the way to heaven be but one, yet there are many crooked lanes and by-paths shoot down upon it, as I may say. And again, notwithstanding the kingdom of heaven be the biggest city, yet usually those by-paths are most beaten, most travellers go those ways; and therefore the way to heaven is hard to be found, and as hard to be kept in by reason of these. Yet nevertheless it is in this case as it was with the harlot of Jericho; she had one scarlet thread tied in her window by which her house was known. So it is here: the scarlet streams of Christ's blood run throughout the way to the kingdom of heaven; therefore mind that, see if thou do find the besprinkling of the blood of Christ in the way, and if thou do, be of good cheer, thou art in the right way; but have a care thou beguile not thyself with a fancy, for then thou mayest light into any lane or way; but that thou mayest not be mistaken, consider, though it seem never so pleasant, yet if thou do not find that in the very middle of the road there is written with the heart-blood of Christ that he came into the world to save sinners, and that we are justified though we are ungodly, shun that way, for this it is which the apostle meaneth when he saith, "We have boldness to enter into the holiest by the blood of Jesus, by a new and living way which he hath consecrated for us, through the veil—that is to say, his flesh." How easy a matter is it in this our day for the devil to be too cunning for poor souls by calling his by-paths the way to the kingdom! If such an opinion or fancy be but cried up by one or more, this inscription being set upon it by the devil, This is the way of God, how speedily, greedily, and by heaps do poor simple souls throw away themselves upon it, especially if it be daubed over with a few external acts of morality, if so good! But this is because men do not know painted by-paths from the plain way to the kingdom of heaven. They have not yet learned the true Christ, and what his righteousness is, neither have they a sense of their own insufficiency; but are bold, proud, presumptuous, self-conceited. And therefore,

The Fifth Direction.

Do not thou be too much in looking too high in thy journey heavenwards. You know men that run a race do not use to stare and gaze this way and that, neither do they use to cast up their eyes too high, lest haply, through their too much gazing with their eyes after other things, they in the mean time stumble and catch a fall. The very same case is this: if thou gaze and stare after every opinion and way that comes into the world, also if thou be prying overmuch into God's secret decrees, or let thy heart too much entertain questions about some nice, foolish curiosities, thou mayest stumble and fall, as many hundreds in England have done, both in ranting and quakery, to their own eternal overthrow, without the marvellous operation of God's grace be suddenly stretched forth to bring them back again. Take heed, therefore; follow not that proud, lofty spirit that, devil-like, cannot be content with his own station. David was of excellent spirit where he saith, "Lord, my heart is not haughty nor mine eyes lofty, neither do I exercise myself in great matters or things too high for me. Surely I have behaved and quieted myself as a child that is weaned of his mother. My soul is even as a weaned child." Do thou so run.

The Sixth Direction.

Take heed that you have not an ear open to every one that calleth after you as you are in your journey. Men that run, you know, if any do call after them, saying, I would speak with you, or, Go not too fast and you shall have my company with you, if they run for some great matter, they use to say, Alas! I cannot stay, I am in haste, pray talk not to me now; neither can I stay for you, I am running for a wager; if I win I am made, if I lose I am undone; and therefore hinder me not. Thus wise are men when they run for corruptible things, and thus shouldst thou do; and thou hast more cause to do so than they, forasmuch as they run but for things that last not, but thou for an incorruptible glory. I give thee notice of this

betimes, knowing that thou shalt have enough call after thee, even the devil, sin, this world, vain company, pleasure, profits, esteem among men, ease, pomp, pride, together with an innumerable company of such companions; one crying, Stay for me: the other saying, Do not leave me behind: a third saying, And take me along with you. What, will you go, saith the devil, without your sins, pleasures, and profits? Are you so hasty? Can you not stay and take these along with you? Will you leave your friends and companions behind you? Can you not do as your neighbours do—carry the world, sin, lust, pleasure, profit, esteem among men along with you? Have a care thou do not let thine ear now be open to the tempting, enticing, alluring and soul-entangling flatteries of such sink-souls as these are. "My son," saith Solomon, "if sinners entice thee, consent thou not."

You know what it cost the young man which Solomon speaks of in the 7th of Proverbs, that was enticed by a harlot: "With much fair speech she won him and caused him to yield, with the flattering of her lips she forced him, till he went after her as an ox to the slaughter, or as a fool to the correction of the stocks;" even so far "till the dart struck through his liver, and knew not that it was for his life. Hearken unto me now therefore," saith he, "O ye children, and attend to the words of my mouth: let not thine heart decline to her ways, go not astray in her paths, for she hath cast down many wounded, many strong men have been slain (that is, kept out of heaven) by her. Her house is the way to hell, going down to the chambers of death." Soul, take this counsel, and say, Satan, sin, lust, pleasure, profit, pride, friends, companions, and every thing else, let me alone, stand off, come not nigh me, for I am running for heaven, for my soul, for God, for Christ, from hell and everlasting damnation; if I win, I win all; and if I lose, I lose all; let me alone, for I will not hear. So run.

The Seventh Direction.

In the next place, be not daunted though thou meetest with never so many discouragements in thy journey thither. That man that is resolved for heaven, if Satan cannot win him by flatteries he will endeavour to weaken him by discouragements, saying, Thou art a sinner, thou hast broke God's law, thou art not elected, thou comest too late, the day of grace is past, God doth not care for thee, thy heart is naught, thou art lazy, with an hundred other discouraging suggestions. And thus it was with David, where he saith, "I had fainted, unless I had believed, to see the loving-kindness of the Lord in the land of the living." As if he should say, The devil did so rage, and my heart was so base, that, had I judged according to my own sense and feeling, I had been absolutely distracted; but I trusted to Christ in the promise, and looked that God would be as good as his promise in having mercy upon me, an unworthy sinner; and this is that which encouraged me and kept me from fainting. And thus must thou do when Satan, or the law, or thy own conscience do go about to dishearten thee, either by the greatness of thy sins, the wickedness of thy heart, the tediousness of the way, the loss of outward enjoyments, the hatred that thou wilt procure from the world, or the like; then thou must encourage thyself with the freeness of the promises, the tender-heartedness of Christ, the merits of his blood, the freeness of his invitations to come in, the greatness of the sin of others that have been pardoned, and that the same God, through the same Christ, holdeth forth the same grace as free as ever. If these be not thine meditations, thou wilt draw very heavily in the way to heaven, if thou do not give up all for lost, and so knock off from following any farther; therefore, I say, take heart in thy journey, and say to them that seek thy destruction, "Rejoice not against me, O my enemy, for when I fall I shall arise, when I sit in darkness the Lord shall be a light unto me."

The Eighth Direction.

Take heed of being offended at the cross that thou must go by before thou come to heaven. You must understand (as I have already touched) that there is no man that goeth to heaven but he must go by the cross. The cross is the standing waymark by which all they that go to glory must pass by.

"We must through much tribulation enter into the kingdom of heaven. Yea, and all that will live godly in Christ Jesus shall suffer persecution." If thou art in thy way to the kingdom, my life for thine thou wilt come to the cross shortly, (the Lord grant thou dost not shrink at it, so as to turn thee back again!) "If any man will come after me," saith Christ, "let him deny himself, and take up his cross daily, and follow me." The cross! it stands and hath stood from the beginning as a waymark to the kingdom of heaven. You know, if one ask you the way to such and such a

place, you, for the better direction, do not only say, This is the way, but then also say, You must go by such a gate, by such a stile, such a bush, tree, bridge, or such like. Why, so it is here. Art thou inquiring the way to heaven? Why, I tell thee, Christ is the way; into him thou must get, into his righteousness to be justified; and if thou art in him, thou wilt presently see the cross; thou must go close by it, thou must touch it, nay, thou must take it up, or else thou wilt quickly go out of the way that leads to heaven, and turn up some of those crooked lanes that lead down to the chambers of death.

Now thou mayest know the cross by these six things:

1. It is known in the doctrine of justification; 2. In the doctrine of mortification; 3. In the doctrine of perseverance; 4. In self-denial; 5. Patience; 6. Communion with poor saints.

1. In the doctrine of justification, there is a great deal of the cross in that; a man is forced to suffer the destruction of his own righteousness for the righteousness of another. This is no easy matter for a man to do; I assure to you it stretcheth every vein in his heart before he will be brought to yield to it. What! for a man to deny, reject, abhor, and throw away all his prayers, tears, alms, keeping of sabbaths, hearing, reading, with the rest, in the point of justification, and to count them accursed; and to be willing, in the very midst of the sense of his sins, to throw himself wholly upon the righteousness and obedience of another man, abhorring his own, counting it as deadly sin, as the open breach of the law—I say, to do this in deed and in truth is the biggest piece of the cross; and therefore Paul calleth this very thing a "suffering" where he saith, "And I have suffered the loss of all things (which principally was his righteousness) that I might win Christ, and be found in him, not having (but rejecting) my own righteousness." That is the first.

2. In the doctrine of mortification is also much of the cross. Is it nothing for a man to lay hands on his vile opinions, on his vile sins, on his bosom sins, on his beloved, pleasant, darling sins, that stick as close to him as the flesh sticks to the bones? What! to lose all these brave things that my eyes behold for that which I never saw with my eyes! What! to lose my pride, my covetousness, my vain company, sports and pleasures, and the rest! I tell you this is no easy matter; if it were, what need all these prayers, sighs, watchings? What need we be so backward to it? Nay, do you not see that some men, before they will set about this work, they will even venture the loss of their souls, heaven, God, Christ, and all? What means else all those delays and put-offs, saying, Stay a little longer, I am loth to leave my sins while I am so young and in health? Again, what is the reason else that others do it so by the halves, coldly and seldom, notwithstanding they are convinced over and over, nay, and also promise to amend, and yet all's in vain? I will assure you, to cut off right hands and pluck out right eyes is no pleasure to the flesh.

3. The doctrine of perseverance is also cross to the flesh, which is not only to begin, but to hold out; not only to bid fair and to say, Would I had heaven! but so to know Christ, to put on Christ, and walk with Christ, as to come to heaven. Indeed it is no great matter to begin to look for heaven, to begin to seek the Lord, to begin to shun sin; oh but it is a very great matter to continue with God's approbation! "My servant Caleb (saith God) is a man of another spirit; he hath followed me (followed me always, he hath continually followed me) fully; he shall possess the land." Almost all the many thousands of the children of Israel in their generation fell short of perseverance when they walked from Egypt toward the land of Canaan. Indeed they went to work at first pretty willingly, but they were very short-winded, they were quickly out of breath, and in their hearts they turned back again into Egypt.

It is an easy matter for a man to run hard for a spurt, for a furlong, for a mile or two: oh, but to hold out for a hundred, for a thousand, for ten thousand miles; that man that doth this he must look to meet with cross, pain, and wearisomeness to the flesh, especially if as he goeth he meeteth with briers, and quagmires, and other encumbrances that make his journey so much the more painful.

Nay, do you not see with your eyes daily that perseverance is a very great part of the cross? Why else do men so soon grow weary? I could point out many that, after they had followed the ways of God about a twelvemonth, others it may be two, three, or four (some more, some less) years, they have been beat out of wind, have taken up their lodging and rest before they have got halfway to heaven, some in this, some in that sin, and have secretly, nay sometimes openly, said that the way is too strait, the race too long, the religion

too holy and I cannot hold out, I can go no farther.

And so likewise of the other three—to wit, patience, self-denial, communion and communication with and to the poor saints—how hard are these things! It is an easy matter to deny another man, but it is not so easy a matter to deny one's self—to deny myself out of love to God, to his Gospel, to his saints of this advantage and of that gain, nay, of that which otherwise I might lawfully do were it not for offending them. That Scripture is but seldom read, and seldomer put in practice, which saith, "I will eat no flesh while the world standeth if it make my brother to offend;" again, "We that are strong ought to bear the infirmities of the weak, and not to please ourselves." But how forward, how hasty, how peevish, and self resolved are the generality of professors at this day! Alas! how little considering the poor, unless it be to say, Be thou warmed and filled! But to give is a seldomer work, also especially to give to any poor. I tell you all things are cross to flesh and blood; and that man that hath but a watchful eye over the flesh, and also some considerable measure of strength against it, he shall find his heart in these things like unto a starting horse that is rid without a curbing bridle, ready to start at everything that is offensive to him, yea, and ready to run away too, do what the rider can.

It is the cross which keepeth those that are kept from heaven. I am persuaded were it not for the cross, where we have one professor we should have twenty, but this cross, that is it which spoileth all.

Some men, as I said before, when they come at the cross, they can go no farther, but back again to their sins they must go. Others, they stumble at it and break their necks; others again, when they see that the cross is approaching, they turn aside to the left hand or to the right hand, and so think to get to heaven another way, but they will be deceived. "For all that will live godly in Christ Jesus shall" —mark, shall—"be sure to suffer persecution." There are but few when they come at the cross cry, Welcome, cross! as some of the martyrs did to the stake they were burned at. Therefore if you meet with the cross in thy journey, in what manner so ever it be, be not daunted and say, Alas! what shall I do now? But rather take courage, knowing that by the cross is the way to the kingdom. Can a man believe in Christ and not be hated by the devil? Can he make a profession of this Christ, and that sweetly and convincingly, and the children of Satan hold their tongue? Can darkness agree with light, or the devil endure that Christ Jesus should be honoured both by faith and a heavenly conversation, and let that soul alone at quiet? Did you never read that "the dragon persecuted the woman?" And that Christ saith, "In the world you shall have tribulations."

The Ninth Direction.

Beg of God that he would do these two things for thee: First enlighten thine understanding; and, secondly, inflame thy will. If these two be but effectually done, there is no fear but thou wilt go safe to heaven.

One of the great reasons why men and women do so little regard the other world, it is because they see so little of it; and the reason why they see so little of it is because they have their understanding darkened. And therefore, saith Paul, "Do not you believers walk as do other Gentiles, even in the vanity of their minds, having their understandings darkened, being alienated from the life of God through the ignorance (or foolishness) that is in them, because of the blindness of their heart." Walk not as those, run not with them: Alas, poor souls! they have their understandings darkened, their hearts blinded, and that is the reason they have such undervaluing thoughts of the Lord Jesus Christ and the salvation of their souls. For when men do come to see the things of another world, what a God, what a Christ, what a heaven, and what an eternal glory there is to be enjoyed, also when they see that it is possible for them to have a share in it, I tell you it will make them run through thick and thin to enjoy it. Moses having a sight of this because his understanding was enlightened, "he feared not the wrath of the king, but chose rather to suffer afflictions with the people of God than to enjoy the pleasures of sin for a season." He refused to be called the son of the king's daughter, accounting it wonderful riches to be accounted worthy of so much as to suffer for Christ with the poor despised saints; and that was because he saw Him who was invisible, and had respect unto the recompense of reward. And this is that which the apostle usually prayeth for in his epistles for the saints—namely, "That they might know what is the hope of God's calling, and the riches of the glory of his inheritance in the saints; and that they might be able to comprehend with all saints what is the breadth

and length, and depth and height, and know the love of Christ, which passeth knowledge." Pray, therefore, that God would enlighten thy understanding; that will be a very great help unto thee. It will make thee endure many a hard brunt for Christ; as Paul saith, "After you were illuminated ye endured a great fight of afflictions. You took joyfully the spoiling of your goods, knowing in yourselves that ye have in heaven a better and an enduring substance." If there be never such a rare jewel lie just in a man's way, yet if he sees it not he will rather trample upon it than stoop for it, and it is because he sees it not. Why so it is here: though heaven be worth never so much, and thou hast never so much need of it, yet if thou see it not—that is, have not thy understanding opened or enlightened to see—thou wilt not regard at all; therefore cry to the Lord for enlightening grace, and say, "Lord, open my blind eyes; Lord, take the veil off my dark heart," show me the things of the other world, and let me see the sweetness, glory, and exeelleney of them for Christ his sake. This is the first.

The Tenth Direction.

Cry to God that he would inflame thy will also with the things of the other world; for when a man's will is fully set to do such or such a thing, then it must be a very hard matter that shall hinder that man from bringing about his end. When Paul's will was set resolvedly to go up to Jerusalem, (though it was signified to him before what he should there suffer,) he was not daunted at all; nay, saith he, "I am ready (or willing) not only to be bound, but also to die at Jerusalem for the name of the Lord Jesus." His will was inflamed with love to Christ, and therefore all the persuasions that could be used wrought nothing at all.

Your self-willed people, nobody knows what to do with them; we used to say, He will have his own will, do what you ean. Indeed to have sueh a will for heaven is an admirable advantage to a man that undertaketh a raee thither; a man that is resolved and hath his will fixed, saith he, I will do my best to advantage myself; I will do my worst to hinder my enemies; I will not give out as long as I can stand; I will have it or I will lose my life; "though he slay me, yet will I trust in him." "I will not let thee go except thou bless me." I will, I will, I will. Oh this blessed inflamed will for heaven! What is like it? If a man be willing, then any argument shall be matter of encouragement; but if unwilling, then any argument shall give discouragement; this is seen both in saints and sinners, in them that are the children of God, and also those that are the children of the devil. As—

1. The saints of old, they being willing and resolved for heaven, what could stop them? Could fire and faggot, sword or halter, filthy dungeons, whips, bears, bulls, lions, cruel rackings, stoning, starving, nakedness, &c.? "And in all these things they were more than conquerors, through Him that loved them," who had also made them "willing in the day of his power."

2. See again, on the other side, the children of the devil, because they are not willing, how many shifts and starting-holes they will have: I have married a wife, I have a farm, I shall offend my landlord, I shall offend my master, I shall lose my trading, I shall lose my pride, my pleasures, I shall be mocked and scoffed; therefore I dare not come. I, saith another, will stay till I am older, till my children are out, till I am got a little aforehand in the world, till I have done this and that and the other business; but, alas! the thing is, they are not willing; for were they but soundly willing, these, and a thousand such as these, would hold them no faster than the cords held Samson when he broke them like burnt flax; I tell you the will is all: that is one of the ehief things which turns the wheel either baekwards or forwards; and God knoweth that full well, and so likewise doth the devil, and therefore they both endeavour very much to strengthen the will of their servants. God, he is for making of his a willing people to serve him; and the devil, he doth what he can to possess the will and affeetion of those that are his with love to sin; and therefore when Christ comes close to the matter, indeed, saith he, "You will not come to me." "How often would I have gathered you as a hen doth her chickens, but you would not!" The devil had possessed their wills, and so long he was sure enough of them. Oh therefore cry hard to God to inflame thy will for heaven and Christ—thy will, I say: if that be rightly set for heaven, thou wilt not be beat off with diseouragements; and this was the reason that when Jaeob wrestled with the angel, though he lost a limb as it were, and the hollow of his thigh was put out of joint as he wrestled with him, yet, saith he, "I will not"—mark, I will not—"let thee go exeept thou bless me." Get thy

will tipt with the heavenly graee and resolution against all thy diseouragements, and then thou goest full speed for heaven; but if thou falter in thy will and be not sound there, thou wilt run hobbling and halting all the way thou runnest, and also to be sure thou wilt fall short at last. The Lord give thee a will and eourage!

Thus have I done with direeting thee how to run to the kingdom; be sure thou keep in memory what I have said unto thee, lest thou lose thy way. But beeause I would have thee think of them, take all in short in this little bit of paper:

1. Get into the way. 2. Then study on it. 3. Then strip and lay aside everything that would hinder. 4. Beware of by-paths. 5. Do not gaze and stare too mueh about thee, but be sure to ponder the path of thy feet. 6. Do not stop for any that eall after thee, whether it be the world, the flesh, or the devil, for all these will hinder thy journey if possible. 7. Be not daunted with any diseouragements thou meetest with as thou goest. 8. Take heed of stumbling at the eross. 9. Cry hard to God for an enlightened heart and willing mind, and God give thee a prosperous journey!

Yet before I do quite take my leave of thee let me give thee a few motives along with thee. It may be they will be as good as a pair of spurs to prick on thy lumpish heart in this rieh journey.

The First Motive.

Consider, there is no way but this: thou must either win or lose. If thou winnest, then heaven, God, Christ, glory, ease, peaee, life, yea, life eternal, is thine; thou shalt be made equal to the angels in heaven; thou shalt sorrow no more, sigh no more, feel no more pain; thou shalt be out of the reaeh of sin, hell, death, the devil, the grave, and whatever else may endeavour thy hurt. But eontrariwise, and if thou lose, then thy loss is heaven, glory, God, Christ, ease, peaee, and whatever else whieh tendeth to make eternity eomfortable to the saints; besides, thou proeurest eternal death, sorrow, pain, blaekness, and darkness, fellowship with devils, together with the everlasting damnation of thy own soul.

The Second Motive.

Consider that this devil, this hell, death and damnation follow after thee as hard as they can drive, and have their eommission so to do by the law, against which thou hast sinned; and therefore, for the Lord's sake, make haste.

The Third Motive.

If they seize upon thee before thou get to the eity of refuge, they will put an everlasting stop to thy journey. This also eries, Run for it.

The Fourth Motive.

Know also that now heaven-gates, the heart of Christ, with his arms, are wide open to reeeive thee. Oh methinks that this eonsideration, that the devil followeth after to destroy, and that Christ standeth open-armed to reeeive, should make thee reaeh out and fly with all haste and speed! And therefore

The Fifth Motive.

Keep thine eye upon the prize; be sure that thy eyes be eontinually upon the profit thou art like to get. The reason why men are so apt to faint in their raee for heaven, it lieth ehiefly in either of these two things:

1. They do not seriously eonsider the worth of the prize; or else if they do, they are afraid it is too good for them, but must lose heaven for want of eonsidering the prize and the worth of it. And therefore, that thou mayest not do the like, keep thine eye mueh upon the exeelleney, the sweetness, the beauty, the eomfort, the peaee that is to be had there by those that win the prize. This was that whieh made the apostle run through any thing—good report, evil report, persecution, affliction, hunger, nakedness, peril by sea and peril by land, bonds and imprisonments. Also it made others endure to be stoned, sawn asunder, to have their eyes bored with augers, their bodies broiled on gridirons, their tongues eut out of their mouths, boiled in caldrons, thrown to the wild beasts, burned at the stake, whipped at posts, and a thousand other fearful torments, "while they looked not at the things that are seen, (as the things of this world,) but at the things that are not seen; for the things whieh are seen are temporal, but the things whieh are not seen are eternal." Oh this word "eternal!" That was it that made them, when they might have had deliveranee, not aeeept of it, for they knew in the world to come they shonld have a better resurreetion.

2. And do not let the thoughts of the rareness of the plaee make thee say in thy heart, This is too good for me; for I tell thee heaven is prepared for whosoever will aeeept of it, and they shall be entertained with a hearty good

welcome. Consider, therefore, that as bad as thou have got thither; thither went scrubbed, beggarly Lazarus, &c. Nay, it is prepared for the poor: "Hearken, my beloved brethren, (saith James—take notice of it,) hath not God chosen the poor of this world rich in faith and heirs of the kingdom?" Therefore take heart and run, man. And

The Sixth Motive.

Think much of them that are gone before. First, how really they go into the kingdom. Secondly, how safe they are in the arms of Jesus; would they be here again for a thousand worlds? Or if they were, would they be afraid that God would not make them welcome? Thirdly, what would they judge of thee if they knew thy heart began to fail thee in thy journey, or thy sins began to allure thee and to persuade thee to stop thy race? Would they not call thee a thousand fools, and say, Oh that he did but see what we see, feel what we feel, and taste of the dainties that we taste of! Oh if he were one quarter of an hour to behold, to see, to feel, to taste and enjoy but the thousandth part of what we enjoy, what would he do? What would he suffer? What would he leave undone? Would he favour sin? Would he love this world below? Would he be afraid of friends, or shrink at the most fearful threatenings that the greatest tyrants could invent to give him? Nay, those who have had but a sight of these things by faith, when they have been as far off from them as heaven from earth, yet they have been able to say, with a comfortable and merry heart, as the bird that sings in the spring, that this and more shall not stop them from running to heaven. Sometimes, when my base heart hath been inclining to this world and to loiter in my journey towards heaven, the very consideration of the glorious saints and angels in heaven, what they enjoy, and what low thoughts they have of the things of this world together, how they would befool me if they did but know that my heart was drawing back, hath caused me to rush forward, to disdain these poor, low, empty, beggarly things, and to say to my soul, Come, soul, let us not be weary; let us see what this heaven is; let us even venture all for it, and try if that will quit the cost. Surely Abraham, David, Paul and the rest of the saints of God were as wise as any are now, and yet they lost all for this glorious kingdom. Oh therefore throw away your lusts, follow after righteousness, love the Lord Jesus, devote thyself unto his fear. I'll warrant thee he will give thee a goodly recompense. Reader, what sayest thou to this? Art thou resolved to follow me? Nay, resolve if thou canst to get before me. So run that ye may obtain.

The Seventh Motive.

To encourage thee a little further, set to the work, and when thou hast run thyself down weary, then the Lord Jesus will take thee up and carry thee. Is not this enough to make any poor soul begin his race? Thou (perhaps) criest, Oh but I am feeble, I am lame, &c. Well, but Christ hath a bosom; consider, therefore, when thou hast run thyself down weary he will put thee in his bosom: "He shall gather the lambs with his arms and carry them in his bosom, and shall gently lead those that are with young." This is the way that fathers take to encourage their children, saying, Run, sweet babe, until thou art weary, and then I will take thee up and carry thee. "He will gather his lambs with his arms and carry them in his bosom." When they are weary they shall ride.

The Eighth Motive.

Or else he will convey new strength from heaven into thy soul, which will be as well. "The youths shall faint and be weary, and the young men shall utterly fail, but they that wait upon the Lord shall renew their strength; they shall mount up with wings like eagles, they shall run and not be weary, they shall walk and not be faint." What shall I say besides what hath already been said? Thou shalt have good and easy lodging, good and wholesome diet, the bosom of Christ to lie in, the joys of heaven to feed on. Shall I speak of the satiety and of the duration of all these? Verily to describe them to the height, it is a work too hard for me to do.

The Ninth Motive.

Again, methinks the very industry of the devil and the industry of his servants, &c., should make you that have a desire to heaven and happiness to run apace. Why, the devil, he will lose no time, spare no pains, also neither will his servants, both to seek the destruction of themselves and others; and shall not we be as industrious for our own salvation? Shall the world venture the damnation of their souls for a poor corruptible crown, and shall not we venture the loss of a few trifles for an eternal crown? Shall they ven-

ture the loss of eternal friends, as God to love, Christ to redeem, the Holy Spirit to comfort, heaven for habitation, saints and angels for company, and all this to get and hold communion with sin, and this world, and a few base, drunken, swearing, lying, covetous wretches like themselves, and shall not we labour as hard, run as fast, seek as diligently, nay, a hundred times more diligently, for the company of these glorious, eternal friends, though with the loss of such as these, nay, with the loss of ten thousand times better than these poor, low, base, contemptible things? Shall it be said at the last day that wicked men made more haste to hell than you did make to heaven?—that they spent more hours, days, and that early and late, for hell, than you spent for that which is ten thousand thousand of thousand times better? Oh let it not be so, but run with all might and main.

Thus you see I have here spoken something, though but little. Now I shall come to make some use and application of what hath been said, and so conclude.

The First Use.

You see here that he that will go to heaven, he must run for it; yea, and not only run, but *so* run; that is, (as I have said,) to run earnestly, to run continually, to strip off every thing that would hinder in his race with the rest. Well, then, do you so run.

1. And now let us examine a little. Art thou got into the right way? Art thou in Christ's righteousness? Do not say yes in thy heart, when in truth there is no such matter. It is a dangerous thing, you know, for a man to think he is in the right way when he is in the wrong. It is the next way for him to lose his way, and not only so, but if he run for heaven, as thou sayest thou dost, even to lose that too. Oh this is the misery of most men, to persuade themselves that they run right, when they never had one foot in the way. The Lord give thee understanding here, or else thou art undone for ever. Prithee, soul, search when was it thou turned out of thy sins and righteousness into the righteousness of Jesus Christ. I say, dost thou see thyself in him, and is he more precious to thee than the whole world? Is thy mind always musing on him, and also to be walking with him? Dost thou count his company more precious than the whole world? Dost thou count all things but poor, lifeless, empty, vain things without communion with him? Doth his company sweeten all things, and his absence embitter all things? Soul, I beseech thee be serious and lay it to heart, and do not take things of such weighty concernment as the salvation or damnation of thy soul without good ground.

2. Art thou unladen of the things of this world, as pride, pleasures, profits, lusts, vanities? What! dost thou think to run fast enough with the world, thy sins and lusts in thy heart? I tell thee, soul, they that have laid all aside, every weight, every sin, and are got into the nimblest posture, they find work enough to run—so to run as to hold out.

To run through all that opposition, all the jostles, all these rubs, over all the stumbling-blocks, over all the snares, from all the entanglements that the devil, sin, the world, and their own hearts lay before them—I tell thee if thou art going heavenward thou wilt find it no small or easy matter. Art thou therefore discharged and unladen of these things? Never talk of going to heaven if thou art not. It is to be feared thou wilt be found among the "many that will seek to enter in, and shall not be able."

The Second Use.

If so, then, in the next place, what will become of them that are grown weary before they are got halfway thither? Why, man, it is he that holdeth out to the end that must be saved; it is he that overcometh that shall inherit all things; it is not every one that begins. Agrippa gave a fair step for a sudden; he steps almost into the bosom of Christ in less than half an hour. "Thou (saith he to Paul) hast almost persuaded me to be a Christian." Ah! but it was but *almost*, and so he had as good have been never a whit; he stept fair indeed, but yet he stopt short; he was hot while he was at it, but he was quickly out of wind. Oh this *but almost!* I tell you, this *but almost*, it lost his soul. Methinks I have seen sometimes how these poor wretches that get but almost to heaven, how fearfully their *almost* and their *but almost* will torment them in hell, when they shall cry out in bitterness of their soul, saying, "Almost a Christian." I was almost got into the kingdom, almost out of the hands of the devil, almost out of my sins, almost from under the curse of God; almost, and that was all; almost, but not all together. Oh that I should be almost at heaven, and should not go quite through!

Friend, it is a sad thing to sit down before we are in heaven, and to grow weary before we come to the place of rest; and if it should be thy ease, I am sure thou dost not so run as to obtain. But again,

The Third Use.

In the next place. What then will become of them that some time since were running post-haste to heaven, (insomuch that they seemed to outstrip many,) but now are running as fast back again? Do you think those will ever come thither? What! to run back again—back again to sin, to the world, to the devil—back again to the lust of the flesh! Oh, "it had been better for them not to have known the way of righteousness, than after they have known it to turn (to turn back again) from the holy commandment." Those men shall not only be damned for sin, but for professing to all the world that sin is better than Christ; for the man that runs back again, he doth as good as say, I have tried Christ, and I have tried sin, and I do not find so much profit in Christ as in sin. I say, this man declareth this, even by his running back again. Oh sad! What a doom they will have who were almost at heaven-gates and then run back again! "If any draweth back," saith Christ, "my soul shall have no pleasure in him." Again, "No man having put his hand to the plough, (that is, set forward in the ways of God,) and looking back, (turning back again,) is fit for the kingdom of heaven." And if not fit for the kingdom of heaven, then for certain he must needs be fit for the fire of hell. And therefore (saith the apostle) those that bring forth these apostatizing fruits, as "briers and thorns, are rejected, being nigh unto cursing, whose end is to be burned." Oh there is never another Christ to save them by bleeding and dying for them! And if they "shall not escape that neglect," then how shall they escape that reject and turn their back upon "so great a salvation?" And if the righteous—that is, they that run for it—will find work enough to get to heaven, "then where will the ungodly (backsliding) sinner appear?" Or, if Judas the traitor or Francis Spira the backslider were but now alive in the world to whisper these men in the ear a little, and tell them what it hath cost their souls for backsliding, surely it would stick by them and make them afraid of running back again so long as they had one day to live in this world.

The Fourth Use.

So again, fourthly. How like to these men's sufferings will those be that have all this while sat still, and have not so much as set one foot forward to the kingdom of heaven! Surely he that backslideth and he that sitteth still in sin, they are both of one mind; the one he will not stir, because he loveth his sins and the things of this world; the other he runs back again, because he loveth his sins and the things of this world; is it not one and the same thing? They are all one here, and shall not one and the same hell hold them hereafter? He is an ungodly one that never looked after Christ, and he is an ungodly one that did once look after him and then ran quite back again; and therefore that word must certainly drop out of the mouth of Christ against them both, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels."

The Fifth Use.

Again, here you may see in the next place. That is, they that will have heaven must run for it; then this calls aloud to those who began but a while since to run; I say, for them to mend their pace if they intend to win; you know that they which come hindmost had need run fastest. Friend, I tell thee there be those that have run ten years to thy one, nay, twenty to five, and yet if thou talk with them, sometimes they will say they doubt they shall come late enough. How then will it be with thee? Look to it, therefore, that thou delay no time, not an hour's time, but part speedily with all, with everything that is an hindrance to thee in thy journey, and run; yea, and so run that thou mayest obtain.

The Sixth Use.

Again, sixthly. You that are old professors, take you heed that the young striplings of Jesus, that began to strip but the other day, do not outrun you, so as to have that Scripture fulfilled on you, "The first shall be last and the last first;" which will be a shame to you and a credit for them. What! for a young soldier to be more courageous than he that hath been used to wars! To you that are hindermost, I say, Strive to outrun them that are before you; and you that are foremost, I say, Hold your ground, and keep before them in faith and love if possible; for indeed that is the right running, for one to strive to outrun another; even for the hindermost to endeavour to overtake the foremost, and he that is before

should be sure to lay out himself to keep his ground, even to the very utmost. But then,

The Seventh Use.

Again. How basely they do behave themselves, how unlike are they to win, that think it enough to keep company with the hindmost! There are some men that profess themselves such as run for heaven as well as any; yet if there be but any lazy, slothful, cold, half-hearted professors in the country, they will be sure to take example by them; they think if they can but keep pace with them they shall do fair; but these do not consider that the hindmost lose the prize. You may know it if you will that it cost the foolish virgins dear for their coming too late: "They that were ready went in with him, and the door was shut. Afterward (mark, afterward!) came the other (the foolish) virgins, saying, Lord, open to us; but he answered and said, Depart, I know you not." Depart, lazy professors, slothful professors. Oh, methinks the word of God is so plain for the overthrow of your lazy professors that it is to be wondered men do take no more notice of it. How was Lot's wife served for running lazily and for giving but one look behind her after the things she left in Sodom? How was Esau served for staying too long before he came for the blessing? And how were they served that are mentioned in the 13th of Luke, for staying till "the door was shut?" Also the foolish virgins; a heavy after-groan will they give that have thus stayed too long. It turned Lot's wife into a pillar of salt; it made Esau weep with an exceeding loud and bitter cry; it made Judas hang himself; yea, and it will make thee curse the day in which thou wast born if thou miss of the kingdom, as thou wilt certainly do if this be thy course. But,

The Eighth Use.

Again. How and if thou by thy lazy running should not only destroy thyself, but also thereby be the cause of the damnation of some others? For thou being a professor, thou must think that others will take notice of thee; but because thou art but a poor, cold, lazy runner, and one that seeks to drive the world and pleasure along with thee, why, thereby others will think of doing so too. Nay, say they, why may not we as well as he? He is a professor, and yet he seeks for pleasures, riches, profits; he loveth vain company, and he is so and so, and professeth that he is going for heaven; yea, and he saith also he doth not fear but he shall have entertainment; let us therefore keep pace with him; we shall fare no worse than he. Oh how fearful a thing will it be if that thou shalt be instrumental to the ruin of others by thy halting in the way of righteousness! Look to it; thou wilt have strength little enough to appear before God to give an account of the loss of thy own soul; thou needest not have to give an account for others why thou didst stop them from entering in. How wilt thou answer that saying, You would not enter in yourselves, and them that would, you hinder; for that saying is eminently fulfilled on them that through their own idleness do keep themselves out of heaven, and by giving of others the same examples hinder them also.

The Ninth Use.

Therefore, now to speak a word to both of you, and so I shall conclude.

1. I beseech you in the name of our Lord Jesus Christ that none of you do run so lazily in the way to heaven as to hinder either yourselves or others. I know that even he which runs laziest, if he should see a man running for a temporal life, if he should so much neglect his own well-being in this world as to venture, when he is a-running for his life, to pick up here and there a lock of wool that hangeth by the wayside, or to step now and then aside out of the way for to gather up a straw or two or any rotten stick—I say, if he should do this when he is a-running for his life, thou wouldst condemn him; and dost thou not condemn thyself that dost the very same effect, nay worse—that loiterest in thy race, notwithstanding thy soul, heaven, glory, and all is at stake? Have a care, have a care, poor, wretched sinner, have a care.

2. If yet there shall be any that, notwithstanding this advice, will still be flagging and loitering in the way to the kingdom of glory, be thou so wise as not to take example by them. Learn of no man farther than he followeth Christ. But look unto Jesus, who is not only the author and finisher of faith, but who did, for the joy that was set before him, endure the cross, despise the shame, and is now set down at the right hand of God; I say, look to no man to learn of him farther than he followeth Christ. "Be ye followers of me," saith Paul, "even as I am of Christ." Though he was an eminent man, yet his exhortation was that none should follow him any farther than he followed Christ.

Provocation.

Now, that you may be provoked to run with the foremost, take notice of this. When Lot and his wife were running from cursed Sodom to the mountains to save their lives, it is said that his wife looked back from behind him, and she became a pillar of salt; and yet you see that neither her practice, nor the judgment of God that fell upon her for the same, would cause Lot to look behind him. I have sometimes wondered at Lot in this particular; his wife looked behind her and died immediately, but let what would become of her, Lot would not so much as look behind him to see her. We do not read that he did so much as once look where she was or what was become of her; his heart was indeed upon his journey, and well it might: there was the mountain before him and the fire and brimstone behind him; his life lay at stake, and he had lost it if he had but looked behind him. Do thou so run; and in thy race remember Lot's wife and remember her doom, and remember for what that doom did overtake her, and remember that God made her an example for all lazy runners to the end of the world; and take heed thou fall not after the same example. But—

If this will not provoke thee, consider thus: 1. Thy soul is thy own soul that is either to be saved or lost; thou shalt not lose my soul by thy laziness. It is thy own soul, thy own ease, thy own peace, thy own advantage or disadvantage. If it were my own that thou art desired to be good unto, methinks reason should move thee somewhat to pity it. But, alas! it is thy own, thy own soul. "What shall it profit a man if he shall gain the whole world and lose his own soul?" God's people wish well to the souls of others, and wilt not thou wish well to thy own? And if this will not provoke thee, then think—

Again, 2. If thou lose thy soul, it is thou also that must bear the blame. It made Cain stark mad to consider that he had not looked to his brother Abel's soul. How much more will it perplex thee to think that thou hadst not a care of thy own! And if this will not provoke thee to bestir thyself, think again—

3. That if thou wilt not run, the people of God are resolved to deal with thee even as Lot dealt with his wife—that is, leave thee behind them. It may be thou hast a father, mother, brother, &c., going post-haste to heaven; wouldst thou be willing to be left behind them? Surely no.

Again, 4. Will it not be a dishonour to thee to see the very boys and girls in the country to have more wit than thyself? It may be the servants of some men, as the horsekeeper, ploughman, scullion, &c., are more looking after heaven than their masters. I am apt to think, sometimes, that more servants than masters, that more tenants than landlords, will inherit the kingdom of heaven. But is not this a shame for them that are such? I am persuaded you scorn that your servants should say that they are wiser than you in the things of the world, and yet I am bold to say that many of them are wiser than you in the things of the world to come, which are of greater concernment.

Expostulation.

Well, then, sinner, what sayest thou? Where is thy heart? Wilt thou run? Art thou resolved to strip, or art thou not? Think quickly, man; it is not dallying in this matter. Confer not with flesh and blood; look up to heaven, and see how thou likest it; also to hell, (of which thou mayest understand something in my book, called "A Few Sighs from Hell; or, The Groans of a Damned Soul," which I wish thee to read seriously over,) and accordingly devote thyself. If thou dost not know the way, inquire at the word of God; if thou wantest company, cry for God's Spirit; if thou wantest encouragement, entertain the promises. But be sure thou begin betimes; get into the way, run apace, and hold out to the end, and the Lord give thee a prosperous journey!

FAREWELL.

SIGHS FROM HELL;

OR,

THE GROANS OF A DAMNED SOUL:

DISCOVERING FROM LUKE IV. THE LAMENTABLE ESTATE OF THE DAMNED; AND MAY FITLY SERVE AS A WARNING WORD TO SINNERS, BOTH OLD AND YOUNG, BY FAITH IN JESUS CHRIST TO AVOID THE SAME PLACE OF TORMENT; WITH A DISCOVERY OF THE USEFULNESS OF THE SCRIPTURES AS OUR SAFE CONDUCT FOR AVOIDING THE TORMENTS OF HELL.

THE AUTHOR TO THE READER.

FRIEND, because it is a dangerous thing to be walking towards the place of darkness and anguish, and again, because it is (notwithstanding) the journey that most of the poor souls in the world are taking, and that with delight and gladness, as if there was the only happiness to be found, I have therefore thought it my duty, (being made sensible of the danger that will befall those that fall therein,) for the preventing of thee, (O thou poor man or woman!) to tell thee, by opening this parable, what sad success those souls have had and are like to have that have been or shall be found persevering therein.

We use to count him a friend that will forewarn his neighbour of the danger when he knoweth thereof, and doth also see that the way his neighbour is walking in doth lead right thereto, especially when we think that our neighbour may be either ignorant or careless of his way. Why, friend, it may be, nay, twenty to one but thou hast been ever since thou didst come into the world with thy back towards heaven and thy face towards hell, and thou, either through ignorance or carelessness, (which is as bad, if not worse,) hast been running full hastily that way ever since. Why, I beseech thee, put a little stop to thy earnest race, and take a view of what entertainment thou art like to have if thou do indeed and in truth persist in this thy course. Thy way "leads down to death, and thy steps take hold on hell." Prov. v. 5. It may be the path indeed is pleasant to the flesh, but the end thereof will be bitter to thy soul. Hark! dost thou not hear the bitter cries of them that are but newly gone before, saying, "Let him dip the tip of his finger in water, and cool my tongue that is so tormented in this flame?" Luke xiv. Dost thou not hear them say, Send out from the dead to prevent my father, my brother, and my father's house from coming into this place of torment? Shall not then these mournful groans pierce thy flinty heart? Wilt thou stop thine ears and shut thy eye? And wilt thou not regard? Take warning and stop thy journey before it be too late. Wilt thou be like the silly fly, that is not quiet unless she be either entangled in the spider's web or burned in the candle? Wilt thou be like the bird that hasteth to the snare of the fowler? Wilt thou be like that simple one named in the 7th of Proverbs, that will be drawn to the slaughter by the cord of a silly lust? O sinner, sinner! there are better things than hell to be had, and at a cheaper rate by the thousandth part! Oh (there is no comparison) there is heaven, there is God, there is Christ, there is communion with an innumerable company of saints and angels. Hear the message, then, that God doth send, that Christ doth send, that saints do bring, nay, that the dead do send unto thee: "I pray thee therefore that thou wouldst send him to my father's house; if one went to them from the dead they would repent." "How long, ye simple ones, will ye love sim-

plicity? And ye, seorners, delight in scorning? And ye, fools, hate knowledge? Turn ye at my reproof, and behold, saith God, I will pour out my Spirit upon you; I will make known my words unto you." I say, hear this voiee, O silly one, and turn and live, thou sinful soul, lest he make thee hear that other saying: "But beeause I have ealled and you have refused, I have stretehed out my hand and no man regarded, I also will laugh at your ealamity, and moek when your fear cometh."

O poor soul, if God and Christ did wish thee for thine harm, it would be another matter; then if thou didst refuse, thou mightest have some exeuse to make or fault to find and ground to make delays. But this is for thy profit, for thy advantage, for the pardoning of thy sins, the salvation of thy soul, the delivering thee from hell-fire, from the wrath to eome, from everlasting burnings, into favour with God, Christ, and eommunion with all happiness, (that is so indeed.)

But it may be thou wilt say, All that hath been spoken to in this diseourse is but a parable, and parables are no realities.

I eould put thee off with this answer, That though it be a parable, yet it is a truth and not a lie; and thou shalt find it so too, to thy cost, if thou shalt be found a slighter of God, Christ, and the salvation of thy own soul.

But seeondly, know for eertain that the things signified by parables are wonderful realities. Oh what a glorious reality was there signified by that parable, "The kingdom of heaven is like to a net that is east into the sea!" &e., signifying that sinners of all sorts, of all nations, should be brought into God's kingdom by the net of the Gospel. And oh how real a thing shall the other part thereof be, when it is fulfilled, whieh saith, "And when it was full they drew it to the shore, and put the good into vessels, but threw the bad away!" (Matt. xiii. 47, 48,) signifying the mansions of glory that the saints should have, and also the rejeetion that God will give to the ungodly and to sinners. And also that parable—what a glorious reality is there in it!—whieh saith, "Exeept a eorn of wheat fall to the ground and die, it abideth alone; but if it die, it doth bring forth mueh fruit," (John xii. 24,) to signify that unless Jesus Christ did indeed spill his blood and die the eursed death, he should abide alone—that is, have never a soul into glory with him; but if he died, he should bring forth mueh fruit—that is, save many sinners. And also how real a truth there was in that parable eoneerning the Jews putting Christ to death, which the poor dispersed Jews ean best experienee to their eost; for they have been almost ever sinee a banished people, and sueh as have God's sore displeasure wonderfully manifested against them, aeeording to the truth of the parable. Matt. xxi. 33–41. Oh therefore, for Jesus Christ's sake, do not slight the truth beeause it is diseovered in a parable! For by this argument thou mayest also—nay, thou wilt also—slight almost all the things that our Lord Jesus Christ did speak, for he spake to them for the most part (if not all) in parables. Why should it be said of thee as it is said of some, "These things are spoken to them that are without in parables, that seeing they might not see, and that hearing they might not understand?" Luke viii. 10. I say, take heed of being a quarreller against Christ's parables, lest Christ also objeet against the salvation of thy soul at the judgment-day.

Friend, I have no more to say to thee now. If thou dost love me, pray for me, that my God would not forsake me nor take his Holy Spirit from me, and that God would fit me to do and suffer what shall be from the world or devil inflieted upon me. I must tell thee, the world rages, they stamp and shake their heads, and fain they would be doing; the Lord help me to take all they shall do with patience, and when they smite the one eheek to turn the other to them, that I may do as Christ hath bidden me, for then the Spirit of God and of glory shall rest upon me. Farewell.

I am thine to serve in the Lord Jesus.

JOHN BUNYAN.

SIGHS FROM HELL;

OR,

THE GROANS OF A DAMNED SOUL.

LUKE XVI. 19–31.

Ver. 19. *There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day.*

This Scripture was not spoken by our Lord Jesus Christ to show you the state of two single persons only, (as some through ignorance of the drift of Christ in his parables do dream,) but to show you the state of the godly and ungodly to the world's end, as is clear to him that is of an understanding heart; for he spake them to the end that after generations should take notice thereof, and fear lest they also fall into the same condition.

Now in my discourse upon these words I shall not be tedious, but as briefly as I may I shall pass through the several verses, and lay you down some of the several truths contained therein; and the Lord grant that they may be profitable and of great advantage to those that read them or hear them read!

The 19th and 20th verses also I shall not spend much time upon, only give you three or four short hints, and so pass to the next verses, for they are the words I do intend most especially to insist upon.

The 19th, 20th, and 21st verses run thus: "There was a certain rich man which was clothed in purple and fine linen, and fared (deliciously, or) sumptuously every day. And there was a certain beggar named Lazarus, which was laid at his gate full of sores," &c.

1. If these verses had been spoken by Jesus Christ, and no more, all the world would have gone near to have cast a wrong interpretation upon them; I say, if Jesus had said only this much, "There was a certain rich man which fared sumptuously daily, and a certain beggar laid at his gate full of sores," the world would have made this conclusion of them: The rich man was the happy man, for at the first view it doth represent such a thing; but take all together—that is, read the whole parable—and you shall find that there is no man in a worse condition than he, as I shall clearly hold forth afterwards.

2. Again, if a man would judge of men according to outward appearance he shall ofttimes take his mark amiss. Here is a man to outward appearance appears the only blessed man, better by half than the beggar, inasmuch as he is rich, the beggar poor; he is well clothed, but peradventure the beggar is naked; he hath good food, but the beggar would be glad of dogs' meat. "And he desired to be fed with the crumbs which fell from the rich man's table;" the rich man fares well every day, but the beggar must be glad of a bit when he can get it. Oh who would not be in a rich man's state? A wealthy man, sorts of new suits, and dainty dishes every day; enough to make one who minds nothing but his belly, and his back, and his lusts to say, Oh that I were in that man's condition! Oh that I had about me as that man has! Then I should live a life indeed; then should I have heart's-ease good store; then I should live pleasantly, and might say to my soul, "Soul, be of good cheer, eat, drink, and be merry;" thou hast everything plenty, and art in a most blessed condition.

I say, this might be the conclusion with them that judge according to outward appearance. But if the whole parable be well considered, you will see that which is had in high estimation with men is an abomination in the sight of God. And again, that condition that is the saddest condition, according to outward appearance, is ofttimes the most excellent, for the beggar had ten thousand degrees the best

of it, though to outward appearance his state was the saddest; from whence we shall observe thus much:

1. That those who judge according to outward appearance do for the most part judge amiss.

2. That they that look upon their outward enjoyments to be tokens of God's special grace unto them are also deceived; for, as it is here in the parable, a man of wealth and a child of the devil may make but one person; or a man may have abundance of outward enjoyments and yet be carried by the devils into eternal burning. But this is the trap in which the devil hath caught many thousands of poor souls—namely, by getting them to judge according to outward appearance or according to God's outward blessings.

Do but ask a poor, carnal, covetous wretch how he should know a man to be in a happy state, and he will answer, Those that God blesseth and giveth abundance of this world unto, when, for the most part, they are they that are the cursed men. Alas, poor men! they are so ignorant as to think that because a man is increased in outward things, and that by a small stock, therefore God doth love that man with a special love, or else he would never do so much for him, never bless him so, and prosper the work of his hands. Ah, poor soul! it is the rich man that goes to hell. And the rich man died, and in hell—mark, in hell—he lift up his eyes, &c.

Methinks to see how the great ones of the world will go strutting up and down the street sometimes, it makes me wonder. Surely they look upon themselves to be the only happy men, but it is because they judge according to outward appearance; they look upon themselves to be the only blessed men, when the Lord knows the generality are left out of that blessed condition. "Not many wise men after the flesh, not many mighty, not many noble are called." Ah! did those that do now so brag that nobody dare scarce look on them but believe this, it would make them hang down their heads and cry, Oh give me a Lazarus's portion!

I might here enlarge very much, but I shall not; only thus much I shall say to you that have much of this world: Have a care that you have not your portion in this world. Take heed that it be not said to you hereafter, when you would very willingly have heaven, Remember in your lifetime you had your good things, in your lifetime you had your portion.

And, friend, thou that seekest after this world and desirest riches, let me ask this question: Wouldst thou be content that God should put thee off with a portion in this life? Wouldst thou be glad to be kept out of heaven with a back well clothed and a belly well filled with the dainties of this world? Wouldst thou be glad to have all thy good things in thy lifetime, to have thy heaven to last no longer than while thou dost live in this world? Wouldst thou be willing to be deprived of eternal happiness and felicity? If thou say no, then have a care of the world and thy sins; have a care of desiring to be a rich man, "lest thy table be made a snare unto thee," lest the wealth of this world do bar thee out of glory. For, as the apostle saith, "They that will be rich do fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in perdition and destruction." Thus much in general, but now particularly.

These two men here spoken of, as I said, do hold forth to us the state of the godly and ungodly; the beggar holdeth forth the godly, and the rich man the ungodly. "There was a certain rich man," &c.

But why are the ungodly held forth under the notion of a rich man?

1. Because Christ would not have them look too high, as I said before, but that those who have riches would have a care that they be not all their portion.

2. Because rich men are most liable to the devil's temptations, are most ready to be puffed up with pride, stoutness, cares of this world, in which things they spend most of their time—in lusts, drunkenness, wantonness, idleness, together with other works of the flesh: "For which things' sake the wrath of God cometh upon the children of disobedience."

3. Because he would comfort the hearts of his own, which are most commonly of the poorer sort, but God hath chosen the poor, despised, and base things of this world. Should God have set the rich man in the blessed state, his children would have concluded, being poor, that they had no share in the life to come.

And again, had not God given such a discovery of the sad condition of those that are for the most part rich men, we should have had men conclude absolutely that the rich are the blessed men. Nay, albeit the Lord himself doth so evidently declare that the rich ones of the world are for the most part in the saddest condition, yet they through unbelief,

or else presumption, do harden themselves and seek for the glory of this world, as though the Lord Jesus Christ did not mean as he said, or else that he will say more than will assuredly come to pass; but let them know that the Lord hath a time to fulfil what he had a time to declare, for the Scripture cannot be broken.

But again, the Lord by his word doth not mean those are ungodly who are rich in the world, and no other; for then must all those that are poor yet graceless and vain men be saved and delivered from eternal vengeance; which would be contrary to the word of God, which saith that, together with the kings of the earth, and the great men, and the chief captains, and the mighty men, there are bondmen or servants and slaves that cry out at the appearance of the Almighty God and his Son Jesus Christ to judgment.

So that, though Christ doth say, "there was a certain rich man," yet you must understand he meaneth all the ungodly, rich or poor. Nay, if you will not understand it so now, you shall be made to understand it to be so meant at the day of Christ's second coming, when all that are ungodly shall stand at the left hand of Christ, with pale faces and guilty consciences, with the vials of the Almighty's wrath ready to be poured out upon them. Thus much, in brief, touching the 19th verse. I might have observed other things from it, but now I forbear, having other things to speak of at this time.

Ver. 20. *And there was a certain beggar named Lazarus, which was laid at his gate full of sores.*

This verse doth chiefly hold forth these things: 1. That the saints of God are a poor, contemptible people: "There was a certain beggar." If you understand the word *beggar* to hold forth outward poverty or scarcity in outward things, such are saints of the Lord; for they are, for the most part, a poor, despised, contemptible people. But if you allegorize it and interpret it thus—they are such as beg earnestly for heavenly food—this is also the spirit of the children of God, and it may be as truth in this sense, though not so naturally gathered from this Scripture.

2. "That he was laid at his gate full of sores." These words hold forth the distempers of believers, saying, "he was full of sores;" which may signify the many troubles, temptations, persecutions, and afflictions in body and spirit which they meet withal while they are in the world, and also the entertainment they meet with at the hands of those ungodly ones who live upon the earth. Whereas it is said, "He was laid at his gate full of sores," mark, he was laid at his gate, not in his house; that was thought too good for him, but he was laid at his gate full of sores. From whence observe that the ungodly world do not desire to entertain and receive the poor saints of God into their houses. If they must needs be somewhere near unto them, yet they shall not come into their houses, but shut them out of doors; if they will needs be near us, let them be at the gate. "And he was laid at his gate full of sores." 2. Observe, the world are not at all touched with the afflictions of God's children, for all they are full of sores: a despised, afflicted, tempted, persecuted people the world doth not pity, no, but rather labour to aggravate their trouble by shutting them out of doors; sink or swim, what cares the world? They are resolved to disown them; they will give them no entertainment; if the lying in the streets will do them any good, if hard usage will do them any good, if to be disowned, rejected, and shut out of doors by the world will do them any good, they shall have enough of that, but otherwise no refreshment, no comfort from the world. "And he was laid at his gate full of sores."

Ver. 21. *And desiring to be fed with the crumbs which fell from the rich man's table. Moreover, the dogs came and licked his sores.*

By these words our Lord Jesus doth show us the frame of a Christian's heart, and also the heart and carriage of worldly men towards the saints of the Lord. The Christian's heart is held forth by this, that any thing will content him while he is on this side glory. "And he desired to be fed with the crumbs," the dogs' meat, any thing. I say, a Christian will be content with any thing; if he have but to keep life and soul together (as we use to say) he is content, he is satisfied; he hath learned (if he hath learned to be a Christian) to be content with any thing; as Paul saith, "I have learned in whatsoever state I am, therewith to be content." He learns in all conditions to study to love God, to walk with God, to give up himself to God; and if the crumbs that fall from the rich man's table will but satisfy nature and give him bodily strength, that thereby he may be the more able to walk in the way of God, he is contented." "And

he desired to be fed with the crumbs which fell from the rich man's table." But mark, he had them not; you do not find that he had so much as a crumb or a scrap allowed unto him. No, then the dogs will be beguiled; that must be preserved for the dogs. From whence observe that the ungodly world do love their dogs better than the children of God. You will say, That is strange. It is so indeed, yet it is true, as will be clearly manifested. As for instance: how many pounds do some men spend on their dogs when in the mean while the poor saints of God may starve for hunger! They will build houses for their dogs, when the saints must be glad to wander and lodge in dens and caves of the earth. And if they be in any of their houses for the hire thereof, they will warn them out or eject them, or pull down the houses over their heads, rather than not rid themselves of such tenants. Again, some men cannot go half a mile from home but they must have dogs at their heels, but they can very willingly go half a score miles without the society of a Christian. Nay, if when they are busy with their dogs they should chance to meet a Christian, they would willingly shift him if they could. They will go on the other side the hedge or the way, rather than they will have any society with him. And if at any time a child of God should come into a house where there are but two or three ungodly wretches, they do commonly wish either themselves or the saint out of doors; and why so? Because they cannot down with the society of a Christian; though if there come in at the same time a dog, or a drunken, swearing wretch, (which is worse than a dog,) they will make him welcome; he shall sit down with them and partake of their dainties. And now tell me, you that love your sins and your pleasures, had you not rather keep company with a drunkard, a swearer, a strumpet, a thief, nay, a dog, than with an honest-hearted Christian? If you say no, what means your sour carriage to the people of God? Why do you look on them as if you would eat them up? Yet at the very same time if you can but meet your dog or a drunken companion you can fawn upon them, take acquaintance with them, to the tavern or alehouse with them, if it be two or three times in a week. But if the saints of God meet together, pray together, and labour to edify one another, you will stay till doomsday before you will look into the house where they are. Ah, friends! when all comes to all, you will be found to love drunkards, strumpets, dogs, any thing, nay, to serve the devil, rather than to have loving and friendly society with the saints of God.

"Moreover, the dogs came and licked his sores." Here again you may see not only the afflicted state of saints of God in this world, but also that even dogs themselves, according to their kind, are more favourable to the saints than the sinful world; though the ungodly will have no mercy on the saints, yet it is ordered so that these creatures, dogs, lions, &c., will. Though the rich man would not entertain him in his house, yet his dogs will come and do him the best good they can, even to lick his running sores. It was thus with Daniel; when the world was mad against him, and would have thrown him to the lions to be devoured, the lions shut their mouths at him, (or rather the Lord did shut them up,) so that there was not that hurt befell him as was desired by the adversaries. And of this I am persuaded, that would the creatures do as some men would have them, the saints of God should not walk so quietly up and down the streets and other places as they do. And as I said before, so I say again, I am persuaded that at the day of judgment many men's conditions and carriages will be so laid open that it will evidently appear they have been very mercileless and mad against the children of God; insomuch that when the providence of God did fall out so as to cross their expectation they have been very much offended thereat, as is very evidently seen in them who set themselves to study how to bring the saints into bondage and to thrust them into corners, as in these late years. And because God hath in his goodness ordered things otherwise, they have gnashed their teeth thereat. Hence then let the saints learn not to commit themselves to their enemies. Beware of men. They are very merciless men, and will not so much favour you (if they can help it) as you may suppose they may. Nay, unless the overruling hand of God in goodness do order things contrary to their natural inclination, they will not favour you so much as a dog.

Ver. 22. *And it came to pass that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried.*

The former verses do briefly hold forth the carriage of the ungodly in this life towards the

saints. Now this verse doth hold forth the departure both of the godly and ungodly out of this life.

Where he said, "And it came to pass that the beggar died, and was carried into Abraham's bosom; and the rich man died also." This beggar died—that represents the godly; and the rich man died—that represents the ungodly. From whence observe, neither godly nor ungodly must live always without a change either by death or judgment. The good man died and the bad man died. The Scripture doth also back this truth, that good and bad must die, marvellous well, where it is said, "And it is appointed unto all men once to die, and after that the judgment."

Mark, he doth not say it is so that men by chance may die, which might beget in the hearts of the ungodly especially some hope to escape the bitterness of it; but he saith, It is a thing most certain, it is appointed. Mark, "It is appointed unto all men once to die, and after that the judgment." God hath decreed it that since men have fallen from that happy state that God at the first did set them in, "they shall die." Now when it is said the beggar died and the rich man died, part of the meaning is, they ceased to be any more in this world; I say, partly the meaning is, but not altogether. Though it be altogether the meaning when some of the creatures die, and yet it is but in part the meaning when it is said that men, women or children die; for there is to them something else to be said, more than a barely going out of the world. For if when unregenerate men and women die there were an end of them, not only in this world, but also in the world to come, they would be happier than they will be now; for when ungodly men and women die there is that to come after death that will be very terrible to them—namely, to be carried by the angels of darkness from their deathbeds to hell, there to be reserved to the judgment of the great day, when both body and soul shall meet and be united together again, and made capable to undergo the utmost vengeance of the Almighty to all eternity. That is that, I say, which doth follow a man (that is not born again) after death, as it is clear from that in 1 Pet. iii. 18, 19, where, before speaking of Christ being raised again by the power of his eternal Spirit, he saith, "By which (that is, by that Spirit) he went and preached to the spirits in prison." But what is the meaning of this? Why, thus much, that those souls who were once alive in the world in the time or days in which Noah lived, being disobedient in their times to the calls of God by his Spirit in Noah —for so I understand it—was, according to that which was foretold by that preacher, deprived of life and overcome by the flood, and are now in prison. Mark, he preached to the spirits in prison. He doth not say who were in prison under chains of darkness, reserved or kept there in that prison in which now they are, (ready, like villains in the jail, to be brought before the judgment-seat of Christ at the great day.) But of this I shall speak further by and by. Now if this one truth, that men must die and depart this world, and either enter into joy or else into prison to be reserved to the day of judgment, were believed, we should not have so many wantons walk up and down the streets as there do; at least it would put a mighty check to their filthy carriage, so that they would not, could not, walk so basely and sinfully as they do. Belshazzar, notwithstanding that he was so far from the fear of God as he was, yet when he did but see God was offended and threatened him for his wickedness, it made him hang down his head and knock his knees together. Dan. v. 5, 6. If you read the verses before you will find he was careless, and satisfying his lusts in drinking, and playing the wanton with his concubines; but so soon as he did perceive the finger of an hand writing, "then (saith the Scripture) the king's countenance was changed and his thoughts troubled him, so that the joints of his loins were loosed and his knees smote one against another." And when Paul told Felix of righteousness, temperance, and judgment to come, it made him tremble. And let me tell thee, soul, whoever thou art, that if thou didst but verily believe that thou must die and come to judgment, it would make thee turn over a new leaf. But this is the misery: the devil doth labour by all means as to keep out other things that are good, so to keep out of the heart, as much as in him lies, the thoughts of passing from this life into another world; for he knows if he can but keep them from the serious thoughts of death he shall the more easily keep them in their sins, and so from closing with Jesus Christ; as Job saith, "Their houses are safe from fear, neither is the rod of God upon them." Which makes them say to God, "Depart from us, for we desire not the knowledge of thy ways." Because there is no fear of death and judgment to come, therefore they do put off God and his ways, and spend their days in

their sins, and in a moment—that is, before they are aware—go down to their grave. And thus it fared also with the man spoken of in Luke xii. 20. The man, instead of thinking on death, he thought how he might make his barns bigger; but in the midst of his business in the world he lost his soul before he was aware, supposing that death had been many years off; but God said unto him, Thou fool! thou troublest thyself about things of this life; thou puttest off the thoughts of departing this world, when this night thy soul shall be taken from thee; or, This night, they—that is, the devils—will feteh away thy soul from thee. And here it comes to pass, men not being exercised with the thoughts of departing this life, that they are so unexpectedly to themselves and their neighbours taken away from the pleasures and profits, yea, and all the enjoyments they busy themselves withal while they live in this world. And hence it is again that you have some in your towns and eities that are so suddenly taken away—some from haunting the alehouses, others from haunting the whorehouses, others from playing and gaming, others from the cares and covetous desires after this world, unlooked for as by themselves or their companions. Henee it is also that men do so wonder at such tidings as these—that there is such a one dead, such a one departed; it is bccause they do so little consider both the transitoriness of themselves and their neighbours; for had they but their thoughts well exercised about the shortness of this life, and the danger that will befall such as do miss of the Lord Jesus Christ, it would make them more wary and sober, and spend more time in the service of God, and be more delighted and diligent in inquiring after the Lord Jesus Christ, "who is the deliverer from the wrath to come." For, as I said before, it is evident that they who live after the flesh, in the lusts thereof, do not really and seriously think on death and the judgment that doth follow after; neither do they indeed endeavour so to do; for did they it would make them say with the holy Job, "All the days of my appointed time will I wait till my ehange eome." And, as I said before, not only the wicked, but also the godly, have their time to depart this life. And the beggar died. The saints of the Lord, they must be deprived of this life also; they must yield up the ghost into the hands of the Lord their God; they must also be separated from their wives, ehildren, husbands, friends, goods, and all that they have in the world. For God hath deerced it; it is appointed, namely, by the Lord, "for men onee to die, and we must appear before the judgment-seat of Christ." But it may be objected, If the godly die as well as the wieked, and if the saints must appear before the judgment-seat as well as the sinners, then what advantage have the godly more than the ungodly? And how ean the saints be in a better condition than the wieked?

Answer. Read the 22d verse over again, and you will find a marvellous difference between them, as much as is between heaven and hell, everlasting joy and everlasting torments; for you find that when the beggar died, who represents the godly, he was earried by the angels into Abraham's bosom, or into everlasting joy. Ps. i. But the ungodly are not so, but are hurried by the devils into the bottomless pit, drawn away in their wickedness, (Prov. iv. 32,) for he saith, "And in hell he lift up his eyes." When the ungodly do die their misery beginneth, for then appear the devils, like so many lions, waiting every moment till the soul depart from the body. Sometimes they are visible to the dying party, but sometimes more invisible; but always this is certain, they never miss of the soul if it do die out of the Lord Jesus Christ, but do haul it away to the prison, as I said before, there to be tormented and reserved until the great and dreadful day of judgment, at whieh day they must, body and soul, reeeive a final sentence from the righteous Judge, and from that time be shut out from the presence of God into everlasting woe and distress. But the godly, when the time of their departure is at hand, then also are the angels of the Lord at hand; yea, they are ready waiting upon the soul to conduet it safe into Abraham's bosom. I do not say but the devils are ofttimes very busy, doubtless, and attending the saints in their siekness; ay, and no question but they should willingly deprive the soul of glory. But here is the comfort—as the devils come from hell to devour the soul (if it be possible) at its departure, so the angels of the Lord eome from heaven to watch over and eonduct the soul (in spite of the devils) safe into Abraham's bosom.

David had the eomfort of this, and speaks it forth for the comfort of his brethren, saying, "The angel of the Lord eneampeth round about them that fear him, and delivereth them." Mark, the angel of the Lord encampeth round about his ehildren to deliver them. From what? From their enemies, of whieh

the devil is not the least. This is an excellent comfort at any time, to have the holy angels of God to attend a poor man or woman, but especially it is comfortable in the time of distress, at the time of death, when the devils beset the soul with all the power that hell can afford them. But now it may be that the glorious angels of God do not appear at the first to the view of the soul; nay, rather, hell stands before it, and the devils ready as if they would carry it thither; but this is the comfort—the angels do always appear at the last, and will not fail the soul, but will carry it safe into Abraham's bosom. Ah, friends! consider, here is an ungodly man upon his deathbed, and he hath none to speak for him, none to speak comfort unto him; but it is not so with the children of God, for they have the Spirit to comfort them. Here are the ungodly, and they have no Christ to pray for their safe conduct to glory, but the saints have an intercessor. Job xvii. 9. Here is the world; when they die they have none of the angels of God to attend upon them, but the saints have their company. In a word, the unconverted person, when he dies, he sinks into the bottomless pit; but the saints, when they die, do ascend with and by the angels into Abraham's bosom, or into unspeakable glory.

Again, it is said that the rich man when he died was buried, or put into the earth, but when the beggar died he was carried by the angels into Abraham's bosom. The one in a very excellent style: where he saith he was carried by angels into Abraham's bosom, it denotes the excellent condition of the saints of God, as I said before; and not only so, "but also the preciousness of the death of the saints in the eyes of the Lord," that after generations may see how precious in the sight of the Lord the death of his saints is, when he saith they are carried by the angels into Abraham's bosom.

Thus many times the Lord adorneth the death and departure of his saints, to hold forth to after generations how excellent they are in his eyes. It is said of Enoch that God took him; of Abraham, that he died in a good old age; of Moses, that the Lord buried him; of Elijah, that he was taken up into heaven; that the saints sleep in Jesus; that they die in the Lord; that they rest from their labours; that their works follow them; that they are under the altar; that they are with Christ; that they are in light; that they are to come with the Lord Jesus to judge the world. All which sayings signify thus much, that to die as a saint is a very great honour and dignity. But the ungodly are not so. The rich or ungodly dies and is buried; he is carried from his dwelling to his grave, and there he is buried, hid in the dust, and his body doth not so fast moulder and come to naught there but his name doth stink as fast in the world. As saith the Holy Scripture, The name of the wicked shall rot. And indeed the names of the godly are not in so much honour after their departure but the wicked and their names do as much rot. What a dishonour to posterity was the death of Balaam, Agag, Ahithophel, Haman, Judas, Herod, with the rest of his companions!

Thus the wicked have their names written on the earth, and they do perish and rot, and the names of the saints cast forth a dainty savour to following generations; and that the Lord Jesus doth signify where he saith, "The godly are carried by the angels into Abraham's bosom." And the wicked are nothing worth where he saith, "The ungodly die and are buried."

Ver. 23. *And in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom.*

The former verse speaks only of the departure of the ungodly out of this life, together with the glorious conduct that the godly have into the kingdom of their Father. Now, our Lord doth show in this verse partly what doth and shall befall to the reprobate after this life is ended, where he saith, "And in hell he lift up his eyes." That is, the ungodly after they depart this life do lift up their eyes in hell. From these words may be observed these things:

1. That there is an hell for souls to be tormented in when this life is ended. Mark, after he was dead and buried "in hell he lift up his eyes."

2. That all that are ungodly and do live and die in their sins, so soon as ever they die they go into hell: he died and was buried, and "in hell he lift up his eyes."

3. That some are so fast asleep and secure in their sins that they scarce know well where they are till they come into hell, and that I gather from these words: "In hell he lift up his eyes." He was asleep before, but hell makes him lift up his eyes.

As I said before, it is evident that there is an hell for souls, yea, and bodies too, to be tor-

mented in after they depart this life, as is clear—first, because the Lord Jesus Christ, that cannot lie, did say that after the sinner was dead and buried "in hell he lift up his eyes."

Now, if it be objected that by hell is here meant the grave, that I plainly deny—

1. Because there the body is not sensible of torment or ease; but in that hell into which the spirits of the damned depart they are sensible of torment, and would very willingly be free from it to enjoy ease, which they are sensible of the want of, as is clearly discovered in this parable: "Send Lazarus, that he may dip the tip of his finger in water to cool my tongue."

2. It is not meant the grave, but some other place; because the bodies, so long as they lie there, are not capable of lifting up their eyes to see the glorious condition of the children of God, as the souls of the damned do: "In hell he lift up his eyes."

3. It cannot be the grave; for then it must follow that the soul was buried there with the body, which cannot stand with such a dead state as is here mentioned; for he saith, "The rich man died"—that is, his soul was separated from his body—"and in hell he lift up his eyes."

If it be again objected that there is no hell but in this life, that I do also deny, as I said before: After he was dead and buried "in hell he lift up his eyes." And let me tell thee, O soul, whoever thou art, and if thou close not in savingly with the Lord Jesus Christ, and lay hold on what he hath done and is doing in his own person for sinners, thou wilt find such an hell after this life is ended that thou wilt not get out of again for ever and ever. And thou that art wanton, and dost but make a mock at the servants of the Lord when they tell thee of the torments of hell, thou wilt find that when thou departest out of this life that hell, even the hell which is after this life, will meet thee in thy journey thither, and will, with its hellish crew, give thee such a sad salutation that thou wilt not forget it to all eternity—when that Scripture comes to be fulfilled on thy soul, in Isa. xiv. 9: "Hell from beneath is moved for thee to meet thee at thy coming; it stirreth up the dead for thee, even all the chief ones of the earth; it hath raised from their thrones all the kings of the nations. All they"—that is, that are in hell—"shall say, Art thou become as weak as we? Art thou become like unto us?" Oh, sometimes when I have had but thoughts of going to hell, and considered the everlastingness of their ruin that fall in thither, it hath stirred me up rather to seek to the Lord Jesus Christ to deliver me from thence, than to slight it and make a mock at it.

"And in hell he lift up his eyes." The second thing I told you was this: that all the ungodly that live and die in their sins so soon as ever they depart this life do descend into hell. This is also verified by the words in this parable, where Christ saith, "He died and was buried, and in hell he lift up his eyes." "As the tree falls, so it shall lie, whether it be to heaven or hell." And as Christ said to the thief on the cross, "This day shalt thou be with me in paradise," even so the devil, in like manner, may say unto the soul, To-morrow shalt thou be with me in hell. See, then, what a miserable case he that dies in an unregenerate state is in! He departs from a long sickness to a longer hell, from the gripings of death to the everlasting torments of hell. "And in hell he lift up his eyes." Ah, friends! if you were but yourselves, you would have a care of your souls; if you did but regard, you would see how mad they are that slight the salvation of their souls: "Oh what will it profit thy soul to have pleasure in this life and torment in hell?" Thou hadst better part with all thy sins, and pleasures, and companions, or whatsoever thou delightest in, than to have soul and body cast into hell. "Oh then do not neglect our Lord Jesus Christ, lest thou drop down to hell!" Consider, would it not wound thee to thine heart to come upon thy deathbed, and instead of having the comfort of a well-spent life, and the merits of the Lord Jesus Christ, together with the comfort of his glorious Spirit, to have, first, the sight of an ill-spent life, thy sins flying in thy face, thy conscience uttering of itself with thunderclaps against thee, the thoughts of God terrifying of thee, death, with his merciless paw, seizing upon thee, the devils standing ready to scramble for thy soul, and hell enlarging herself and ready to swallow thee up, and an eternity of misery and torment attending upon thee, from which there will be no release? For, mark, death doth not come alone to an unconverted soul, but with such company as, wast thou but sensible of, it would make thee tremble. I pray consider that Scripture in Rev. vi. 8: "And I looked and beheld a pale horse, and his name that sat upon him was Death, and Hell followed with him." Mark, death doth

not come alone to the ungodly, no, but hell goeth with him. O miserable comforters! O miserable society! Here come death and hell unto thee. Death goeth into thy body and separates body and soul asunder; hell stands without (as I may say) to embrace, or rather to crush, thy soul between its everlasting grinders. Then thy mirth, thy joy, thy sinful delights will be ended when this comes to pass. Lo, it will come. Blessed are all those that, through Jesus Christ's mercies, by faith, do escape these soul-murdering companions! "And in hell he lift up his eyes."

The third thing, you know, that we did observe from these words was this—that some are so fast asleep and secure in their sins that they scarce know where they are until they come into hell. And that, I told you, I gather by these words, "In hell he lift up his eyes." Mark, it was in hell that he lift up his eyes. Now some do understand by these words that he came to himself, or began to consider with himself, or to think with himself, in what an estate he was and what he was deprived of; which is still a confirmation of the thing laid down by me. There it is that they come to themselves—that is, there they are sensible where they are indeed. Thus it fares with some men that they scarce know where they are till they lift up their eyes in hell. It is with those people as with those that fall down in a swoon; you know if a man do fall down in a swoon in one room, though you take him up and carry him into another, yet he is not sensible where he is till he cometh unto himself and lifts up his eyes.

Truly, thus, as it is to be feared, it is with many poor souls; they are so senseless, so hard, "so seared in their conscience," that they are ignorant of their state, and when death comes it strikes them as it were into a swoon, (especially if they die suddenly,) and so they are hurried away, and scarce know where they are till in hell they lift up their eyes; this is he who dieth in his full strength, fully at ease and quiet.

Of this sort are they spoken of in Ps. xxxvii., where he saith, "There are no bonds in their death, but their strength is firm: they are not troubled as other folk, neither are they plagued like other men." And again, "They spend their days in wealth, and in a moment" —mark, in a moment, before they are aware—they "go down into the grave."

Indeed, this is too much known by woeful and daily experience; sometimes when we go to visit them that are sick in the towns and places where we live, oh how senseless, how seared in their conscience are they! They are neither sensible of heaven nor of hell, of sin nor of a Saviour; speak to them of their condition and the state of their souls, and you shall find them as ignorant as if they had no souls to regard. Others, though they lie ready to die, yet they are busying themselves about their outward affairs, as though they should certainly live here, even to live and enjoy the same, for ever. Again, come to others, speak to them about the state of their souls, though they have no more experience of the new birth than a beast, yet will they speak as confidently of their eternal estate and the welfare of their souls as if they had the most excellent experience of any man or woman in the world, saying, "I shall have peace," when, as I said, even now the Lord knows they are as ignorant of the new birth, of the nature and operation of faith, of the witness of the Spirit, as if there was no new birth, no faith, no witness of the Spirit of Christ in any of the saints in the world. Nay, thus many of them are even an hour or less before their departure. Ah, poor souls! though they may go away here like a lamb, as the world says, yet if you could but follow them a little, to stand and listen soon after their departure, it is to be feared you shall hear them roar like a lion at their first entrance into hell, far worse than ever did Korah, &c., when they went down quick into the ground.

Now, by this one thing doth the devil take great advantage on the hearts of the ignorant, suggesting unto them that because the party deceased departed so quietly, without all doubt they are gone to rest and joy; when, alas! it is to be feared the reason why they went away so quietly was rather because they were senseless and hardened in their conscience, yea, dead before in sins and trespasses. For had they but some awakenings on their deathbeds, as some have had, they would have made all the town ring of their doleful condition, but because they are seared and ignorant, and so depart quietly, therefore the world takes heart of grace, (as we use to say,) and makes no great matter of living and dying they cannot tell how: "Therefore pride compasseth them as a chain." But let them look to themselves, for if they have not an interest in the Lord Jesus now while they live in the world, they will, whether they die raging or still, go unto the same place and lift up their eyes in hell.

O my friends! did you but know what a miserable condition they are in that go out of this world without an interest in the Son of God, it would make you smite upon your thigh and in the bitterness of your souls cry out, "Men and brethren, what shall we do to be saved?" And not only so, but thou wouldst not be comforted until thou didst find a rest for thy soul in the Lord Jesus Christ.

Ver. 23. *And in hell he lift up his eyes, being in torment, and seeth Abraham afar off, and Lazarus in his bosom.*

Something in brief I have observed from the first part of this verse—namely, from these words: "And in hell he lift up his eyes." And indeed I have observed but some things, for they are very full of matter and many things might be taken notice of in them. There is one thing more that I might touch upon as couched in this saying, and that is this: Methinks the Lord Jesus Christ doth hereby signify that men are naturally unwilling to see or to take notice of their sad state—I say by nature—but, though now they are willingly ignorant, yet in hell they shall lift up their eyes. That is, in hell they shall see and understand their miserable condition; and therefore to these words, "In hell he lift up his eyes," he adds, "being in torment," as if he had said, Though once they shut their eyes, though once they were willingly ignorant, yet when they depart into hell they shall be so miserably handled and tormented that they shall be forced to lift up their eyes. While men live in this world and are in a natural state they will have a good conceit of themselves and of their condition; they will conclude that they are Christians, that Abraham is their father, and their state to be as good as the best; they will conclude they have faith, the Spirit, good hope, an interest in the Lord Jesus Christ; but when they drop into hell and lift up their eyes there, and behold, first, their souls to be in extreme torments, their dwelling to be the bottomless pit, their company thousands of damned souls, also the innumerable company of devils, and the hot scalding vengeance of God not only to drop, but to fall very violently upon them, then they will be awakened who all their lifetime were in a sleep—I say, when this comes to pass—for lo, it will—then in hell they shall lift up their eyes, in the midst of torment they shall lift up their eyes.

Again, you may observe in these words, "And in hell he lift up his eyes, being in torment," that ungodly men will smart for their sins in the torments of hell. Now, here I am put to a stand when I consider the torments of hell into which the damned do fall. O unspeakable torments! O endless torments! Now, that thy soul might be made to flee from those intolerable torments into which the damned do go, I shall show you briefly what are the torments of hell. First, by the names of it; secondly, by the sad state thou wilt be in if thou comest there. First, the names. It is called a never-dying worm, (Mark ix.;) it is called an oven, fire-hot, (Mal. iv. 1;) it is called a furnace, a fiery furnace, (Matt. xiii.;) it is called the bottomless pit, the unquenchable fire, fire and brimstone, hell-fire, the lake of fire, devouring fire, everlasting fire, eternal fire, a stream of fire. Rev. xxi.

1. One part of thy torments will be this: thou shalt have a full sight of all thy ill-spent life, from first to last; though here thou canst sin to-day and forget it by to-morrow, yet there thou shalt be made to remember how thou didst sin against God at such a time and in such a place, for such a thing and with such a one, which will be a hell unto thee. Ps. l. 21: "God will set them in order before thine eyes."

2. Thou shalt have the guilt of them all lie heavy on thy soul—not only the guilt of one or two, but the guilt of them all together—and there they shall lie in thy soul, as if thy belly were full of pitch and set on a light fire. Here men can sometimes think on their sins with delight, but there with unspeakable torment; for that I understand to be the fire that Christ speaketh of, which shall never be quenched. While men live here, oh how doth the guilt of one sin sometimes crush the soul! It makes a man in such plight that he is weary of his life, so that he can neither rest at home nor abroad, neither up nor in bed. Nay, I do know that they have been so tormented with the guilt of one sinful thought that they have been even at their wits' ends and have hanged themselves. But now when thou comest into hell, and hast not only one, or two, or an hundred sins, with the guilt of them all, on thy soul and body, but all the sins that ever thou didst commit since thou camest into the world altogether clapped on thy conscience at one time, as one should clap a red-hot iron to thy breast, and there to continue to all eternity, this is miserable.

3. Again, then thou shalt have brought into thy remembrance the slighting of the Gospel of Christ; here thou shalt consider how willing Christ was to come into the world to save sinners, and for what a trifle thou didst reject him. This is plainly held forth in Isa. xxviii., where, speaking of the Lord Jesus Christ, the foundation of salvation, (ver. 16,) he saith of them that reject the Gospel that when the overflowing scourge doth pass through the earth, (which I understand to be at the end of the world,) then, saith he, "It shall take you morning by morning, by day and by night shall it pass over you;" that is, continually, without any intermission. "And it shall be a vexation only to hear the report." A vexation—that is, a torment, or a great part of hell—only to understand the report, to understand the good tidings that came into the world by Christ's death for poor sinners. And you will find this verily to be the mind of the Spirit, if you compare it with Isa. liii. 1, where he speaks of men's turning their backs upon the tenders of God's grace in the Gospel; he saith, "Who hath believed our report," or the Gospel declared by us? Now this will be a mighty torment to the ungodly, when they shall understand the goodness of God was so great that he even sent his Son out of his bosom to die for sinners, and yet that they should be so foolish as to put him off from one time to another; that they should be so foolish as to lose heaven and Christ and eternal life in glory for the society of a company of drunkards; that they should lose their souls for a little sport, for this world, for a strumpet, for that which is lighter than vanity and nothing—I say, this will be a very great torment unto thee.

4. Another part of thy torment will be this: thou shalt see thy friends, thy acquaintance, thy neighbours—nay, it may be, thy father, thy mother, thy wife, thy husband, thy children, thy brother, thy sister, with others—in the kingdom of heaven, and thyself thrust out. Luke xiii. 28. There shall be weeping, &c., when you shall see Abraham, (your father,) and Isaac, and Jacob, (together with your brethren) the prophets, in the kingdom of heaven, and you yourselves thrust out. Nay, saith he, "They shall come from the east and from the west"—that is, those that thou didst never see in all thy life before—and they shall sit down with thy friends, and thy neighbours, thy wife and children in the kingdom of heaven, and thou, for thy sins and disobedience, shall be shut, nay, thrust out. O wonderful torment!

5. Again, thou shalt have none but a company of damned souls, with an innumerable company of devils, to keep company with thee. While thou art in this world the very thought of the devils appearing to thee makes thy flesh to tremble and thine hair ready to stand upright on thy head. But oh what wilt thou do when not only the supposition of the devils appearing, but the real society of all devils of hell will be with thee, howling and roaring, screeching and roaring in such a hideous manner that thou wilt be even at thy wits' end, and be ready to run stark mad again for anguish and torments?

6. Again, that thou mightest be tormented to purpose, the mighty God of heaven will lay as great wrath and vengeance upon thee as ever he can by the might of his glorious power. As I said before, thou shalt have his wrath not by drops, but by whole showers shall it come, thunder upon thy body and soul so fast and so thick that thou shalt be tormented out of measure. And so saith the Scripture, (2 Thess. iii. 9,) speaking of the wicked, "who shall be punished with everlasting destruction from the presence of the Lord and from the glory of his power," when the saints shall be admiring his goodness and glory.

Again, this thou shalt have, as I said before, without any intermission: thou shalt not have any ease so long as while a man may turn himself round; thou shalt have it always, every hour, day and night; for their worm never dies, but always gnaws, and their fire is never quenched.

Again, in this condition thou must be for ever, and that is as sad as all the rest. For if a man were to have all his sins laid to his charge, and communion with the devils, and as much wrath as the great God of heaven can inflict upon him—I say, if it were but for a time, even ten thousand years, and so end, there would be ground of comfort and hopes of deliverance; but here is thy misery, this is thy state for ever, here thou must be for ever; when thou lookest about thee, and seest what an innumerable company of howling devils thou art amongst, thou shalt think this again, This is my portion for ever. When thou hast been in hell so many thousand years as there are stars in the firmament or drops in the sea or sands on the sea-shore, yet thou hast to lie there for ever. Oh this one word EVER, how will it torment thy soul!

Friends, I have only given a very short toueh of the torments of hell. Oh I am set, I am set, and am not able to utter what my mind coneeives of the torments of hell. Yet this let me say to thee: aecept of God's merey through our Lord Jesus Christ, lest thou feel that with thy eonseienee whieh I cannot express with my tongue, and say, I am sorely tormented in this flame.

1. "And seeth Abraham afar off, and Lazarus in his bosom." When the damned are in this pitiful state, surrounded with fears, with terrors, with torment and vengeanee, one thing they shall have, whieh is this: they shall see the happy and blessed state of God's ehildren. He seeth Abraham afar off, and Lazarus in his bosom, whieh, as I said before, is the happy state of the saints when this life is ended. This now shall be so far from being an ease unto them that it shall most wonderfully aggravate or heighten their torment, as I said before. There shall be weeping or eause of lamentation when they shall see Abraham and Isaae and Jaeob in the kingdom of heaven, and themselves thrust out.

Observe, those that die in their sins are far from going to heaven. He seeth Abraham afar off, and Lazarus in his bosom. And indeed it is just with God to deal with them that die in their sins aeeording to what they have done, and to make them who are far from righteousness now to stand far from heaven to all eternity. Hearken to this, ye stout-hearted, that are far from righteousness and that are resolved to go on in your sins: when you die you will be far from heaven; you will see Lazarus, but it will be afar off.

Again: "He seeth Abraham afar off, and Lazarus in his bosom."

These are some of the things the damned do behold so soon as they eome into torment. Mark, "And he seeth Lazarus in Abraham's bosom." Lazarus! who was he? Why, even he that was so slighted, so disregarded, so undervalued by this ungodly one while he was in the world. He seeth Lazarus in his bosom.

From whenee observe, that those who live and die the enemies of the saints of God, let them be never so great and stout, let them bear never so mueh sway while they are in the world, let them brag and boast never so mueh while they are here, they shall, in spite of their teeth, see the saints, yea, the poor saints, even the Lazaruses, or the ragged ones that belong to Jesus, to be in a better eondition than themselves. Oh, who do you think was in the best eondition? Who do you think saw themselves in the best eondition—he that was in hell or he that was in heaven? he that was in darkness or he that was in light? he that was in everlasting joy or he that was in everlasting torments? The one with God, Christ, saints, angels; the other in tormenting flames, under the eurse of God's eternal hatred, with the devils and their angels, together with an innumerable eompany of howling, roaring, eursing, ever-burning reprobates? Certainly this observation will be easily proved to be true here in this world by him that looks upon it with an understanding heart, and will elear itself to be true in the world to eome by such as shall go either to heaven or to hell.

2. The seeond observation from these words, "And seeth Abraham afar off, and Lazarus in his bosom," is this: they that are the perseeutors of the saints of the Lord now in this world shall see the Lord's perseeuted ones to be they that are so highly esteemed by the Lord as to sit or be in Abraham's bosom, (in everlasting glory,) though the enemies to the ehildren of God did so lightly esteem them that they seorned to let them gather up the dogs' meat that fell under their table. This is also verified and held forth plainly by this parable. And therefore be not grieved, O you that are tempted, perseeuted, afflicted, sighing, praying saints of the Lord: though your adversaries look upon you now with a disdainful, surly, rugged, proud, and haughty eountenanee, yet the time shall eome when they shall spy you in Abraham's bosom.

I might enlarge upon these things, but shall leave them to the Spirit of the Lord, which ean better by ten thousand degrees enlarge them on thy heart and eonseienee than I ean upon a pieee of paper. Therefore, leaving thee to the blessing of the Lord, I shall eome to the next verse, and shall be brief in speaking to that also, and so pass to the rest.

Ver. 24. *And he cried, and said, Father Abraham, have mercy upon me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame.*

You know I told you that verse 22d is a diseovery of the departure of the godly and the ungodly out of this life, where it saith, "The beggar died, and the rieh man also died." The 23d verse is a diseovery of the proper plaees both of the godly and ungodly after death, one being in Abraham's bosom or

in glory, the other in hell. Now, verse 24th is a discovery of part of the too-late repentance of the ungodly when they are dropped down into hell: "And he cried, and said, Father Abraham, have mercy on me."

From the words, "And he cried," we may observe, first, what a change the ungodly will have when they come into hell. He cried! It is like he was laughing, jesting, jeering, drinking, mocking, swearing, cursing, prating, persecuting of the godly in his prosperity, among his filthy companions. But now the case is otherwise; now he is in another frame, now his proud, stout, currish carriage is come down. And he cried! The laughter of the ungodly will not last always, but will be sure to end in a cry: "The triumphing of the wicked is short." Consider, you must have a change either here or in hell. If you be not new creatures, regenerate persons, new-born babes in this world before you go hence, your note will be changed, your conditions will be changed; for if you come into hell you must cry. Oh, did but the singing drunkards, when they are making merry on the alehouse bench, think on this, it would make them change their note and cry, What shall I do? Whither shall I go when I die? But, as I said before, the devil, as he labours to get poor souls to follow their sins, so he labours also to keep the thoughts of eternal damnation out of their minds. And indeed these two things are so nearly linked together that the devil cannot well get the soul to go on in sin with delight unless he can keep the thoughts of that terrible after-clap out of their minds.

But let them know that it shall not always be thus with them; for if when they depart they drop down into eternal destruction, they shall have such a sense of their sins and the punishment due to the same that it shall make them cry. And he cried! Oh what an alteration will there be among the ungodly when they go out of this world! It may be a fortnight or a month before their departure; they were light, stout, surly, drinking themselves drunk, slighting God's people, mocking at goodness and delighting in sin, following the world, seeking after riches, faring deliciously, keeping company with the bravest; but now they are dropped down into hell they cry. A little while ago they were painting their faces, feeding their lusts, following their whores, robbing their neighbours, telling of lies, following of plays and sports to pass away the time; but now they are in hell they do cry. It may be last year they heard some good sermons, were invited to receive heaven, were told their sins should be pardoned if they closed in with Jesus: but refusing his proffers and slighting the grace that was once tendered, they are now in hell and do cry.

Before, they had so much time they thought that they could not tell how to spend it unless it were in hunting and whoring, in dancing and playing, and spending whole hours, yea, days, nay, weeks, in the lusts of the flesh; but when they depart into another place, and begin to lift up their eyes in hell and consider their miserable and irrecoverable condition, they will cry.

Oh what a condition wilt thou fall into when thou dost depart this world! If thou depart unconverted and not born again, thou hadst better have been smothered the first hour thou wast born; thou hadst better have been plucked one limb from another; thou hadst better have been made a dog, a toad, a serpent, nay, any other creature in the visible world, than to die unconverted; and this thou wilt find to be true when in hell thou dost lift thine eyes and dost cry.

Here then, before we go any farther, you may see that it is not without good ground that these words are here spoken by our Lord, that when any of the ungodly do depart into hell they will cry. Cry! why so?

1. They will cry to think that they should be cut off from the land of the living, never more to have any footing therein.

2. They will cry to think that the Gospel of Christ should be so often proffered to them, and yet they are not profited by it.

3. They will cry to think that now, though they would never so willingly repent and be saved, yet they are past all recovery.

4. They will cry to think that they should be so foolish as to follow their pleasures when others were following Christ.

5. They will cry to think that they must be separate from God, Christ, and the kingdom of heaven, and that for ever.

6. To think that their crying will now do them no good.

7. To think that at the day of judgment they must stand at the left hand of Christ, among an innumerable company of damned ones.

8. They will cry to think that Lazarus, whom once they slighted, must be of them that must sit down with Christ to judge, or,

together with Christ, to pass sentence of condemnation on their souls for ever.

9. Cry to think that when the judgment is over and others are taken into the everlasting kingdom of glory, then they must depart back again into that dungeon of darkness from whence they came out, (to appear before the terrible tribunal,) where they shall be tormented so long as eternity lasts, without the least intermission or ease.

How sayest thou, O thou wanton, proud, swearing, lying, ungodly wretch! whether this be to be slighted and made a mock at? And again, tell me now if it be not better to leave sin and to close in with Christ Jesus, notwithstanding that reproach thou shalt meet with for so doing, than to live a little while in this world, in pleasures and feeding thy lusts, in neglecting the welfare of thy soul, and refusing to be justified by Jesus, and in a moment to drop down to hell and to cry? Oh consider, I say, consider betimes, and put not off the tenders of the grace of our Lord Jesus Christ, lest you lift up your eyes in hell and cry for anguish of spirit.

"And he cried, and said, Father Abraham, have mercy upon me, and send Lazarus," &c.

These words do not only hold forth the lamentable condition of the damned and their lamentable howling and crying out under their anguish of spirit, but also they do signify to us (as I said before) their too late repentance; and also that they would very willingly, if they might, be set at liberty from that everlasting misery that by their sins they have plunged themselves into. I say, these words do hold a desire that the damned have to be delivered from those torments that they now are in: "O Father Abraham, (saith he,) have mercy upon me, and send Lazarus, that he may dip the tip of his finger in water and cool my tongue, for I am tormented in this flame." These words, "Father Abraham," may have some difficulty in them. It is possible that some may think them to be meant of Abraham, and those, or him that crieth out here, to be the Jews. Or it may be some may understand it to be God or Jesus Christ his Son, which I rather suppose it may be, that is here cried unto, because you find the same cry to him as it was uttered by the ungodly in other places of Scripture: "Then shall they say, Lord, Lord, we have eat and drank in thy presence, and thou hast taught in our streets." Nay, more, "In thy name have we cast out devils, and in thy name done many wonderful works." This was just at their rejection. And again, they cry again to him, even to Jesus, "Lord Lord, open to us." And he there again gives them a repulse, as also in this parable. But however or whosoever Abraham is, yet these truths may be observed from the words:

1. That the damned, when in an irrecoverable state, will seek for or desire deliverance from the wrath that they are and shall be in for eternity: "Surely in the floods of great waters they shall not come nigh unto him."

2. That they will pray (if I may so call it) earnestly for deliverance from their miserable estate. These two things are clear from the words; for, mark, he not only said, Father Abraham, have mercy on me, but he cried and said, Father Abraham, have mercy on me. From whence take a third observation, and that is—there is a time coming wherein, though men shall both cry and pray, yet they are like to have no mercy at the hand of God; for so was this man served, as I shall further show by and by, when I come to it.

Some people are so deluded by the devil as to think that God is so merciful as to own and regard anything for prayer; they think anything will go for current and good satisfaction while they are here in this world, through ignorance of the true nature of the mercy of God and the knowledge in what way God is satisfied for sinners. Now, I say, through ignorance they think that if they do but mutter over some form of prayers, though they know not what they say nor what they request, yet God is satisfied, yea, very well satisfied, with their doings, when, alas! there is nothing less. O friends, I beseech you to look about you, and seek in good earnest for the Spirit of Christ so to help you now to strive and pray, and to enable you to lay hold on Christ, that your souls may be saved, lest the time come that though you cry and pray, and wish also that you had laid hold on the Lord Jesus, yet you must and shall be damned.

Then again, you may see that though God be willing to save sinners at some time, yet this time doth not always last. No, he that can find in his heart to turn his back upon Jesus Christ now shall have the back turned upon him hereafter when he may cry and pray for mercy, and yet go without it. God will have a time to meet with them that now do not seek after him. They shall have a time, yea, time enough hereafter, to repent their folly and to befool themselves for turning their backs upon the Lord Jesus Christ. "I will

laugh at their calamities, (saith he,) and mock when their fear cometh."

Again, this should admonish us to take time while it is proffered, lest we repent us of our unbelief and rebellion when we are deprived of it. Ah, friends, time is precious, an hour's time to hear a sermon is precious. I have sometimes thought thus with myself: Set the case, the Lord should send two or three of his servants, the ministers of the Gospel, to hell, among the damned, with this commission, Go ye to hell, and preach my grace to those that are there; let your sermon be an hour long, and hold forth the merits of my Son's birth, righteousness, death, resurrection, ascension, and intercession, with all my love in him, and proffer it to them, telling them that now, once, do I proffer the means of reconciliation to them. They who are now roaring, being past hope, would then leap at the least proffer of mercy: oh they that could spend whole days, weeks, nay, years, in rejecting the Son of God, would now be glad of one tender of that mercy: "Father, (saith he,) have mercy on me."

Again, from these words you may observe that mercy would be welcome when souls are under judgment. Now this soul is in the fire, now he is under the wrath of God, now he is in hell, there to be tormented, now he is with the devils and damned spirits, now he feels the vengeance of God: Now, oh now, have merey upon me. Here you may see that merey is prized by them that are in hell; they would be glad if they could have it. Father, have mercy on me; for my poor soul's sake send me a little merey.

"And send Lazarus, that he may dip the tip of his finger in water, and cool my tongue."

These words do not only hold forth that the ungodly have a desire of mercy, but what those mercies are that these poor creatures would be glad of.

As—1. To have the company of a Lazarus granted to them: "Father Abraham, have mercy upon me, and send Lazarus." Now Lazarus was he that was beloved of God, and also he that was hated of them. Therefore,

2. Observe, that those saints that the world in their lifetime could not endure, now they are departed they would be glad to have society with them. Oh now send Lazarus! Though the time was when I cared not for him, yet now let me have some society with him.

Though the world disregard the society of God's children now, yet there is a time coming in which they would be glad to have the least company with them. Nay, do but observe, those of the saints that are now most rejected by them, even from them shall they be glad of comfort, if it might be. Send Lazarus—he that I slighted more than my dogs, he that I could not endure should come into my house, but must lie at my gate—send him. Now Lazarus shall be welcome to me, now I desire some comfort from him; but he shall go without it.

From whence again observe that there is a time coming, O ye surly, dogged persecutors of the saints! that they shall slight you as much as ever you slighted them. You have given them many an hard word, told many a lie of them, given them many a blow; and now, in your greatest need and extremity, they shall not pity you; the righteous shall rather rejoice when he seeth the vengeance of God upon thee.

"And send Lazarus." From whence observe that any of the saints shall then be owned by you to be saints. Now you look upon them to be the sect with Hymeneus and Philetus, but then you shall see them to be the Lazaruses of God, even God's dear children. Though now the saints of the Lord will not be owned by you, because they are beggarly, low, poor, contemptible among you, yet the day is coming that you shall own them, desire their company, and wish for the least courtesy from them.

"Send Lazarus, that he may dip the tip of his finger in water and cool my tongue; for I am tormented in this flame."

Thus shall the souls that abide in their sins cry out in the bitterness of their spirits with wonderful anguish and torment of conscience, without intermission, "That he may dip the tip of his finger in water and cool my tongue." That he—namely, the man whom before I scorned should eat with the dogs of my flock, that before I slighted and had no regard of, that I shut out of door—send him, that he may dip the tip of his finger in water and cool my tongue.

Now these words, "that he may dip the tip of his finger in water," &c., do hold forth the least friendship or favour; as if he should have said, Now I would be glad of the least mercy, now I would be glad of the least comfort, though it be but one drop of cold water on the tip of his finger. One would have thought that this had been a small request, a small courtesy. One drop of water! what is

that? Take a pailful of it, if that will do thee any good. But mark, he is not permitted to have so much as one drop, not so much as a man may hold on the tip of his finger. This signifies that they that fall short of Christ shall be tormented even as long as eternity lasteth, and shall not have so much as the least ease, no, not so long as while a man may turn himself round, not so much leave as to swallow his spittle, not one drop of cold water.

Oh that these things did take place in your hearts, how would it make you to seek after rest for your souls before it be too late, before the sun of the Gospel be set upon you!

Consider, I say, the misery of the ungodly that they shall be in, and avoid their vices by closing in with the tenders of mercy, lest you partake of the same portion with them, and cry out in the bitterness of your souls, One drop of cold water to cool my tongue!

"For I am tormented in this flame."

Indeed, the reason why the poor world do not so earnestly desire mercy is partly because they do not so seriously consider the torment that they must certainly fall into if they die out of Christ. For, let me tell you, did but poor souls indeed consider that wrath that doth by right fall to their shares because of their sins against God, they would make more haste to God through Christ for mercy than they do; then we should have them say, It is a good closing with Christ to-day, before we fall into such distress.

But why is it said, "Let him dip the tip of his finger in water and cool my tongue?" Because that, as the several members in the body have their share in sin and committing of that, so the several members of the body shall at that time be punished for the same. Therefore, when Christ is admonishing his disciples that they should not turn aside from him, and that they should rather fear and dread the power of their God than another power, he saith, "Fear him, therefore, that can cast both body and soul into hell." And again, "Fear him that can destroy both body and soul in hell." Here is not one member only, but all the body, the whole body, of which the hands, feet, eyes, ears, and tongue are members. And I am persuaded that though this may be judged carnal by some now, yet it will appear to be a truth then, to the greater misery of those who shall be forced to undergo that which God in his just judgment shall inflict upon them. Oh then they will cry, One drachm of ease for my cursing, swearing, lying, jeering tongue! Some ease for my bragging, braving, flattering, threatening, dissembling tongue! Now men can let their tongues run at random, as we use to say; now they will be apt to say, Our tongues are our own, who shall control them? Ps. xii. 4. But then they will be in another mind; then, Oh that I might have a little ease for my deceitful tongue! Methinks sometimes to consider how some men do let their tongues run at random; it makes me marvel. Surely they do not think they shall be made to give an account for their offending with their tongue. Did they but think they shall be made to give an account to Him who is ready to judge the quick and the dead, surely they would be more wary of and have more regard unto their tongue.

"The tongue (saith James) is an unruly member, full of deadly poison; it setteth on fire the whole frame of nature, and is set on fire of hell." The tongue, how much mischief will it stir up in a very little time! How many blows and wounds doth it cause! How many times doth it (as James saith) curse man! How oft is the tongue made the conveyer of that hellish poison that is in the heart, both to the dishonour of God, the hurt of its neighbours, and the utter ruin of its own soul! And do you think the Lord will sit still (as I may say) and let thy tongue run as it lists, and yet never bring you to an account for the same? No, stay. The Lord will not always keep silence, but will reprove thee and set thy sins in order before thine eyes, O sinner; yea, and thy tongue, together with the rest of thy members, shall be tormented for sinning. And I say, I am very confident that though this be made light of now, yet the time is coming when many poor souls will rue the day that ever they did speak with a tongue. Oh, will one say, that I should so disregard my tongue! Oh that I, when I said so and so, had before bitten off my tongue! that I had been born without a tongue! My tongue, my tongue! a little water to cool my tongue, for I am tormented in this flame, even in that flame which my tongue, together with the rest of my members, by sinning, have brought me to. Poor souls will now let their tongues say any thing for a little profit, for twopence or threepence gain. But oh what a grief will this be at that day when they, together with their tongue, must smart for that which they by their tongues have done while they were in this world! Then you that love your souls, look to

your tongues, lest you bind yourselves down so fast to hell with the sins of your tongues that you will never be able to get loose again to all eternity; for by thy words thou shalt be condemned if thou have not a care of thy tongue. "For I say unto you that for every idle word that man shall speak he shall give an account thereof in the day of judgment."

Ver. 25. *But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things; but now he is comforted, and thou art tormented.*

These words are the answer to the request of the damned. The verse before (as I told you) is a discovery of the desires that they have after they depart this world. Here is the answer, Son, remember, &c.

The answer signifies thus much: that, instead of having any relief or ease, they are hereby the more tormented, and that by fresh recollections, or by bringing afresh their former ill-spent life while in the world into their remembrance. Son, remember thou hadst good things in thy lifetime; as much as if he had said, Thou art now sensible what it is to lose thy soul; thou art now sensible what it is to put off repentance; thou art now sensible that thou hadst befooled thyself in that thou didst spend that time in seeking after outward, momentary, earthly things which thou shouldst have spent in seeking to make Jesus Christ sure to thy soul; and now, through thy anguish of spirit in the pains of hell, thou wouldst enjoy that which in former time thou didst make light of; but, alas! thou art here beguiled and altogether disappointed; thy crying will now avail thee nothing at all; this is not the acceptable time, this is not a time to answer the desires of damned reprobates. If thou hadst cried out in good earnest while grace was offered, much might have been; but then thou wast careless and didst turn the forbearance and goodness of God into wantonness. Wast thou not told that those who would not hear the Lord when he did call should not be heard (if they turned away from him) when they did call, but, contrariwise, "he would laugh at their calamity, and mock when their fear did come?"

Now, therefore, instead of expecting the least drop of mercy and favour, call into thy mind how thou didst spend those days which God did permit thee to live; I say, remember that in thy lifetime thou didst behave thyself rebelliously against the Lord, in that thou wert careless of his word and ordinances, yea, and of the welfare of thine own soul also. Therefore now, I say, instead of expecting or hoping for any relief, thou must be forced to call to remembrance thy filthy ways, and feed upon them, to thine everlasting astonishment and confusion.

From these words, therefore, which say, "Remember that thou in thy lifetime receivedst thy good things," there are these things to be taken notice of:

1. They that by putting off repentance and living in their sins lose their souls shall, instead of having the least measure of comfort when they come into hell, have their ill-spent life always very fresh in their remembrance. While they live here they can sin and forget it, but when they depart they shall have it before them; they shall have a remembrance or their memory notably enlightened, and a clearer and a continual sight of all their wicked practices that they wrought and did while they were in the world. "Son, remember," saith he. Then you will be made to remember—

1. How you were born in sin, and brought up in the same.

2. Remember how thou hadst many a time the Gospel preached to thee for taking away of the same by Him whom the Gospel doth hold forth.

3. Remember that out of love to thy sins and lusts thou didst turn thy back on the tenders of the same Gospel of good tidings and peace.

4. Remember that the reason why thou didst lose thy soul was because thou didst not close in with free grace and the tenders of a loving and free-hearted Jesus Christ.

5. Remember how near thou wast to turning at such and such a time, only thou wast willing to give way to thy lusts when they wrought, to drunkards when they called, to pleasures when they proffered themselves, to the cares and encumbrances of the world, which, like so many thorns, did choke that or those convictions that were set on thy heart.

6. Remember how willing thou wast to satisfy thyself with an hypocrite's hope, and with a notion of the things of God, without the real power and life of the same.

7. Remember how thou, when thou wast admonished to turn, didst put off turning and repenting till another time.

8. Remember how thou didst dissemble at such a time, lie at such a time, cheat thy neigh-

bour at such a time, mock, flout, scoff, taunt, hate, persecute the people of God at such a time, in such a place, among such company.

9. Remember, that while others were met together in the fear of the Lord to seek him, thou wast met with a company of vain companions to sin against him; while the saints were a-praying, thou wast a-cursing; while they were speaking good of the name of God, thou wast speaking evil of the saints of God. Oh then thou shalt have a scalding hot remembrance of all thy sinful thoughts, words, and actions, from the very first to the last of them that ever thou didst commit in all thy lifetime. Then thou wilt find that Scripture to be a truth, (Deut. xxviii. 65, 66, 67,) "The Lord shall give thee there a trembling heart, and failing of eyes, and sorrow of mind. And thy life shall hang in doubt before thee, and thou shalt fear day and night, and shalt have none assurance of thy life. In the morning thou shalt say, Would to God it were evening! for the fear of thine heart wherewith thou shalt fear, and for the sight of thine eyes which thou shalt see." Nay, thou shalt find worse things to thy woe than this Scripture doth manifest, for indeed there is no tongue able to express the horror, terror, torment, and eternal misery that those poor souls shall undergo, without the least mitigation of ease; a very great part of it shall come from that quick, full, and continual remembrance of their sins that they shall have. And therefore there is much weight in these words: "Son, remember that thou in thy lifetime hadst thy good things."

From these words you see this is to be observed, that the ungodly shall remember or have in remembrance the misspending their lives: Remember that in thy lifetime thou hadst thy good things. You may take these words, "good things," either simply for the things of this world, which in themselves are called and may be called good things; or else with these words, namely, "the things of this life," all the pleasures, delights, profits, and vanities which the ignorant people of the world do count their good things, and do very much cheer themselves therewith. Soul, soul, eat, drink, and be merry, for thou hast much goods laid up for many years. Luke xii. 20. Now, I say, God, according to his glorious power and wisdom, will make poor creatures have always in their minds a fresh and clear remembrance of their ill-spent life: he will say unto them, Remember, remember that in thy lifetime it was thus and thus with thee, and in thy lifetime thy carriage was so and so.

If sinners might have their choice they would not have their sins and transgressions so much in the remembrance, as it is evident by their carriages here in this world; for they will not endure to entertain a serious thought of their filthy life; they put far away the evil day, and labour by all means to put the thoughts of it out of their mind; but there they shall be made to remember to purpose and to think continually of their ungodly deeds. And therefore it is said that when our Lord Jesus Christ comes to judgment, it will be to convince the ungodly world of their wicked and ungodly deeds; mark, to convince them. They will not willingly take notice of them now, but then they shall hereafter, in spite of their teeth; for those that die out of Christ shall be made to see, acknowledge, and confess their guilt, do what they can, when they lift up their eyes in hell and remember their transgressions. God will be a swift witness against them, and will say, Remember what thou didst in thy lifetime, how thou didst live in thy lifetime. Ha, friend! if thou dost not in these days of light remember the days of darkness, (the days of death, hell, and judgment,) thou shalt be made in the days of darkness, death, hell, and at the judgment too, to remember the days of the Gospel, and how thou didst disregard them too, to thy own destruction and everlasting misery. This is intimated in the 25th of St. Matthew.

"Remember that in thy lifetime thou receivedst thy good things."

The great God, instead of giving the ungodly any ease, will even aggravate their torments—first, by slighting their perplexities, and by telling of them what they must be thinking of. Remember, saith he, O ye lost souls, that you had your joy in your lifetime, your peace in your lifetime, your comforts, delights, ease, wealth, health, your heaven, your happiness, and your portion in your lifetime.

Oh miserable state! Thou wilt then be in a sad condition indeed when thou shalt see that thou hast had thy good things, thy best things, thy pleasant things; for that is clearly signified in these words, "Remember that thou in thy lifetime hadst thy good things," or all the good things thou art like to have. From whence take notice of another truth, (though it be a dreadful one,) which is this: there are many poor creatures who have all their good, sweet, and comfortable things in this life or

while they are alive in this world: "Remember (saith he) that in thy lifetime thou hadst thy good things."

The wicked's good things will shortly have an end; they will last no longer with them than this life or their lifetime. That Scripture was not written in vain: It is like the crackling of thorns under a pot, makes a little blaze for a sudden, a little heat for a while; but come and consider them by and by, and instead of a comfortable heat you will find nothing but a few dead ashes, and instead of a flaming fire, nothing but a smell of smoke.

There is a time coming that the ungodly would be glad of a better portion, when they shall see the vanity of this; that is, when they shall see what a poor thing it is for a man to have his portion in this world. It is true, while they are here on this side hell they think there is nothing to be compared with riches, honours, and pleasures in this world, which make them cry out, Who will show us any good that is comparable to the pleasures, profits, and glory of this world? But then they will see there is another thing that is better and of more value than ten thousand worlds. And, seriously, friends, will it not grieve you, trouble, perplex, and torment you, when you shall see that you lost heaven for a little pleasure and profit in your lifetime? Certainly it will grieve you and perplex you exceedingly to see what a blessed heaven you left for a dunghill world. Oh that you did but believe this! that you did but consider this, and say within yourselves, What! shall I be contented with my portion in this world? What! shall I lose heaven for this world? I say, consider it while you have daylight and Gospel-light, while the Son of God doth hold out terms of reconciliation to you, lest you be made to hear such a voice as this is: "Son, remember that in thy lifetime thou receivedst thy good things," thy comforts, thy joys, thy ease, thy peace, and all the heaven thou art like to have. O poor heaven! O short pleasures! What a pitiful thing it is to be left in such a case! Soul, consider, is it not miserable to lose heaven for twenty, thirty, or fifty years' sinning against God? When thy life is done thy heaven is also done! When death comes to separate thy soul and body, in that day also thou must have thy heaven and happiness separated from thee and thou from that. Consider these things betimes, lest thou have thy portion in thy lifetime. For if in this life only we have our portion we are of all people the most miserable. Again, consider that when other men (the saints) are to receive their good things, then thou hast had thine; when others are to enter into joy, then thou art to leave and depart from thy joy; when others are to go to God, thou must go to the devil. O miserable! thou hadst better never been born than to be an heir of such a portion; therefore, I say, have a care it be not thy condition.

"Remember that thou receivedst thy good things, and Lazarus evil things."

These words do not only hold forth the misery of the wicked in this life, but also great consolation to the saints, where he saith, "And Lazarus evil things;" that is, Lazarus had his evil things in his lifetime, or when he was in the world.

From whence observe—

1. That the life of the saints, so long as they are in this world, is attended with many evils or afflictions, which may be discovered to be of divers natures, as saith the Scripture, "Many are the troubles of the righteous, but the Lord delivereth him out of them all."

2. Take notice that the afflictions or evils that accompany the saints may continue with them their lifetime, so long as they live in this vale of tears; yea, and they may be divers—that is, of several sorts—some outward, some inward—and that as long as they shall continue here below, as hath been the experience of all saints in all ages; and this might be proved at large, but I only hint at these things, though I might enlarge much upon them.

3. The evils that do accompany the saints will continue no longer with them than their lifetime; and here indeed lies the comfort of believers, the Lazaruses, the saints: they must have all their bitter cup wrung up to them in their lifetime: here must be all their trouble, here must be all their grief. "Behold, (saith Christ,) the world shall rejoice, but ye shall lament; but your mourning shall"—mark, it shall—"be turned into joy." You shall lament, you shall be sorrowful, you shall weep in your lifetime, but your sorrow shall be turned into joy, and your joy no man (let him be what he will, no man) shall take away from you. Now if you think when I say the saints have all their evil things in their lifetime that I mean they have nothing else but trouble in this their lifetime, this is your mistake; for let me tell you that though the saints have all their evil things in their lifetime, yet even in their lifetime they have also joy unspeakable and full of glory, while they look not at the

things that are seen, but at the things which are not seen. The joy that the saints have sometimes in their heart, by a believing consideration of the good things to come when this life is ended, doth fill them fuller of joy than all the crosses, troubles, temptations, and evils that accompany them in this life can fill them with grief.

But some saints may say, My troubles are such as are ready to overcome me.

Answer. Yet be of good comfort; they shall last no longer than thy lifetime.

But my trouble is, I am perplexed with an heart full of corruption and sin, so that I am much hindered in walking with God.

Answer. It is like so, but thou shalt have these troubles no longer than thy lifetime.

But I have a cross husband, and that is a great grief to me.

Well, but thou shalt be troubled with him no longer than thy lifetime, and therefore be not dismayed, be not discomforted; thou shalt have no trouble longer than this lifetime.

Art thou troubled with cross children, cross relations, cross neighbours? They shall trouble thee no longer than this lifetime.

Art thou troubled with a cunning devil, with unbelief? Yea, let it be what it will, thou shalt take thy farewell of them all (if thou be a believer) after thy lifetime is ended. Oh excellent! Then God shall wipe away all tears from your eyes; there shall be no more death, nor sorrow, nor crying, nor any more pain, for the former things are passed away.

But now, on the contrary, if thou be not a right and sound believer, then, though thou shouldst live a thousand years in this world, and meet with sore afflictions every day, yet these afflictions, be they never so great and grievous, they are nothing to that torment that will come upon thee, both in soul and body, after this life is ended.

I say, be what thou wilt, if thou be found in unbelief or under the first covenant, thou art sure to smart for it at the time when thou dost depart this world. But the thing so lamented is, for all this is so sad a condition to be fallen into, yet poor souls are for the most part senseless of it; yea, so senseless (at some times) as though there was no such misery to come hereafter, because the Lord doth not immediately strike with his sword, but doth bear long with his creatures, waiting that he might be gracious; therefore I say, the hearts of some of the sons of men are wholly set upon it to do mischief. Eccles. viii. 11. And that forbearance and goodness of God that one would think should lead them to repentance, the devil hardening of them, by their continuing in sin and by blinding their eyes as to the end of God's forbearance toward them, they are led away with a very hardened and senseless heart, even until they drop into eternal destruction.

But, poor hearts! they must have a time in which they must be made sensible of their former behaviour, when the just judgments of the Lord shall flame about their ears, insomuch that they shall be made to cry out again with anguish, I am sorely tormented in this flame.

"But now he is comforted, and thou art tormented."

As if he should say, Now hath God recompensed both Lazarus and you according to what you sought after while you were in this world. As for your part, you did neglect the precious mercy and goodness of God; you did turn your back on the Son of God that came into the world to save sinners; you made a mock of preaching the Gospel; you was admonished over and over to close in with the loving-kindness of the Lord in his Son Jesus Christ. The Lord let you live twenty, thirty, forty, fifty, sixty years; all which time, you, instead of spending it to make your calling and election sure, did spend it in making of eternal damnation sure to thy soul. And also Lazarus, he in his lifetime did make it his business to accept of my grace and salvation in the Lord Jesus Christ. When thou wast in the alehouse he frequented the word preached; when thou wert jeering at goodness he was sighing for the sins of the times. While thou wert swearing he was praying. In a word, while thou wert making sure of eternal ruin, he by faith in the blood of the Lord Jesus Christ was making sure of eternal salvation. Therefore "now he is comforted and thou art tormented."

Here then you may see that as the righteous shall not be always void of comfort and blessedness, so neither shall the ungodly go always without their punishment. As sure as God is in heaven it will be thus; they must have their several portions. And therefore you that are the saints of the Lord, follow on, be not dismayed, "forasmuch as you know that your labour is not in vain in the Lord." Your portion is eternal glory. And you that are so loth now to close in with Jesus Christ and to leave your sins to follow him, your day is coming, (Ps. xxxvi. 13,) in which you shall know that your sweet morsels of sin that you

so easily take down, (Job xx. 12, 13, 14,) and it searee troubles you, will have a time so to work within you to your eternal ruin that you will be in a worse condition than if you had ten thousand devils tormenting you; nay, you had better have been plucked limb from limb a thousand times (if it could be) than to be partakers of this torment which will assuredly without merey lie upon you.

Ver. 26. *And besides all this, between us and you there is a great gulf fixed; so that they which would go from hence to you cannot, neither can they come to us that would come from thence.*

These words are still part of that answer that the souls in hell shall have for all the sobbings, sighings, grievous cries, tears, and desires that they have to be released out of those intolerable pains they feel and are perplexed with. And oh methinks the words at the first view, if rightly considered, are enough to make any hard-hearted sinner in the world to fall down dead. The verse I last spoke to was and is a very terrible one, and aggravates the torment of poor sinners wonderfully, where he saith, "Remember that thou in thy lifetime hadst thy good things, and Lazarus his evil things," &c.—I say these words are very terrible to those poor souls that die out of Christ. But these latter words do much more hold out their sorrow. They were spoken as to the present condition of the sinner. These do not only back the former, but do yet further aggravate their misery, holding forth that which will be more intolerable. The former verse is enough to smite any sinner into a swoon, but this is to make them fall down dead, where he saith, And besides all this, there is still something to aggravate thy misery yet far more abundantly. I shall briefly speak to the words as they have relation to the terror spoken of in the verses before. As if he had said, Thou thinkest the present state insupportable; it makes thee to rue the time that ever thou wert born; now thou findest the want of mercy; now thou wouldest leap at the least drachm of it; now thou feelest what it is to slight the tenders of the grace of God; now it makes thee to sob, sigh, and roar exceedingly for the anguish that thou art in. "But besides all this," I have other things to tell thee of that will break thine heart indeed. Thou art now deprived of a being in the world; thou art deprived of hearing the Gospel; the devil hath been too hard for thee and hath made thee miss of heaven; thou art now in hell among an innumerable company of devils, and all thy sins beset thee round; thou art all overwrapped in flames, and canst not have one drop of water to give thee any ease; thou criest in vain, for nothing will be granted; thou seest the saints in heaven, which is no small trouble to thy damned soul; thou seest that neither God nor Christ takes any care to ease thee or speak any comfort unto thee. "But besides all this," there thou art like to lie; never think of any ease, never look for any comfort; repentance now will do thee no good; the time is past and can never be called again; look, what thou hast now thou must have for ever.

It is true, I spoke enough before to break thine heart asunder, "but besides all this," there lie and swim in flames for ever. These words, "Besides all this," are terrible words indeed. I will give you the scope of them in a similitude. Set the case: You should take a man and tie him to a stake, and with red-hot pincers pinch off his flesh by little pieces for two or three years together, and at last, when the poor man cries out for ease and help, the tormentors answer, Nay, "but besides all this," you must be handled worse. We will serve you thus these twenty years together, and after that we will fill your mangled body full of scalding lead, or run you through with a red-hot spit. Would not this be lamentable? Yet this is but a fleabiting to the sorrow of those that go to hell, for if a man were served so, there would, ere it were long, be an end of him. But he that goes to hell shall suffer ten thousand times worse torments than these, and yet shall never be quite dead under them. There they shall be ever whining, pining, weeping, mourning, ever tormented without ease, and yet never dissolved into nothing; if the biggest devil in hell might pull thee all to pieces, and rend thee small as dust, and dissolve thee into nothing, thou wouldst count this a merey. But here thou mayest lie and fry, scorch and broil, and burn for ever;—for ever! that is a long while, and yet it must be so long. "Depart from me (saith Christ) into everlasting fire, (into the fire that burns for ever,) prepared for the devil and his angels." O thou that wast loth to foul thy foot if it were but dirty or did but rain; thou that wast loth to come out of the chimney-corner if the wind did but blow a little cold, and was loth to go half a mile, yea, half a furlong, to hear the word of God if it were but a little dark; thou that wast loth to leave a few

vain companions to edify thy soul! thou shalt have fire enough, thou shalt have night enough, and evil company enough, thy belly full, if thou miss of Jesus Christ; and besides all this, thou shalt have them for ever and for ever.

O thou that dost spend whole nights in carding and dicing, in rioting and wantonness; thou that countest it a brave thing to swear as fast as the bravest, to spend with the greatest spendthrift in the country, thou that lovest to sin in a corner when nobody sees thee! O thou that for by-ends dost carry on the hypocrite's profession, because thou wouldst be counted somebody among the children of God, but art an enemy to the things of Christ in thine heart; thou that dost satisfy thyself either with sins or a bare profession of godliness! thy soul will fall into extreme torments and anguish so soon as ever thou dost depart this world, and there thou shalt be weeping and gnashing thy teeth. And besides all this, thou art like never to have any ease or remedy, never look for any deliverance; thou shalt die in thy sins, and be tormented as many years as there are stars in the firmament or sands on the sea-shore; and besides all this, thou must abide it for ever.

"And besides all this, between us and you there is a great gulf fixed, so that they which would pass from hence to you cannot; neither can they come to us that would come from thence." "There is a great gulf fixed." You will say, What is that?

Answer. It is a nice question; therefore first seek thou rather to enter in at the strait gate than curiously to inquire what this gulf is.

But secondly. If thou wouldst needs know, if thou do fall short of heaven thou wilt find it this—namely, the everlasting decree of God; that is, there is a decree gone forth from God that those who fall short of heaven in this world, God is resolved they shall never enjoy it in the world to come. And thou wilt find this gulf so deep that thou shalt never be able to wade through it as long as eternity lasts. As Christ saith, "Agree with thine adversary quickly, while thou art in the way with him, lest he hale thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison: I tell thee thou shalt in nowise come out thence," (there is the gulf, the decree.) Thou shalt not depart thence till thou hast paid the utmost farthing or very last mite. These words, therefore, "There is a great gulf fixed," I do understand to be the everlasting decree of God. God hath decreed that those who go to heaven shall never go from thence again into a worse place; and also those that go to hell and would come out, they shall not come out from thence again. And, friend, this is such a gulf, so fixed by Him that cannot lie, that thou wilt find it so which way soever thou goest, whether it be to heaven or hell. Here, therefore, thou seest how secure God will make those who die in the faith. God will keep them in heaven: but those that die in their sins, God will throw them to hell and keep them there; so that they that would go from heaven to hell cannot, neither can they come from hell that would go to heaven. Mark, he doth not say, They would not; for oh how fain would those who have lost their souls for a lust, for twopence, for a jug of ale, for an harlot, for this world, come out of that hot, scalding, fiery furnace of God's eternal vengeance if they might! But here is their misery: they that would come from you to us —that is, from hell to heaven—cannot, they must not, they shall not; God hath decreed it, and is resolved the contrary. Here, therefore, lies the misery, not so much that they are in hell, but there they must lie for ever and ever. Therefore if thy heart would at any time tempt thee to sin against God, cry out, No, for then I must go to hell and lie there for ever. If the drunkards, swearers, liars, and hypocrites did but take this doctrine soundly down, it would make them tremble when they think of sinning. But, poor souls! now they will make a mock of sin, and play with it as a child doth play with a rattle; but the time is coming that these rattles that now they play with will make such a noise in their ears and consciences that they shall find that if all the devils in hell were yelling at their heels the noise would not be comparable to it. Friend, thy sins, as so many bloodhounds, will first hunt thee out, and then take thee and bind thee and hold thee down for ever. They will gripe thee and gnaw thee as if thou had a nest of poisonous serpents in thy bowels, and this will not be for a time, but, as I have said, for ever, for ever, for ever.

Ver. 27. *Then he said, I pray thee therefore, father, that thou wouldst send him to my father's house.*

The verse before, I told you, was spoken partly to hold forth a desire that the damned have to be freed of their endless misery. Now this verse still holds forth the cries of those poor souls very vehement; they would very

fain have something granted to them, but it will not be, as will more clearly appear afterward.

"Then he said, I pray thee therefore, father," &c. As if he should say, Seeing I have brought myself into such a miserable condition that God will not regard me, that my exceeding loud and bitter cries will not be heard for myself; seeing I must not be admitted to have so much as one drop of cold water nor the least help from the poorest saints; and seeing, besides all this, here my soul must lie to all eternity, broiling and frying; seeing I must, whether I will or no, undergo the hand of eternal vengeance and the rebukes of devouring fire; seeing my state is such that I would not wish a dog in my condition,—send him to my father's house. It is worthy to be taken notice of (again) who it is he desired to be sent—namely, Lazarus. O friend, see here how the stout hearts and stomachs of poor creatures will be humbled, (as I said before;) they will be so brought down that those things that they disdained and made light of in this world they would be glad of in the life to come. He who by this man was so slighted as that he thought it a dishonour that he should eat with the dogs of his flock—What! shall I regard Lazarus, scrubbed, beggarly Lazarus? What! shall I so far dishonour my fair, sumptuous, and gay house with such a scabbed creep-hedge as he? No; I scorn he should be entertained under my roof. Thus in his lifetime, while he was in his bravery, but now he is come into another world, now he is parted from his pleasures, now he sees his fine house, his dainty dishes, his rich neighbours and companions and he are parted asunder; now he finds, instead of pleasures, torments; instead of joys, heaviness; instead of heaven, hell; instead of the pleasures of sin, the horror and guilt of sin—oh now send Lazarus!

Lazarus, it may be, might have done him some good if he might have been entertained in times past, and might have persuaded him at least not to have gone on so grievously wicked; but he slights him, will not regard him, he is resolved to disown him, though he lose his own soul for so doing. Ay, but now send Lazarus—if not to me, to my father's house, and let him tell them from me that if they run on in sin as I have done, they must and shall receive the same wages that I have received.

Take notice of this, you that are despisers of the least of the Lazaruses of our Lord Jesus Christ: it may be now you are loth to receive these little ones of his, because they are not gentlemen, because they cannot, with Pontius Pilate, speak Hebrew, Greek, and Latin. Nay, they must not, shall not speak to them to admonish them; and all because of this.

Though now the Gospel of the Lord Jesus Christ may be preached to them freely and for nothing, nay, they are now desired to hear and receive it—though now they will not own, regard, and embrace these Christian proffers of the glorious truths of Jesus, because they come out of some of the basest earthen vessels —yet the time is coming when they will both sing and cry, Send him to my father's house. I say, remember this, ye that despise the day of small things: the time is coming when you would be glad if you might enjoy from God, from Christ, or his saints one small drop of cold water, though now you are unwilling to receive the glorious distilling drops of the Gospel of our Lord Jesus.

Again, see here the lamentable state they are in that go to hell from their fathers, mothers, sisters, brothers, &c. While they are in this world men delight to set their children ill examples, and also children love to follow the wicked steps of their ungodly parents. But when they depart this life and drop down into hell, and find themselves in irrecoverable misery, then they cry, Send somebody to my father's house, to my brother's house. Tell them my state is miserable, tell them I am undone for ever, and tell them also that if they will be walking in these ungodly steps wherein I left them, they will assuredly fall into this place of torments.

"I pray thee send him to my father's house." Ah, friends and neighbours, it is like you little think of this, that some of your friends and relations are crying out in hell, Lord, send somebody to my father's house to preach the Gospel to them, lest they also come into these torments.

Here, men while they live can willingly walk together in the way of sin, and when they are parted by death they that are living seldom or never consider of the sad condition that they that are dead are descended into. But, ye ungodly fathers, how are your ungodly children roaring now in hell! and your ungodly parents, that lived and died ungodly, now in the pains of hell also! And one drunkard is singing on the alehouse bench,

and another roaring under the wrath of God, saying, Oh that I was with him, how would I rebuke him and persuade him by all means to leave off these evil courses! Oh that they did but consider what I now suffer for pride, covetousness, drunkenness, lying, swearing, stealing, whoring, and the like! Oh did they but feel the thousandth part thereof, it would make them look about them, and not buy sin at so dear a rate as I have done, even with the loss of my precious soul.

"Send him to my father's house." Not to my *father*, but to my *father's house*. It may be there are ungodly children, there are ungodly servants wallowing in their ungodliness; send him therefore to my father's house. It is like they are still the same that I left them; I left them wicked, and they are wicked still: I left them slighters of the Gospel, saints, and ways of God, and they do it still. "Send him to my father's house;" it is like there is but little between them and the place where I am; send him to-day, before to-morrow, "lest they come into the same place of torment." I pray thee thou wouldst send him. I beg it on my bended knee, with crying and with tears, in the agony of my soul. It may be they will not consider if thou do not send him. I left them sottish enough, hardened as well as I; they have the same devil to tempt them, the same lusts and world to overcome them: "I pray thee therefore that thou wouldst send him to my father's house." Make no delay, lest they lose their souls, lest they come hither; if they do, they are like never to return again. Oh, little do they think how easily they may lose their souls; they are apt to think their condition to be as good as the best, as I once through ignorance did; but send him, send him without delay, "lest they come into this place of torment." Oh that thou wouldst give him commission; do thou send him thyself; the time was when I, together with them, slighted those that were sent of God, though we could not deny but that he spake the word of God and was sent of him, as our conscience told us; yet we preferred the calls of men before the calls of God; for though they had the one, yet because they had not the other in that anti-Christian way which we thought meet, we could not, would not, either hear him ourselves nor yet give consent that others should. But now a call from God is worth all. Do (thou) therefore send him to my father's house.

The time was when we did not like it, except it might be preached in the synagogue, we thought it a low thing to preach and pray together in houses; we were too high-spirited, too superstitious; the Gospel would not down with us unless we had it in such a place by such a man; no, nor then, neither, effectually. But now, oh that I was to live in the world again, and might have that privilege to have some acquaintance with blessed Lazarus, some familiarity with that holy man, what attendance would I give unto his wholesome words! How would I affect his doctrine and close in with it! How would I square my life thereby! Now, therefore, as it is better to hear the Gospel under a hedge than to sit roaring in a tavern, it is better to welcome God's begging Lazaruses than the wicked companions of this world. It is better to receive a saint in the name of a saint, "a disciple in the name of a disciple," (Luke x. 16,) than to do as I have done. Oh, it is better to receive a child of God that can by experience deliver the things of God, his free love, his tender grace, his rich forbearance, and also the misery of man if without it, than to be "daubed up with untempered mortar." Ezek. xiii. Oh, I may curse the day I gave way to the flatteries and fawning of a company of carnal men; but this my repentance is too late: I should have looked about me sooner if I would have been saved from this woeful place. Therefore send him not only to the town I lived in, and to some of my acquaintance, but to my father's house.

In my lifetime I did not care to hear that word that cut me most and showed me mine estate aright. I was vexed to hear my sins mentioned and laid to my charge; I loved him best that deceived me most—that said, Peace, peace, when there was no such thing. Jer. v. 20, 31. But now, oh that I had been soundly told of it! Oh that it had pierced both mine ears and heart, and had stuck so fast that nothing could have cured me saving the blood of Christ! It is better to be dealt plainly with than that we should be deceived; they had better see their lost condition in the world than stay to be damned as I have done. Therefore send Lazarus, send him to my father's house. Let him go and say, I saw your son, your brother, in hell, weeping and wailing and gnashing his teeth. Let him bear them down in it and tell them plainly it is so, and that they shall see their everlasting misery if they have not a special care. Send him to my father's house.

Ver. 28. *For I have five brethren; that he may testify unto them, lest they also come into this place of torment.*

These words are (if I may so say) a reason given by those in hell why they are restless and do cry so aloud; it is that their companions might be delivered from those intolerable torments which they must and shall undergo if they fall short of everlasting life by Jesus Christ: "Send him to my father's house; for I have five brethren," &c. Though while they lived among them in the world they were not so sensible of their ruin, yet now they are passed out of the world, and do partake of that which they were before warned of, they can, I say, then cry out, Now I find that to be true indeed which was once and again told and declared to me that it would certainly come to pass.

"For I have five brethren." Here you may see that there may be and are whole households in a damnable state and condition, as our Lord Jesus doth by this signify. Send him to my father's house, for they are all in one state. I left all my brethren in a pitiful case. People while they live here cannot endure to hear that they should be all in a miserable condition, but when they are under the wrath of God they see it, they know it, and are very sure of it; for they themselves, when they were in the world, lived as they do, but they fell short of heaven, and therefore, if they go on, so shall they. Oh, therefore, send quickly to my father's house, for all the house is in an undone condition, and must be damned if they continue so.

The thing observable is this—namely, that those that are in hell do not desire that their companions should come thither; nay, rather, saith he, Send him to my father's house, and let him testify to them that are therein, lest they also come, &c.

Question. But some may say, What would be the reason that the damned should desire not to have their companions come into the same condition that they are fallen into, but rather that they might be kept from it and escape that dreadful state?

Answer. I do believe there is scarce so much love in any of the damned in hell as really to desire the salvation of any. But in that there is any desire in them that are damned that their friends and relations should not come into that place of torment, it appears to me to be rather for their own ease than for their neighbours' good; for, let me tell you, this I do believe, that it will aggravate the grief and horror of them to see their ungodly neighbours in the like destruction with them. For where the ungodly do live and die and descend into the pit together, the one is rather a vexation to the other than any thing else. And it must needs be so, because there are no ungodly people that so live ungodly together but they do learn ill examples one of another; as thus: if there live one in the town that is very expert and cunning for the world, why now the rest that are of the same mind with him, they will labour to imitate and follow his steps; this is commonly seen.

Again, if there be one given to drunkenness, others of the town, through his means, run the more into that sin with him, and do accustom themselves the more unto it because of his enticing them, and also by setting such an ill example before them. And so, if there be any addicted to pride, and must needs be in all the newest fashions, how do their examples provoke others to love and follow the same vanity, spending that upon their lusts with which they should relieve their own and others' wants! Also, if there be any given to jesting, scoffing, lying, whoring, backbiting, junketing, wantonness, or any other sin, they that are most expert in these things do ofttimes entangle others that peradventure would not have been so vile as now they are had they not had such an example; and hence they are called corrupters.

Now these will, by their doings, exceedingly aggravate the condemnation of one another. He that did set his neighbour an ill example, and thereby caused him to walk in sin, he will be found one cause of his friend's destruction, insomuch that he will have to answer for his own sin and for a great part of his neighbour's too, which will add to his destruction; as the Scripture in Ezekiel showeth, where, speaking of the watchmen that should give the people warning, if he do not, though the man did die in his sins, "yet his blood shall be required at the watchman's hand."

So here let me tell thee that if thou shouldst be such an one as by thy conversation and practices shall be a trap and a stumbling-block to cause thy neighbour to fall into eternal ruin, though he be damned for his own sin, yet God may, nay he will, charge thee as being guilty of his blood, in that thou didst not content thyself to keep from heaven thyself, but didst also by thy filthy conversation keep away others and cause them to fall with thee. Oh,

therefore, will not this aggravate thy torment? Yea, if thou shouldst die and go to hell before thy neighbours or companions, besides the guilt of thine own sins thou wouldst be so loaded with the fear of the damnation of others to be laid to thy charge that thou wouldst cry out, Oh send one from the dead to this companion and that companion with whom I had society in my lifetime, for I see my cursed carriage will be one cause of his condemnation if he fall short of glory. I left him living in foul and heinous offences, but I was one of the first instruments to bring him to them. Oh, I shall be guilty both of my own and his damnation too! Oh that he might be kept out hence, lest my torments be aggravated by his coming hither!

For where ungodly people do dwell together, they being a snare and stumbling-block one to another by their practice, they must be a torment one to another and an aggravation of each other's damnation. Oh cursed be thy face, saith one, that ever I set mine eyes on thee! It was along of thee; I may thank thee; it was thee that did entice me and ensnare me; it was your filthy conversation that was a stumbling-block to me; it was your covetousness, it was your pride, your haunting the alehouse, your gaming and whoring; it was along of you that I fell short of life; if you had set me a good example as you set me an ill one, it may be I might have done better than now I do, but I learned of you, I followed your steps, I took counsel of you. Oh that I had never seen your face! Oh that thou hadst never been born to do my soul this wrong, as you have done! Oh, saith the other, and I may as much blame you, for do you not remember how at such a time and at such a time you drew me out and drew me away, and asked me if I would go with you when I was going about other business, about my calling; but you called me away, you sent for me; you are as much in fault as I. Though I were covetous, you were proud, and if you learned covetousness of me, I learned pride and drunkenness of you. Though I learned you to cheat, you learned me to whore, to lie, to scoff at goodness. Though I, base wretch! did stumble you in some things, you did as much stumble me in others; I can blame you as you blame me; and if I have to answer for some of your most filthy actions, you have to answer for some of mine. I would you had not come hither; the very looks of you do wound my soul by bringing my sins afresh into my mind—the time when, the manner how, the place where, the persons with whom. It was with you, you! grief to my soul! Since I could not shun thy company there, oh that I had been without thy company here!

I say, therefore, for those that have sinned together to go to hell together, it will very much perplex and torment them both: therefore I judge this one reason why they that are in hell do desire that their friends or companions do not come thither into the same place of torment that they are in, and therefore why Christ saith that the damned souls cry out, Send to our companions, that they may be warned and commanded to look to themselves. Oh send to my five brethren! It is because they would not have their own torments heightened by their company, and a sense, yea, a continual sense, of their sins which they caused them to commit when they were in the world with them. For I do believe that the very looks of those that have been beguiled of their fellows—I say their very looks will be a torment to them; for thereby will the remembrance of their own sins be kept (if possible) the fresher on their consciences which they committed with them; and also they will wonderfully have the guilt of others' sins upon them, in that they were partly the cause of their committing them, being instruments in the hands of the devil to draw them in too. And therefore lest this come to pass, "I pray thee send him to my father's house." For if they might not come hither, peradventure my torment might have some mitigation; that is, if they might be saved, then their sins will be pardoned and not so heavily charged on my soul. But if they do fall in the same place where I am, the sins that I have caused them to commit will lie so heavy, not only on their soul, but also on mine, that they sink me into eternal misery deeper and deeper. "Oh therefore send him to my father's house, to my five brethren, and let him testify to them, lest they come into this place of torment."

These words being thus understood, what a condition doth it show them to be in—them that now much delight in being the very ringleaders of their companions into sins of all sorts whatsoever!

While men live here, if they can be counted the cunningest in cheating, the boldest for lying, the subtlest for coveting and getting the world—if they can cunningly defraud, undermine, cross and anger their neighbours, yea, and hinder them from the means of grace, the

Gospel of Christ—they glory in it, take a pride in it, and think themselves pretty well at ease, and their minds are somewhat quiet, being beguiled with sin.

But, friend, when thou hast lost this life, and dost begin to lift up thine eyes in hell, and seest what thy sins have brought thee to, and not only so, but that thou by thy filthy sins didst cause others (devil-like) to fall into the same condemnation with thee, and that one of the reasons for their damnation was this, that thou didst lead them to the commission of those wicked practices of this world and the lusts thereof, then, oh that somebody would stop them from coming, lest they also come into this place of torment and be damned as I am! How will it torment me! Balaam could not to be contented to be damned himself, but also he must by his wickedness cause others to stumble and fall. The scribes and Pharisees could not be content to keep out of heaven themselves, but they must labour to keep out others too. Therefore theirs is the greater damnation.

The deceived cannot be content to be deceived himself, but he must labour to deceive others also. The drunkard cannot be content to go to hell for his sins, but he must labour to cause others to fall into the same furnace with him. But look to yourselves, for here will be damnation upon damnation—damned for thy own sins, and damned for thy being partaker with others in their sins, and damned for being guilty of the damnation of others. Oh how will the drunkards cry for leading their neighbours into drunkenness! How will the covetous person howl for setting his neighbour, his friend, his brother, his children and relations so wicked an example, by which he hath not only wronged his own soul, but also the souls of others! The liar, by lying, learneth others to lie; the swearer learns others to swear; the whoremonger learned others to whore.

Now all these, with others of the like sort, will be guilty not only of their own damnation, but of others. I tell you that some men have so much been the authors of the damnation of others that I am ready to think that the damnation of them will trouble them as much as their own damnation. Some men (it is to be feared) at the day of judgment will be found to be the authors of destroying whole nations. How many souls, do you think, Balaam with his deceit will have to answer for? How many Mahomet? How many the Pharisees, that hired the soldiers to say the disciples stole away Jesus, and by that means stumbled their brethren to this day, and was one means of binding them from believing the things of God and Jesus Christ, and so the cause of the damnation of their brethren to this very day?

How many poor souls hath Bonner to answer for, think you? And several filthy, blind priests, how many souls have they been the means of destroying by their ignorance and corrupt doctrine—preaching (that was no better for their souls than ratsbane to the body) for filthy lucre's sake! They shall see that they, many of them, it is to be feared, will have whole towns to answer for, whole cities to answer for. Ah, friend! I tell thee, thou that hast taken in hand to preach to the people, it may be thou hast taken in hand thou canst not tell what. Will it not grieve thee to see thy whole parish come bellowing after thee to hell, crying out, This we may thank thee for, this is along of thee; thou didst not teach us the truth, thou didst lead us away with fables, thou wast afraid to tell us of our sins, lest we should not put meat fast enough into thy mouth. O cursed wretch! that ever thou shouldst beguile us thus, deceive us thus, flatter us thus! We would have gone out to hear the word abroad, but that thou didst reprove us, and also tell us that that which we see now is the way of God was heresy and a deceivable doctrine; and wast not contented (blind guide as thou wert!) to fall into the ditch thyself, but hast also led us thither with thee.

I say, look to thyself, lest thou cry out when it is too late, Send Lazarus to my people, my friends, my children, my congregation to whom I preached and beguiled through my folly. Send him to the town in which I did preach last, lest I be the cause of their damnation. Send him to my friends from whence I came, lest I be made to answer for their souls and mine own too.

Oh send him, therefore, and let him tell them and testify unto them, lest they also come into this place of torment. Consider, ye that live thus in the world, while ye are in the land of the living, lest you fall into this condition. Set the case: thou shouldest by thy carriage destroy but a soul, but one poor soul, by one of thy carriages or actions, by thy sinful works; consider it now, I say, lest thou be forced to cry, "I pray thee therefore that thou wouldst send him to my father's house, for I have five brethren, that he may testify unto them, lest they also come into this place of torment."

If so, then I shall not only say to the blind guides, Look you to yourselves and shut not out others, no, but this doth reach unto all those that do not only keep souls from heaven by preaching and the like, but speaks forth the doom of those that shall anyways be instrumental to hinder others from closing in with Jesus Christ. Oh what red lines will those be against all those rich, ungodly landlords that so keep under their poor tenants that they dare not go out to hear the word, for fear their rent should be raised or they turned out of their houses! What sayest thou, landlord? Will it not cut thy soul when thou shalt see that thou couldst not be content to miss heaven thyself, but thou must labour to hinder others also? Will it not give thee an eternal wound in thy heart, both at death and judgment, to be accused of the ruin of thy neighbour's soul, thy servant's soul, thy wife's soul, together with the ruin of thine own? Think on this, you drunken, proud, rich, and seornful landlords; think on this, mad-brained, blasphemous husbands, that are against the godly and chaste conversation of your wives; also you that hold your servants so hard to it that you will not spare them time to hear the word, unless it be where and when your lusts let you. If you love your own souls, your tenants' souls, your wives' souls, your servants' souls, your children's souls, if you would not ery, if you would not howl, if you would not bear the burden of the ruin of others for ever, then I besecch you, consider this doleful story, and labour to avoid the soul-killing torment that this poor wretch groaneth under when he saith, "I pray thee therefore that thou wouldst send him to my father's house."

"For I have five brethren that he may testify"—mark, that he may testify—"unto them, lest they come into this place of torment."

These words have still something more in them than I have yet observed from them; there are one or two things more that I shall briefly toueh upon; and therefore mark, he saith, "That he may testify unto them," &c. Mark, I pray you, and take notiee of the word *testify*. He doth not say, And let him go unto them, or speak with or tell them sueh and such things. No, but let him testify or affirm it constantly, in case any should oppose it. "Let him testify unto them." It is the same word the Scripture uses to set forth the vehemency of Christ in his telling of his disciples of him that should betray him. "And he testified, saying, One of you shall betray me." And he testified—that is, he spake it so as to lash or overcome any that should have said, It shall not be. It is a word that signifies that in case any should oppose the thing spoken of, yet that the party speaking should still continue constant in his saying. "And he commanded them to preach and to testify that it is He that was ordained of God to be the judge of quick and dead." To testify—mark, that is to be constant, irresistible, undaunted in case it should be opposed and objected against. So here let him testify to them, lest they come into this place of torment

From whenee observe that it is not an easy matter to persuade them who are in their sins alive in this world that they must and shall be damned if they turn not and be converted to God. "Let him testify to them;" let him speak confidently, though they frown upon him or dislike his way of speaking. And how is this truth verified and clcared by the carriage of almost all men now in the world toward them that preaeh the Gospel, and show their own miserable state plainly to them if they close not with it! If a man do but indeed labour to convince sinners of their sins and lost condition by nature, though they must be damned if they live and die in that condition, oh how angry are they at it! Look how he judges, say they; hark how he condemns us; he tells us we must be damned if we live and die in this state. We are offended at him, we cannot abide to hear him or any such as he; we will believe none of them all, but go on in the way we are going. "Forbear, why shouldst thou be smitten?" said the ungodly king to the prophet when he told him of his sins.

I say, tell the drunkard he must be damned if he leaves not his drunkenness, the swearer, liar, eheater, thief, covetous, railers, or any ungodly persons, they must and shall lie in hell for it if they die in this condition, they will not believe you nor eredit you.

Again. Tell others that there are many in hell that have lived and died in their conditions, and so are they like to be if they eonvert not to Jesus Christ and be found in him, or that there are others that are more civil and sober men, who, (although we know that their civility will not save them,) if we do but tell them plainly of the emptiness and unprofitableness of that as to the saving of their souls, and that God will not accept them nor love them, notwithstanding these things, and that if they intend to be saved they must be better providcd than with such righteousness as this

they will either fling away and come to hear no more, or else if they do come they will bring such prejudice with them in their hearts "that the word preached shall not profit them, it being mixed not with faith, but with prejudice in them that hear it." Nay, there will some of them be so full of anger that they will break out and call even those that speak the truth heretics, yea, and kill them. And why so? Because they tell them that if they live in their sins, that will damn them; yet if they turn and live a righteous life, according to the holy and just and good law of God, that will not save them. Yea, because we tell them plainly that unless they leave their sins and unrighteousness too, and close in with a naked Jesus Christ, his blood and merits, and what he hath done, and is now doing for sinners, they cannot be saved, and unless they do eat the flesh of the Son of Man and drink his blood they have no life abiding in them, they gravel presently and are offended at it, (as the Jews were with Christ for speaking the same thing to them,) and fling away themselves, their souls and all, by quarrelling against the doctrine of the Son of God, as indeed they do, though they will not believe they do; and therefore he that is a preacher of the word had need, not only to tell them, but to testify to them, again and again, that their sins, if they continue in them, will damn them and damn them again. And tell them again their living honestly according to the law, their paying every one their own, their living quietly with their neighbours, their giving to the poor, their notion of the Gospel, and saying they do believe in Christ, will do them no good at the general day of judgment. Ha, friends! how many of you are there at this very day that have been told once and again of your lost, undone condition, because you want the right, real, and saving work of God upon your souls? I say, hath not this been told you, yea, testified unto you from time to time, that your state is miserable, that yet you are never the better, but do still stand where you did, some in an open ungodly life, and some drowned in a self-conceited holiness of Christianity? Therefore, for God's sake, if you love your souls, consider, and beg of God for Jesus Christ's sake that he would work such a work of grace in your hearts, and give you such a faith in his Son Jesus Christ, that you may not only have rest here, as you think, not only think your state safe while you live here, as you may be safe indeed, not only here, but also when you are gone, lest you do cry in the anguish and perplexity of your souls, Send one of my companions that have been beguiled by Satan, as I have been, and so by going on come into this place of torment as I have done.

Again, one thing more is to be observed from these words, "Let him testify to them, lest they come into this place of torment."

Mark, lest they come in, as if he had said, Or else they will come into this place of torment, as sure as I am here. From whence observe that though some souls do for sin fall into the bottomless pit of hell before their fellows, because they depart this world before them, yet the others, abiding in the same course, are as sure to go to the same place as if they were there already. How so? Because that all are condemned together, they have all fallen under the same law, and have all offended the same justice, and must for certain, if they die in that condition, drink as deep, if not deeper, of the same destruction. Mark, I pray you, what the Scripture says, "He that believeth not is condemned already."

He is condemned as well as they, having broken the same law with them. If so, then what hinders but they will partake of the same destruction with them, only the one hath not the law yet so executed upon them, because they are here; the others have had the law executed upon them; they are gone to drink that which they have been brewing, and thou art brewing that in this life which thou must certainly drink. The same law, I say, is in force against you both, only he is executed and thou art not. Just as if there was a company of prisoners at the bar, and all condemned to die: what! because they are not all executed in one day, therefore shall they not be executed at all? Yes, the same law that executed its severity upon the parties now deceased will for certain be executed upon them that are alive, in its appointed time. Even so it is here: we are all condemned by nature; if we close not in with the grace of God by Jesus Christ, we must and shall be destroyed with the same destruction; "and therefore send him," saith he, "lest"—mark, lest—"they come into this place of torment."

Again, "Send him to my father's house, and let him testify to them, lest they come into this place of torment." As if he had said, It may be he may prevail with them, it may be

he may win upon them, and so they may be kept from hence, from coming into this grievous place of torment. Observe, again, that there is a possibility of obtaining mercy, if now, I say, now in this day of grace, we turn from our sins to Jesus Christ; yea, it is more than possible. And therefore, for thy encouragement, do thou know for certain that if thou shalt in this thy day accept of mercy upon God's own terms, and close with him effectually, God hath promised, yea, made many promises, that thy soul shall be conducted safe to glory, and shall for certain escape all the evil that I have told thee of; ay, and many more that I can imagine. Do but search the Scriptures, and see how full of consolation they are to a poor soul that is minded to close in with Jesus Christ. "He that cometh to me," saith Christ, "I will in nowise cast out." Though he be an old sinner, "I will in nowise cast him out"—mark, "in nowise," though he be a great sinner. "I will in nowise cast him out" if he comes to me. Though he has slighted me never so many times, and not regarded the welfare of his own soul, yet let him now come to me, and notwithstanding this, "I will in nowise cast him out" nor throw away his soul. Again, saith the apostle, "Now"—mark, now—"is the accepted time, now is the day of salvation." Now here is mercy in good store; now God's heart is open to sinners; now he will make you welcome; now he will receive anybody if they do but come to Christ. "He that cometh to me," saith Christ, "I will in nowise cast out." And why? Because, "now is the accepted time, now is the day of salvation." As if the apostle had said, If you will have mercy, have it now, receive it now, close in with it now.

God hath a certain day to hold out his grace to sinners; now is the time, now is the day. It is true there is a day of damnation, but this is a day of salvation. There is a day coming wherein sinners "must cry to the mountains to fall on them, to the hills to cover them from the wrath of God;" but now, now is the day in which he doth hold out his grace. There is a day coming in which you will not be admitted to have the privilege of one drop of water to cool your tongue, if now, I say, if now you slight his grace and goodness which he holds out to you. Ah, friends, consider there are now hopes of mercy, but then there will not; now Christ holds forth mercy unto you, but then he will not. Now there are his servants that do beseech you to accept of his grace, but if thou lose the opportunity that is put into thine hand, thou thyself mayest beseech hereafter and no mercy be given thee. "And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue," and there was none given. Therefore let it never be said of thee, as it will be said of some, "Why is there a price put into the hand of a fool, seeing he hath no heart to it," seeing he hath no heart to make a good use of it? Consider therefore with thyself, and say, It is better going to heaven than hell; it is better to be saved than damned; it is better to be with saints than with damned souls; and to go to God is better than to go to the devil.

Therefore "seek the Lord while he may be found, and call upon him while he is near," lest in thy trouble he leave thee to thyself, and say unto thee plainly, "Where I am thither ye cannot come."

Oh, if they that are in hell might but now again have one such invitation as this, how would they leap for joy! I have thought sometimes, Should God send but one of his ministers to the damned in hell, and give him commission to preach the free love of God in Christ extended to him and held out to them, if now while it is proffered to them they will accept of his kindness, oh how welcome would they make this news and close in with it on any terms!

Certainly they would say, We will accept of grace on any terms in the world, and thank you too, though it cost life and limbs to boot; we will spare no cost nor charge if mercy may be had. But, poor souls! while they live here they will not part from sin, with hell-bred, devilish sin; no, they will rather lose their souls than lose their filthy sins.

But, friend, thou wilt change thy note before it be long, and cry, O simple wretch that I am, that I should damn my soul by sin! It is true, I have had the Gospel preached to me, and have been invited in; I have been preached to and have been warned of this; but "how have I hated instruction, and mine heart despised reproof! I have not obeyed the voice of my teachers, nor inclined mine ear to them that instructed me."

Oh therefore, I say, poor soul! is there hope? Then lay thine hand upon thy mouth and kiss the dust, and close in with the Lord Jesus Christ, and make much of his glorious mercy,

and invite also thy companions to close in with the same Lord Jesus Christ, lest one of you do go to hell beforehand, and expect with grief of heart your companions to come after; and in the mean time, with anguish of heart, do sigh and say, Oh send him to my companions, and let him testify to them, lest they also come into this place of torment.

Now, then, from what hath been said there might many things be spoken by way of use and application, but I shall be very brief, and but touch some things, and so wind up.

And, first, I shall begin with the sad condition of those that die out of Christ, and speak somewhat to that.

Secondly, to the latter end of the parable, which more evidently concerns the Scripture, and speak somewhat to that.

1. Therefore you see that the first part of the parable contains a sad declaration of the state of one living and dying out of Christ—how that they lose heaven for hell, God for the devil, light for darkness, joy for sorrow.

2. How that they have not so much as the least comfort from God who, in the time they lie here below, neglect coming to him for mercy; not so much as one drop of cold water.

3. That such souls will repent of their folly when repentance will do them no good or when they shall be past recovery.

4. That all the comforts such souls are like to have they have in this world.

5. That all their groanings and sighs will not move God to mitigate in the least his heavy hand of vengeance that is upon them for the transgressions they have committed against him.

6. That their sad state is irrevocable, for they must never—mark, never—come out of that condition.

7. Their desires will not be heard for their ungodly neighbours.

From these things, then, I pray you consider the state of those that die out of Christ Jesus; yea, I say, consider their miserable state, and think thus with thyself, Well, if I neglect coming to Christ, I must go to the devil, and he will not neglect to fetch me away into those intolerable torments.

Think thus with thyself, What! shall I lose a long heaven for short pleasure? Shall I buy the pleasures of this world at so dear a rate as to lose my soul for obtaining of them? Shall I content myself with a heaven that will last no longer than my lifetime? What advantage will these be to me when the Lord shall separate soul and body asunder, and send one to the grave, the other to hell, and at the judgment-day the final sentence of eternal ruin must be passed upon me?

1. Consider that the profits, pleasures, and vanities of this world will not last for ever, but the time is coming, yea, just at the doors, when they will give thee the slip, and leave thee in the suds and in the brambles for all that thou hast done.

2. And, therefore, to prevent this thy dismal state, think thus with thyself, It is true, I love my sins, my lusts, my pleasures, but what good will they do me at the day of death and of judgment? Will my sins do me good then? Will they be able to help me when I come to fetch my last breath? What good will my profits do me? And what good will your vanities do when death says he will have no nay? What good will all companions, fellow-jesters, jeerers, liars, drunkards, and all my wantons do me? Will they help to ease the pains of hell? Will these help to turn the hand of God from inflicting his fierce anger upon me? Nay, will they not rather cause God to show me no mercy, to give me no comfort, but rather to thrust me down in the hottest place of hell, where I may swim in fire and brimstone?

3. Consider thus with thyself, Would I be glad to have all, every one of my sins, to come in against me to inflame the justice of God against me? Would I be glad to be bound up in them, as the three children were bound in their clothes, and to be as really thrown into the fiery furnace of the wrath of Almighty God as they were into Nebuchadnezzar's fiery furnace?

4. Consider thus, Would I be glad to have all and every one of the ten commandments to discharge themselves against my soul—the first saying, Damn him, for he hath broken me; the second saying, Damn him, for he hath broken me? &c.

Consider how terrible this will be, yea, more terrible than if thou shouldst have ten of the biggest pieces of ordnance in England to be discharged against thy body, thunder, thunder, one after another! Nay, this would not be comparable to the reports that the law (for the breach thereof) will give against thy soul; for those can but kill the body, but these will keep both body and soul; and that not for an hour, a day, a month, or a year, but they will condemn thee for ever.

Mark, it is for ever, for ever. It is into everlasting damnation, eternal destruction, eternal wrath and displeasure from God, eternal gnawings of conscience, eternal continuance with devils.

Oh consider, it may be the thought of seeing the devil doth now make thine hair to stand right up on thine head. Oh but this, to be damned, to be among all the devils, and that not only for a time, as I said before, but for ever, to all eternity!

This is so wonderfully miserable, ever miserable, that no tongue of man, no nor of angels, is able to express it.

5. Consider much with thyself, Not only my sins against the law will be laid to my charge, but also the sins I have committed in slighting the Gospel, the glorious Gospel; these also must come with a voice against me; as thus: Nay, he is worthy to be damned, for he rejected the Gospel, he slighted the free grace of God tendered in the Gospel. How many times wast thou (damned wretch!) invited, entreated, beseeched to come to Christ, to accept of mercy, that thou mightest have heaven, thy sins pardoned, thy soul saved, thy body and soul glorified, and all this for nothing but the acceptance, and through faith forsaking those imps of Satan which by their embracements have drawn thee down toward the gulf of God's eternal displeasure!

How often didst thou read the promises, yea, the free promises, of the common salvation! How oft didst thou read the sweet counsels and admonitions of the Gospel to accept of the grace of God! But thou wouldst not, thou regardedst it not, thou didst slight all.

Secondly. As I would have thee consider the sad and woeful state of those that die out of Christ and are past all recovery, so would I have thee consider the many mercies and privileges thou enjoyest above some (peradventure) of thy companions that are departed to their proper place.

As—1. Consider, thou hast still the thread of thy life lengthened, which for thy sins might seven years ago or more have been cut asunder and thou have dropped down among the flames.

2. Consider, the terms of reconciliation by faith in Christ are still proffered unto thee, and thou invited, yea, entreated, to accept of them.

3. Consider, the terms of reconciliation are but (bear with me though I say *but*) only to believe in Jesus Christ with faith that purifies the heart, and enables thy soul to feed on him effectually, and be saved from this sad state.

4. Consider, the time of thy departure is at hand, and the time is uncertain, and also that, for aught thou knowest, the day of grace may be past to thee before thou diest, not lasting so long as the uncertain life in this world. And if so, then know for certain that thou art as sure to be damned as if thou wast in hell already, if thou convert not in the mean while.

5. Consider, it may be some of thy friends are giving all diligence to make their calling and election sure, being resolved for heaven, and thou thyself endeavourest as fast to make sure of hell, as if resolved to have it; and together with this consider how it will grieve thee that while thou wast making sure of hell thy friends were making sure of heaven. But more of this by and by.

6. Consider, what a sad reflection this will have on thy soul to see thy friends in heaven and thyself in hell; thy father in heaven and thou in hell; thy mother in heaven and thou in hell; thy brother, thy sister, thy children in heaven and thou in hell. As Christ said to the Jews of their relations according to the flesh, so may I say to thee concerning thy friends, "There shall be weeping, and wailing, and gnashing of teeth" when you shall see your fathers and mothers, brethren and sisters, husbands and wives, children and kinsfolk, with your friends and neighbours, in the kingdom of heaven, and thou thyself thrust out.

But again, because I would not only tell thee of the damnable state of those that die out of Christ, but also persuade thee to take hold of life and go to heaven, take notice of these following things:

1. Consider, that whatever thou canst do as to thy acceptance with God is not worth the dirt of thy shoes, but is all as filthy rags.

2. Consider, that all the conditions of the new covenant (as to salvation) are and have been completely fulfilled by the Lord Jesus Christ, and that for sinners.

3. Consider, that the Lord calls to thee for to receive whatsoever Christ hath done, and that on free cost. Rev. xxii. 17.

4. Consider, that thou canst not honour God more than to close in with his proffers of grace, mercy, and pardon of sin. Rom. iv.

Again, that which will add to all the rest, thou shalt have the very mercy of God, the blood of Christ, the preachers of the word, together with every sermon, all the promises, invitations, exhortations, and all the counsels

and threatenings of the blessed word of God—thou shalt have all thy thoughts, words, and actions, together with all thy food, thy raiment, thy sleep, thy goods, and also all hours, days, weeks, months, and years, together with whatsoever else God hath given thee—I say, thy abuse of all these shall come up in judgment against thy soul, for God will reckon with thee for every thing, whether it be good or bad. Eccles. xii. 14.

5. Nay, further, it is so unreasonable a thing for a sinner to refuse the Gospel that the very devils themselves will come in against thee, as well as Sodom, that damned crew. May not they, I say, come in against thee, and say, O thou simple man! O vile wretch! that had not so much care of thy soul, thy precious soul, as the beast hath of its young or the dog of the very bone that lieth before him! Was thy soul worth so much, and didst thou so little regard it? Were the thunderclaps of the law so terrible, and didst thou so slight them? Besides, was the Gospel so freely, so frequently, so fully tendered to thee, and yet hast thou rejected all these things?

Hast thou valued sin at a higher rate than thy soul—than God, Christ, angels, saints, and communion with them in eternal blessedness and glory? Wast thou not told of hell-fire, those intolerable flames? Didst thou never hear of those intolerable roarings of the damned ones that are therein? Didst thou never hear or read that doleful saying in the 16th of Luke, how the sinful man cries out among the flames, "One drop of water to cool my tongue?" Thus, I say, may the very devils, being ready to go with thee into the burning furnace of fire and brimstone, though not for sins of so high a nature as thine, trembling say, Oh that Christ had died for devils as he died for men! And, Oh that the Gospel had been preached to us as it hath been to thee! How would we have laboured to have closed in with it! But woe be to us, for we might never have it proffered; no, not in the least, though we would have been glad of it! But you, you have it proffered, preached, and proclaimed unto you. Prov. viii. 4. Besides, you have been entreated and beseeched to accept of it, but you would not. O simple fools! that might have escaped wrath, vengeance, hell-fire, and that to all eternity, and had no heart at all to do it!

6. May not the messengers of Jesus Christ also come in with a shrill and terrible note against thy soul when thou standest at the bar of God's justice, saying, Nay, thou ungodly one, how often hast thou been forewarned of this day! Did not we sound an alarm in thine ears, by the trumpet of God's word, day after day? How often didst thou hear us tell thee of these things! Did we not tell thee sin would damn thy soul? Did we not tell thee that without conversion there was no salvation? Did we not tell thee that they who loved their sins should be damned at this dark and gloomy day? (as thou art like to be.) Yea, did we not tell thee that God, out of his love to sinners, sent Christ to die for them, that they might (by coming to him) be saved? Did we not tell thee of these things? Did we not run, ride, labour, and strive abundantly (if it might have been) for the good of thy soul? (though now a damned soul.) Did we not venture our goods, our names, our lives? Yea, did we not even kill ourselves with our earnest entreaties of thee to consider of thine estate, and by Christ to escape this dreadful day? Oh sad doom! when thou shalt be forced, full sore against thy will, to fall under the truth of this judgment, saying, "Oh how have I hated instruction, and how hath my heart despised reproof! (for indeed) I have not obeyed the voice of my teachers, nor inclined mine ear to them that instructed me." Prov. v. 12, 13.

7. May not thy father, thy mother, thy brother, thy sister, thy friend, &c., appear with gladness against thee at the terrible day, saying, O thou silly wretch, how rightly hath God met with thee! Oh how righteously doth his sentence pass upon thee! Remember, thou wouldst not be ruled nor persuaded in thy lifetime. As thou didst not care for us and our admonitions then, so neither do we care for thy ruin, terror, and damnation now. No, but we will stand on God's side in sentencing of thee to that portion which the devils must be partakers of. "The righteous shall rejoice when he seeth the vengeance; he shall wash his foot in the blood of the wicked." Ps. lviii. 10. Oh sad! It is enough to make mountains tremble and rocks rend in pieces to hear this doleful sound. Consider these things, and if thou wouldst be loth to be in this condition, then have a care of living in sin now. How loth wilt thou be to be thrust away from the gates of heaven! and how loth wilt thou be to be deprived of the mercy of God!

How unwillingly wilt thou set foot forward toward the lake of fire! Never did malefactor so unwillingly turn off the ladder when the halter was about his neck as thou wilt turn from God to the devil, from heaven to

hell, when the sentence is passed upon thy soul.

Oh how wilt thou sigh and groan! How willingly wouldst thou hide thyself and run away from justice! But, alas! as it is with them that are on the ladder ready to be executed, so it will be with thee. They would fain run away, but there are many halbertmen to stay them; and so the angels of God will beset thee round, I say round on every side, so that thou mayest indeed look, but run thou canst not. Thou mayest wish thyself under some rock or mountain, but how to get under thou knowest not.

Oh how unwilling wilt thou be to let thy father go to heaven without thee! thy mother or friends, &c., go to heaven without thee! How willingly wouldst thou hang on them and not let them go! O father! cannot you help me? Mother, cannot you do me some good? Oh how loth am I to burn and fry in hell while you are singing in heaven! But, alas! the father, mother, or friends reject them, slight them, and turn their backs upon them, saying, You would have none of heaven in your lifetime, therefore you shall have none of it now; you slighted our counsels then, and we slight your tears, cries, and condition now. What sayest thou, sinner? Will not this persuade thine heart, or make thee bethink thyself? This is now before thou fall into that dreadful place, that fiery furnace. But oh consider how dreadful the place itself, the devils themselves, the fire itself will be! And this at the end of all—here thou must lie for ever! here thou must fry for ever and for ever! This will be more to thee than any man with tongue can express or with pen can write. There is none that can, I say, by the ten thousandth part discover the state and condition of such a soul.

I shall conclude this, then, with a few considerations of encouragement.

1. Consider, (for I would fain have thee come in, sinner,) that there is a way made by Jesus Christ for them that are under the curse of God to come to this comfortable and blessed state of Lazarus I was speaking of.

2. Consider, what pains Christ Jesus took for the ransoming of thy soul from all the curses, thunderclaps, and tempests of the law, from all the intolerable flames of hell, from that soul-sinking appearance of thy person (on the left hand) before the judgment-seat of Christ Jesus, from everlasting fellowship with innumerable companies of yelling and soul-amazing devils—I say, consider what pains the Lord Jesus Christ took in bringing in redemption for sinners from these things.

In that "though he was rich, yet he became poor, that thou, through his poverty, might be made rich." He laid aside his glory (John vii.) "and became a servant." Phil. ii. He left the company of angels and encountered with the devil. Luke iv. He left heaven's case for a time to lie upon hard mountains. John viii. In a word, he became poorer than those that go with flail and rake, yea, than the very birds or foxes, and all to do thee good. Besides, consider a little of those unspeakable and intolerable slightings and rejections and the manifold abuses that came from men upon him—how he was falsely accused, being a sweet, harmless, and undefiled lamb; how he was undervalued, so that a murderer was counted less worthy of condemnation than he; besides, how they mock him, spit on him, beat him over the head with staves, and the hair plucked from his cheeks: "I gave my back to the smiters, (saith he,) and my cheeks to them that plucked off the hair; I hid not my face from shame and spitting"—his head crowned with thorns, his hands pierced with nails, and his side with a spear; together with how they used him, scourged him, and so miserably misusing him that they had even spent him in a great measure before they did crucify him, insomuch that there was another fain to carry his cross.

Again, not only this, but lay to heart a little what he received from God his dear Father, though he was his dear and tender Son: first, in that he did deal with him as the greatest sinner and rebel in the world, for he laid the sins of thousands, and ten thousands, and thousands of thousands of sinners to his charge, (Isa. liii.,) and caused him to drink the terrible cup that was due to them all; and not only so, but did delight in so doing: "For it pleased the Lord to bruise him." God dealt indeed with his Son as Abraham would have dealt with Isaac; ay, and more terribly by ten thousand parts, for he did not only tear his body like a lion, but made his soul an offering for sin. And this was not done feignedly, but really, (for justice called for it, he standing in the room of sinners:) witness that horrible and unspeakable agony that fell on him suddenly in the garden, as if all the vials of God's unspeakable scalding vengeance had been cast upon him all at

once, and all the devils in hell had broken loose from thence at once to destroy him, and that for ever; insomuch that the very pangs of death seized upon him in the same hour; for, saith he, "My soul is exceeding sorrowful and amazed, even unto death."

Witness also that strange kind of sweat that trickled down his most blessed face, where it is said, And he sweat, as it were, great drops or clodders of blood, trickling down to the ground. O Lord Jesus! what a load didst thou carry! what a burden didst thou bear of the sins of the world and the wrath of God! O thou that didst not only bleed at nose and mouth with the pressure that lay upon thee, but thou wast so pressed, so loaded that the pure blood gushed through the flesh and skin, and so ran trickling down to the ground! "And his sweat was as it were great drops of blood, trickling or falling down to the ground." Canst thou read this, O thou wicked sinner! and yet go on in sin? Canst thou think of this, and defer repentance one hour longer? O heart of flint, yea, harder! O miserable wretch! what place in hell will be hot enough for thee to have thy soul put into if thou shalt persist or go on still to add iniquity to iniquity?

Besides, his soul went down to hell (Ps. xvi. 10; Acts ii. 31) and his body to the bars of the grave; and had hell, death, or the grave been strong enough to hold him, then he had suffered the vengeance of eternal fire to all eternity. But, O blessed Jesus! how didst thou discover thy love to man in thy thus suffering! and, O God the Father! how didst thou declare the purity and exactness of thy justice, in that, though it was thine only, holy, innocent, harmless, and undefiled Son Jesus that did take on him our nature and represent our persons, answering for our sins instead of ourselves, thou didst so wonderfully pour out thy wrath upon him to the making of him to cry out, "My God, my God, why hast thou forsaken me?" And, O Lord Jesus! what a glorious conquest hast thou made over the enemies of our souls, even wrath, sin, death, hell, and devils, in that thou didst wring thyself from under the power of them all! and not only so, but hast led them captive which would have led us captive, and also hast received for us that glorious and unspeakable inheritance "that eye hath not seen, nor ear heard, neither hath it entered into the heart of man to conceive," and also hast given them some discovery thereof through the Spirit.

And now, sinner, together with this, consider—

Fourthly. That though Jesus Christ hath done all these things for sinners, yet the devil makes it his whole work and continual study how he may keep thee and others from enjoying of these blessed privileges that have been thus obtained for sinners by this sweet Jesus. He labours, I say,

1. To keep thee ignorant of thy state by nature.

2. To harden thy heart against the ways of God.

3. To inflame thy heart with love to sin and the ways of darkness.

And, 4. To get thee to continue herein. For that is the way, he knows, to get thee to be a partaker with him of flaming hell-fire, even the same that he himself is fallen into, together with the rest of the wicked world, by reason of sin. Look to it, therefore.

But now, in the next place, a word of encouragement to you that are the saints of the Lord.

1. Consider what a happy state thou art in that hast gotten the faith of the Lord Jesus into thy soul. (But be sure thou have it.) I say, how safe, how sure, how happy art thou. For when others go to hell, thou must go to heaven; when others go to the devil, thou must go to God; when others go to prison, thou must be set at liberty, at ease, and at freedom; when others must roar for sorrow of heart, thou shalt also sing for the joy of heart.

2. Consider, thou must have all thy well-spent life to follow thee, instead of all thy sins, and the glorious blessings of the Gospel, instead of the dreadful curses and condemnations of the law; the blessings of the Father, instead of a fiery sentence from the Judge.

3. Let dissolution come when it will, it can do thee no harm; for it will be only a passage out of a prison into a palace; out of a sea of troubles into an heaven of rest; out of a cloud of enemies to an innumerable company of true, loving, and faithful friends; out of shame, reproach and contempt into exceeding great and eternal glory; for death shall not hurt thee with his sting nor bite thee with his soul-murdering teeth, but shall be a welcome guest to thee, even to thy soul, in that it is sent to free thee from thy troubles which thou art in whilst here in this world, dwelling in the tabernacle of clay.

4. Consider, however it goes with friends and relations, yet it will go well with thee.

However it goes with the wieked, yet I know —mark, yet I know, saith he—that it shall go well with them that fear the Lord, that fear before him.

And therefore let this, in the first plaee, cause thee cheerfully to exereise thy paticnee under all the ealamities, crosses, troubles and afflietions that may eome upon thee, and by patient eontinuanee in well-doing to eommit both thyself and thine affairs and aetions into the hands of God through Jesus Christ, as to a faithful Creator, who is true to his word, and loveth to give unto thee whatsoever he hath promised to thee.

And therefore to encourage thee, while thou art here, with eomfort to hold on for all thy erosses in this thy journey, be mueh in eonsidering the place that thou must go into so soon as dissolution eomes.

It must be into heaven, to God the Judge of all, to an innumerable eompany of angels, to the spirits of just men made perfeet, to the general assembly and Church of the first-born whose names are written in heaven, and to Jesus, (to the Redeemer,) who is the mediator of the new covenant, and to the blood of sprinkling, that speaks better things for thee than Abel's did for Cain.

Consider, that when the time of the dead that they shall be raised is eome, then shall thy body be raised out of the grave and be glorified, and be made like to Jesus Christ. Phil. iii. 21. O exeellent eondition!

When Jesus Christ shall sit on the throne of his glory, you shall also sit with him, even when he shall sit on the throne of his glory. Oh, will not this be glorious, that when thousands and thousands of thousands shall be arraigned before the judgment-seat of Christ, then for them to sit with him upon the throne, together with him to pass the sentenee upon the ungodly? Will it not be glorious to enjoy those things that eye hath not seen nor ear heard, neither hath entered into the heart of man to eoneeive?

Will it not be glorious to have this sentence, "Come, ye blessed of my Father, inherit the kingdom prepared for you before the foundation of the world?" Will it not be glorious to enter then with the angels and saints into that glorious kingdom? Will it not be glorious for thee to be in glory with them, while others are in unutterable torments? Oh then how will it eomfort thee to see thou hast not lost that glory, to think that the devil hath not got thy soul, that thy soul should be saved, and that not from a little, but a great, exceeding danger—not with a little, but a great salvation! Oh therefore let the saints be joyful in glory, let them triumph over all their enemies. Let them begin to sing heaven upon earth, triumph before they eome to glory, even when they are in the midst of their enemies; "for this honour shall all his saints have."

Ver. 29. *Abraham said unto him, They have Moses and the prophets; let them hear them.*

In the verse foregoing you see there is a discovery of the lamentable state of the poor soul that dies out of Christ and the speeial favour of God, and also how little the glorious God of heaven doth regard and take notice of their most miserable eondition.

Now, in this verse he doth magnify the words which were spoken to the people by the prophets and apostles. "They have Moses and the prophets; let them hear them." As if he should say, Thou askest me that I should send Lazarus baek again into the world to preaeh to them that live there, that they might escape that doleful plaee that thou art in. What needs that? Have they not Moses and the prophets? Have they not had my ministers and servants sent unto them and coming as from me? I sent Enoch and Noah, Moses and Samuel; I sent David, Isaiah, Jeremiah, Ezekiel, Daniel, Hosea, and the rest of the prophets, together with Peter, Paul, John, Matthew, James, Jude, with the rest. "Let them hear them." What they have spoken by divine inspiration I will own, whether it be for the damnation of those that rejeet or the saving of them that reeeive their doctrine. And therefore what need have they that one should be sent unto them in another way? "They have Moses and the prophets; let them hear them;" let them reeeive their word, elose in with the doetrine declared by them. I shall not at this time speak anything to that word Abraham, having touehed upon it already, but shall tell you what is to be understood by these words, "They have Moses and the prophets; let them hear them." The things that I shall observe from henee are these: 1. That the Scriptures spoken by the holy men of God are a suffieient rule to instruct to salvation them that do assuredly believe and close in with what they hold forth. "They have Moses and the prophets; let them hear them." That is, if they would eseape that doleful place, and be saved indeed from the intolerable pains of hell-fire, as they desire, they have that whieh is suffieient to

counsel them, "They have Moses and the prophets;" let them be instructed by them, "let them hear them." 2 Tim. iii. 16, 17. "For all Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." Why? "That the man of God may be perfect, thoroughly furnished to every good work."

Do but mark these words: "All Scripture is profitable." All—take it where you will and what place you will—*all is profitable.* For what? "That the man of God," or he that is bound for heaven, would instruct others in their progress thither.

It is profitable to instruct him in case he be ignorant; to reprove him in case he transgress; to correct him if he hath need of it; to confirm him if he be wavering. It is profitable for doctrine, and all this in a very righteous way, that the poor soul may not only be helped, but thoroughly furnished, not only to some, but to all, good works. And when Paul would counsel Timothy to stick close to the things that are sound and sure, presently he puts him upon the Scripture, saying, "Thou hast from a child known the Scriptures, which are able to make thee wise unto salvation, through faith which is in Christ Jesus." The Scripture holds forth God's mind and will, his love and mercy towards man, and also the creature's carriage towards him from first to last; so if thou wouldst know the love of God in Christ to sinners, "then search the Scriptures, for they are they that testify of him."

Wouldst thou know what thou art and what is in thine heart? Then search the Scriptures, and see what is written in them. (Rom. iii. 9–18; i. 29, 30, 31; Jer. xvii. 9; Gen. vi. 5; viii. 21; Eph. iv. 18, with many others.) The Scriptures, I say, they are able to give a man perfect instruction into any of the things of God necessary to faith and godliness, if he hath but an honest heart seriously to weigh and ponder the several things contained in them. As to instance in things more particular for the further clearing up of this. And first, if we come to the creation of the world.

Wouldst thou know somewhat concerning that? Then read Gen. i. and ii., and compare them with Ps. xxxiii., at the 6th verse; also Isa. lxvi. 2; Prov. viii., towards the end.

Wouldst thou know whether he made them of something or nothing? Read Heb. xi. 3.

Wouldst thou know whether he put forth any labour in making them, as we do in making things? Read Ps. xxxiii. 2.

If thou wouldst know whether man was made by God corrupt or upright, read Eccles. vii. 26; Gen. i. 10, 18, 25, 31.

Wouldst thou know whither God did place man after he had made him? Read Gen. ii. 15.

Wouldst thou know whether that man did live there all his time or not? Then read Gen. iii. 23, 24.

If thou wouldst know whether man be still in that state by nature that God did place him in, then read Eccles. vii. 26, and compare it with Rom. v. 16 and Eph. ii. 1, 2, 3: "God made man upright, but he hath found out many inventions."

If thou wouldst know whether man was first beguiled, or the woman that God made an helpmate for him, read Gen. iii. 6, and compare it with 1 Tim. ii. 14.

Wouldst thou know whether God looked upon Adam's eating the forbidden tree to be sin or no? Read Rom. v. 12, 13, 14, 15, and compare it with Gen. iii. 17.

Wouldst thou know whether it were the devil who beguiled them, or whether it was a natural serpent, such as do haunt the desolate places? Read Gen. iii. 12, with Rev. xx. 1, 2, 3.

Wouldst thou know whether that sin be imputed to us? Read Rom. v. 12, 13, 14, 15, and compare it with Eph. ii. 2.

Wouldst thou know whether man was cursed for his sin? Read Gal. iii. 10; Rom. v. 15.

Wouldst thou know whether the curse did fall on man, or on the whole creation with him? Compare Gen. iii. 7 with Rom. viii. 20, 21, 22.

Wouldst thou know whether a man be defiled in every part of him by the sin he hath indulged in? Then read Isa. i. 6.

Wouldst thou know man's inclination so soon as he is born? Read Ps. lviii. 3: "The wicked are estranged from the womb, they go astray so soon as they be born."

Wouldst thou know whether man, once fallen from God by transgression, can recover himself by all he can do? Then read Rom. iii. 20, 23.

Wouldst thou know whether it be the desire of the heart of man by nature to follow God in his own way or no? Compare Gen. vi. 5 and Gen viii. 21 with Hos. xi. 7.

Wouldst thou know how God's heart stood affected towards man before the world began? Compare Eph. i. 4 with 2 Tim. i. 9.

Wouldst thou know whether sin were sufficient to draw God's love from his creatures? Compare Jer. iii. 7 and Mic. vii. 18 with Rom. v. 6, 7, 8.

Wouldst thou know whether God's love did still abide towards his creatures for any thing they could do to make him amends? Then read Deut. xi. 5, 6, 7, 8.

Wouldst thou know how God could still love his creatures, and do his justice no wrong? Read Rom. iii. 24, 25, 26: "Being justified freely by his grace, through the redemption that is in Christ Jesus, whom God hath set forth to be a propitiation for sin, through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God. To declare (I say) at this time, his righteousness, that he might be just and the justifier of him that believeth in Jesus." That is, God having his justice satisfied in the blood, and righteousness, and death of his own Son Jesus Christ for the sins of poor sinners, he can now save them that come to him, though never so great sinners, and do his justice no wrong, because it hath had a full and complete satisfaction given it by that blood.

Wouldst thou know who he was and what he was that did out of his love die for sinners? Then compare John iii. 17, 19; Rom. v. 8 with Isa. ix. 6.

Wouldst thou know whether this Saviour had a body of flesh and bones before the world was, or took it from the Virgin Mary? Then read Gal. iv. 4.

Wouldst thou know whether he did in that body bear all our sins, and where? Then read 1 Pet. ii. 4: "Who bore our sins in his own body on the tree."

Wouldst thou know whether he did rise again after he was crucified with the very same body? Then read Luke xxiv. 38, 39, 40, 41.

Wouldst thou know whether he did eat or drink with his disciples after he rose out of the grave? Then read Luke xxiv. 42; Acts x. 41.

If thou wouldst be persuaded of the truth of this, that that very body is now above the clouds and stars, read Acts i. 9, 10, 11 and Luke xxiv. to the end.

If thou wouldst know that the Quakers hold an error that say the body of Christ is within them, consider the same Scripture.

Wouldst thou know what that Christ that died for sinners is doing in that place whither he is gone? Then read Heb. vii. 24.

Wouldst thou know who shall have life by him? Read 1 Tim. i. 14, 15 and Rom. v. 6, 7 8, which say, Christ died for sinners, for the ungodly.

Wouldst thou know whether they that live and die in their sins shall go to heaven or not? Then read 1 Cor. vi. 10; Rev. xxi. 8, 27, which saith, "They shall have their part in the lake that burns with fire and brimstone."

Wouldst thou know whether men's obedience will obtain that Christ should die for them or save them? Then read Mark ii. 17; Rom. v. 7.

Wouldst thou know whether righteousness, justification, and sanctification do come through the virtue of Christ's blood? Compare Rom. v. 9 with Heb. xii. 12.

Wouldst thou know whether a natural man abstains from the outward act of sin against the law merely by a principle of nature? Then compare well Rom. ii. 14 with Phil. iii. 6.

Wouldst thou know whether a man by nature may know something of the invisible things of God? Compare seriously Rom. i. 20, 31 with Rom. ii. 14, 15.

Wouldst thou know how far a man may go in a profession of the Gospel and yet fall away? Then read Heb. vi. 4, 5, 6: "They may taste the good word of God and the powers of the world to come: they may taste the heavenly gift and be partakers of the Holy Ghost," and yet so fall as never to be recovered or renewed again unto repentance. See also Luke xiii.

Wouldst thou know how hard it is to go to heaven? Read Matt. vii. 13, 14; Luke xiii. 24.

Wouldst thou know whether a man by nature be a friend to God or an enemy? Then read Rom. v. 11; Col. i. 21.

Wouldst thou know what or who they are that shall go to heaven? Then read John iii. 3, 5, 7 and 2 Cor. v. 7. Also, wouldst thou know what a sad thing it is for any to turn their backs upon the Gospel of Jesus Christ? Then read Heb. x. 28, 29 and Mark xvi. 16.

Wouldst thou know what is the wages of sin? Then read Rom. vi. 23.

Wouldst thou know whither those do go that die unconverted to the faith of Christ? Then read Ps. ix. 17 and Isa. xiv. 9.

Reader, here might I spend many sheets of paper, yea, I might upon this subject write a very great book, but I shall now forbear, desiring thee to be very conversant in the Scriptures, "for they are they that will testify of Jesus Christ." The Bereans were counted noble upon this account: "These were nobler than those of Thessalonica, in that they re-

ceived the word with all readiness of mind and searched the Scriptures daily." But here let me give thee one caution: that is, have a care that thou do not satisfy thyself with a bare search of them, without a real application of Him whom they testify of to thy soul, lest, instead of faring better for thy doing this work, thou dost fare a great deal worse, and thy condemnation be very much heightened, in that though thou didst read so often the sad state of those that die in sin, and the glorious estate of them that close in with Christ, yet thou thyself shouldst be such a fool as to lose Jesus Christ, notwithstanding thy hearing and reading so plentifully of him.

"They have Moses and the prophets; let them hear them."

As if he should say, What need have they that one should be sent to them from the dead? Have they not Moses and the prophets? Hath not Moses told them the danger of living in sin? Hath he not told them what a sad state those persons are in that deceive themselves with the deceit of their hearts, saying, they shall have peace though they follow their sins, in these words: "And when he heareth the words of this curse, he blesseth himself in his heart, saying, I shall have peace though I go on or walk in the imagination of my heart, to add drunkenness to thirst. The Lord will not spare that man, but then the anger of the Lord and his jealousy shall smoke against him, and all the curses that are written in this book shall lie upon him; and the Lord shall blot out his name from under heaven." Again, did not Moses write of the Saviour that was to come afterwards into the world? Nay, have not all the prophets from Samuel, with all those that follow after, prophesied and foretold these things? Therefore what need have they that I should work such a miracle as to send one from the dead unto them? "They have Moses and the prophets; let them hear them."

From whence observe again that God doth honour the writings of Moses and the prophets as much, nay more, than if one should rise from the dead. "Should not a people seek unto their God? What! seek for the living among the dead? To the law and to the testimony," (saith God;) "if they speak not according to this word, it is because there is no light in them." And let me tell you plainly, I do believe that the devil knows this full well, which makes him labour to beget in the hearts of his disciples and followers light thoughts of them, and doth persuade them that even a motion from their own beguiled conscience or from his own wicked spirit is to be observed and obeyed before them. When the very apostle of Jesus Christ, though he heard a voice from the Excellent Glory, saying, "This is my beloved Son," &c., yet, writing to the churches, he commends the writing of the prophets before it, saying, "We have also a more sure word of the prophets, unto which ye do well to take heed." Now, if thou doubtest whether in that place he meant the Scriptures, the words of the prophets or no, read but the next verse, where he addeth, for a certain confirmation thereof, these words: "Knowing this first, that there is no prophecy of the Scriptures of any private interpretation. For prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost."

And therefore what a sad thing is it for those that go about to disown the Scriptures! I tell you, however, they may slight them now, yet when they come into hell they will see their folly: "They have Moses and the prophets; let them hear them."

Further. Who are they that are so tossed to and fro with the several winds of doctrine that have been broached in these days but such, for the most part, as have had a light esteem of the Scriptures? for the ground of error (as Christ saith) is because they know them not. And indeed it is just with God to give them over to follow their own dark, blind consciences, to be led into errors, that they might be damned in hell who did not believe that the things contained in the Scripture were the truth, that they might be saved and go to heaven. I cannot well tell how to have done speaking for and on the Scriptures' side; only this I consider, a word is enough to the wise, and therefore I shall commit these things into the hands of them that are of God; and as for the rest, I shall say to them, Rather than God will save them from hell with the breach of his holy word, if they had a thousand souls apiece God would destroy them all; "for the Scriptures cannot be broken."

Ver. 30. *And he said, Nay, father Abraham; but if one went unto them from the dead, they will repent.*

The verse before, you know, as I told you, it was part of an answer to such as lose their souls, for it is a vindication of the Scripture of Moses and the prophets: "They have Moses and the prophets; let them hear them."

Now this verse is an answer to what was said in the former, and such an one as hath in it a rejection of the former answer. "Nay, father Abraham." Nay, saith he, do not say so, do not put them off with this; send one from the dead, and there will be some hopes. It is true, thou speakest of the Scripture, of Moses and the prophets, and sayest, "let them hear them," but these things are not so well as I could wish; I had rather thou wouldst send one from the dead. In these words, therefore, "Nay, father Abraham," there is a repulse given—Nay, let it not be so. Nay, I do not like of that answer, Hear Moses and the prophets. Nay. The same expression is used by Christ. "Think you that they upon whom the tower of Siloam fell were sinners above others? I tell you nay; for except ye repent, ye shall all likewise perish." So here, "Nay, father Abraham," &c. By this word, Nay, therefore, is signified a rejecting the first answer.

Now observe, I pray you, the reason why he says nay is, because God doth put over all those that would be saved to observe and receive the truth contained in Scripture, and believe that, to have a high esteem of them, and to love and search them; as Christ saith, "Search the Scriptures, for they are they which testify of me." But the damned says, Nay, as if he had said, This is the thing: to be short, my brethren are unbelievers, and do not regard the word of God. I know it by myself; for when I was in the world it was so with me; many a good sermon did I hear; many a time was I admonished, desired, entreated, beseeched, threatened, forewarned of what I now suffer; but, alas! I was ignorant, self-conceited, surly, obstinate, and rebellious. Many a time the preachers told me hell would be my portion, the devil would wreak his malice on me, God would pour on me his sore displeasure; but he had as good have preached to the stock, to the post, to the stones I trod on; his words rang in mine ears, but I kept them from mine heart. I remember he alleged many a Scripture, but those I valued not; The Scriptures, thought I, what are they? A dead letter, a little ink and paper, of three or four shillings' price. Alas! what is the Scripture? Give me a ballad, a news-book, George on horseback or Bevis of Southampton. Give me some book that teaches curious arts, that tells of old fables; but for the Holy Scriptures, I cared not. And as it was with me then, so it is with my brethren now; we were all in one spirit, loved all the same sins, slighted all the same counsels, promises, encouragements, and threatenings of the Scripture; they are still as I left them—still in unbelief, still provoking God, and rejecting good counsel; so hardened in their ways, so bent to follow sin, that let the Scriptures be showed to them daily, let the messengers of Christ preach till their hearts ache, till they fall down dead with preaching, they will rather trample it under foot, and swine-like rend them, than close in with those gentle and blessed proffers of the Gospel.

"Nay, father Abraham; but if one should rise from the dead, they would repent." Though they have Moses and the prophets, (the Scriptures,) they will not repent and close in with Jesus Christ, though the Scriptures do witness against them. If therefore there be any good done to them, they must have it another way. I think, saith he, it would work much on them "if one should rise from the dead." And this truth is so evident that ungodly ones have a light esteem of the Scriptures that it needs not many strong arguments to prove it, being so evidently manifested by their every day's practice, both in words and actions, almost in all things they say and do. Yet for the satisfaction of the reader I shall show you, by a Scripture or two, (though I might show many,) that this was and is true with the generality of the world. See the words of Nehemiah in his 9th chapter concerning the children of Israel, who, though the Lord offered them mercy upon mercy, "Nevertheless they were disobedient for all thy goodness towards them, and rebelled against thee," (but how?) "and cast thy law behind their back; slew the prophets which testified against them to turn them to thee, and they wrought great provocations." Observe—1. They sinned against mercy. And then, 2. They slighted the law or word of God. 3. They slew the prophets that declared it unto them. 4. The Lord counts it a great provocation. "But they refused to hearken, and pulled away the shoulder, and stopped their ears, that they should not hear the law. Yea, they made their hearts hard as an adamant stone, lest they should hear the law and the words which the Lord of hosts sent unto them by his Spirit in the former prophets," &c. Mark, I pray you, here is also—

1. A refusing to hearken to the words of the prophets.

2. That they might so do they stopped their ears.

3. If any thing was to be done they pulled away their shoulder.

4. To effect this they labour to make their hearts as an adamant stone.

5. And all this lest they should hear and close in with Jesus and live, and be delivered from the wrath to come. All which things do hold out an unwillingness to submit to and embrace the words of God, and so Jesus Christ, which is testified of by them. Many other Scriptures I might bring in for confirmation of the thing. Read seriously that saying in 2 Chron., where he saith, "And the Lord God of their fathers sent unto them by his messengers rising up betimes, because he had compassion on his people and on his dwelling-place." And did they make them welcome? No, "but mocked the messengers of God and despised his words." And was that all? No, "they misused his prophets." How long? "Until the wrath of the Lord arose against them, till there was no remedy."

And besides, the conversion of almost all men doth bear witness to the same, both religious and profane persons, in that they daily neglect, reject, and turn their backs upon the plain testimony of the Scriptures.

As—1. Take the threatenings laid down in holy writ, and how are they disregarded! There are but a few places in the Bible but there are threatenings against one sinner or other—against drunkards, swearers, liars, proud persons, strumpets, whoremongers, covetous, railers, extortioners, thieves, lazy persons; in a word, all manner of sins are reproved; and without faith in the Lord Jesus there is a sore punishment to be executed on the committers of them; and all this made mention of in the Scriptures.

But for all this, how thick and by heaps do these wretches walk up and down our streets! Do but go into the alehouse, and you shall see almost every room besprinkled with them, so foaming out their own shame that it is enough to make the heart of a saint to tremble, insomuch that they would not be bound to have society with them any longer while for all the world. For as the ways of the godly are not liked of by the wicked, even "so the ways of the wicked are an abomination to the just."

The Scriptures say, "Cursed is the man that trusteth in man and maketh flesh his arm, and whose heart departeth from the Lord."

And yet how many poor souls are there in the world that stand in so much awe and dread of men, and do so highly esteem their favour, that they will rather venture their souls in the hands of the devil with their favour than they will fly to Jesus Christ for the salvation of their souls! Nay, though they be convinced in their souls that the way is the way of God, yet how do they labour to stifle conviction and turn their ears away from the truth, and all because they will not lose the favour of an opposite neighbour. Oh I dare not for my master, my brother, my landlord; I shall lose his favour, his house of work, and so decay my calling. Oh, saith another, I would willingly go in this way but for my father; he chides, and tells me he will not stand my friend when I come to want; I shall never enjoy a pennyworth of his goods, he will disinherit me. And I dare not, saith another, for my husband; for he will be a-railing, and tells me he will turn me out of doors, he will beat me and cut off my legs. But I tell you, if any of these or any other things be so prevalent with thee now as to keep thee from seeking after Christ in his ways, they will also be so prevalent with God against thee as to make him cast off thy soul, because thou didst rather trust man than God, and delight in the embracing of man rather than in the favour of the Lord.

2. Again the Scripture saith, "He that being often reproved hardeneth his neck shall suddenly be destroyed, and that without remedy." Yet many are so far from turning, though they have been convinced of their wretched state an hundred times, that when conviction or trouble for sin comes on their consciences they go on still in the same manner, resisting and choking the same, though remediless destruction be hard at their heels.

3. Again, thou hast heard say, "Unless a man be born again he cannot enter the kingdom of heaven." And yet thou goest on in a natural state, an unregenerate condition; nay, thou dost resolve never to turn nor be changed, though hell be appointed on purpose to swallow up such. "The wicked shall be turned into hell, and all the nations that forget God."

4. Again the Scripture saith plainly that "he that loveth and maketh a lie shall have his part in the lake that burneth with fire and brimstone." And yet thou art so far from dreading it that it is thy delight to jeer and jest and lie for a penny, or twopence, or sixpence again. And also, if thou make the rest of thy companions merry by telling things that are false of them that are better than thyself, thou dost not care a straw; or if thou

hearest a lie from or of another, thou wilt tell it and swear to the truth of it. O miserable!

5. Thou hast heard and read that "he that believes not shall be damned," "and that all men have not faith," and yet thou dost so much disregard these things that it is like thou didst scarce ever so much as examine seriously whether thou wast in the faith or no; but doth content thyself with the hypocrite's hope, which at the last God will cut off, count it no better than the spider's web or the house that is built on the sand. Nay, thou peradventure didst flatter thyself, and thinkest that thy faith is as good as the best of them all; when, alas, poor soul! thou mayest have no saving faith at all, which thou hast not if thou art not born again and made a new creature.

6. Thou hast heard that "he that neglects God's great salvation shall never escape his great damnation." And yet when thou art invited, entreated, and beseeched to come in thou wilt make any excuse to serve the turn. Nay, thou wilt be so wicked as to put off Christ time after time, notwithstanding he is so freely proffered to thee; a little ground, a few oxen, a farm, a wife, a twopenny matter, a play, nay, the fear of a mock, a scoff or a jeer is of greater weight to draw thee back than the salvation of thy soul to draw thee forward.

7. And thou hast heard that "whosoever would be a friend of the world is the enemy of God." But thou regardest not these things, but, contrariwise, rather than thou wilt be out of the friendship and favour of this world thou wilt sin against thine own conscience, and get thyself into favour by fawning and flattering of the world; yea, rather than thou wilt go without it thou wilt dissemble, lie, backbite thy neighbour, and an hundred other tricks thou wilt have.

8. You have heard that the day of judgment is near, in which you and I, all of us, must appear before the tribunal of Jesus Christ, and there be made to give an account to Him that is ready to judge the quick and the dead, even of all that we ever did, yea, of all our sins in thought, word, and deed, and shall be certainly damned for them too if we close not with our Lord Jesus Christ, and what he hath done and suffered for eternal life; and that not notionally or traditionally, but really and savingly, in the power and by the operation of the Spirit through faith. "And I saw the dead, small and great, stand before God, and the books were opened, and another book was opened, which is the book of life, and the dead were judged out of those things that were written in the books." There is the book of the creature, the book of conscience, the book of the Lord's remembrance, the book of the law, the book of the Gospel. "Then shall he separate them from one another, as a shepherd divideth his sheep on the right hand and the goats on his left. And shall say to them on his right hand, Come, ye blessed; but to the other, Go, or depart, ye cursed." Yet, notwithstanding the Scriptures do so plainly and plentifully speak of these things, alas! who is there that is weaned from the world and from their sin and pleasures to fly the wrath to come, notwithstanding the Scripture saith also "that heaven and earth shall pass away, rather than one jot or tittle of the word shall fail till all be fulfilled," they are so certain?

But, leaving the threatenings, let us come to the promises, and speak somewhat of them, and you may see how light men make of them and how little they set by them, notwithstanding the mouth of the Lord hath spoken them.

As—1. "Turn, ye fools, ye scorners, ye simple ones, at my reproof, and behold I will pour out my Spirit upon you." And yet persons had rather be in their foolishness and scorning still, and had rather embrace some filthy lust, than the holy, undefiled, and blessed Spirit of Christ through the promise, though by it as many as receive it "are sealed unto the day of redemption," and although he that lives and dies without it is none of Christ's.

2. God hath said if you do but come to him in Christ, "though your sins be as red as scarlet, they shall be as white as snow; and he will by no means cast thee away;" yet poor souls will not "come to Christ that they might have life," but rather, "after their hardness and impenitent heart, treasure up unto themselves wrath against the day of wrath and revelation of the righteous judgment of God."

3. Christ Jesus hath said in the word of truth that if any man will serve and follow him, "where he is there shall his servant be;" but yet poor souls choose rather to follow sin, Satan, and the world, though their companions be devils and damned souls for ever.

4. He hath also said, "Seek first the kingdom of God, and all other things shall be added." But let whoso will seek after the kingdom of heaven first for them; for they will take the first time, while time serves, to get the things of this life. And if it be so that they must needs seek after heaven or else be damned, they must stay till they have more leisure, or till they can better attend to it, or till they have other things handsome about them, or till they are older; when they have little else to do, or when they come to be sick and die. Then Lord have mercy upon them! though it be ten thousand to one but they perish for ever.

For, commonly, the Lord hath his way to deal with sinners who put him off when he is striving with them—either "to laugh at their calamity, and mock when their fear cometh," or else send them to the gods they have served, which are the devils. Judg. x. 13, 14. "Go to the gods ye have saved, and let them deliver you," saith he.

5. He hath said, "There is no man that forsaketh father, or mother, wife, children, or lands, for his sake and the Gospel's, but he shall have a hundred-fold in this world, with persecutions, and in the world to come life everlasting."

But men, for the most part, are so far off from believing the certainty of this, they will scarce lose the earning of a penny to hear the word of God, the Gospel of salvation. Nay, they will neither go themselves, nor suffer others to go (if they can help it) without threatening to do them a mischief if it lie in their way. Nay, further, many are so far from parting from any worldly gain for Christ's sake and the Gospel's that they are still striving by hook and crook, as we say, by swearing, lying, cozening, stealing, covetousness, extortion, oppression, forgery, bribery, flattery, or any other way to get more, though they get, together with these, death, wrath, damnation, hell, the devil, and all the plagues that God can pour upon them. And if any do not run with them on the same excess of riot, but rather from all their threats will be so bold and careless (as they call it) as to follow the ways of God, if they can do no more, yet they will whet their tongues like a sword to wound them and do them the greatest mischief they can, both in speaking against them to neighbours, to wives, to husbands, to landlords, and raising false reports of them. But let such take heed, lest they be in such a state and woeful condition as he was in who said, in vexation and anguish of soul, One drop of cold water to cool my tongue!

Thus might I add many things out of the holy writ, both threatenings and promises, besides those heavenly counsels, loving reproofs, free invitations to all sorts of sinners, both old and young, rich and poor, bond and free, wise and unwise. All which have been, now are, and, it is to be feared, as long as this world lasts will be, trampled under the feet of those swine (I call them not men) who will continue in the same. But take a review of some of them:

1. Counsel. What heavenly counsel is that where Christ saith, "Buy of me gold tried with fire, that thou mayest be rich, and white raiment, that thou mayest be clothed, that the shame of thy nakedness do not appear.—Ho, every one that thirsteth, come to the waters; yea, come, buy wine and milk, without money and without price.—Hear, and your souls shall live.—Lay hold of my strength, that you may make peace with me, and you shall make peace with me!"

2. Instruction. What instruction is here!

"Hear instruction and be wise, and refuse it not.—Blessed is the man that heareth me, (saith Christ,) watching daily at my gates, waiting at the posts of my doors; for whoso findeth me findeth life, and shall obtain favour of the Lord.—Take heed that no man deceive you by any means.—Labour not for the meat that perisheth, but for that which endureth unto everlasting life.—Strive to enter in at the strait gate.—Believe on the Lord Jesus and thou shalt be saved. Believe not on every spirit, but try the spirits.—Quench not the Spirit.—Lay hold on eternal life.—Let your light so shine before men that they may see your good works and glorify your Father which is in heaven.—Take heed and beware of hypocrisy—watch and be sober—learn of me, (saith Christ.)—Come unto me."

3. Forewarning. What forewarning is here!

"Because there is wrath, beware lest he take away with his stroke; then a great ransom cannot deliver thee.—Be ye not mockers, lest your bands be made strong; for I have heard from the Lord of hosts, a consumption even determined upon the whole earth.—Beware, therefore, lest that come upon you that is written, Behold, ye despisers, and wonder and perish.—For behold I work a work in your days which ye shall in nowise believe, though a man declare it unto you.—Let him that think-

eth he standeth take heed lest he fall.—Watch and pray, lest you enter into temptation.—Let us fear, therefore, lest a promise being left us of entering into his rest, any of you should seem to come short of it.—I will therefore put you in remembrance, though you once knew this, how that the Lord, having saved the people out of Egypt, afterward destroyed them that believed not.—Hold fast that thou hast; let no man take thy crown."

4. Comfort. What comfort is here!

"He that cometh unto me I will in nowise cast out.—Come unto me, all ye that labour and are heavy laden, and I will give you rest.—Be of good cheer, thy sins are forgiven thee.—I will never leave thee nor forsake thee, (for) I have loved thee with an everlasting love.—I lay down my life for my sheep, I lay down my life that they may have life; I am come that they might have life, and that they may have it more abundantly.—I have heard thee in a time accepted, and in the day of salvation have I succoured thee.—Though their sins be as scarlet, they shall be as white as snow; though they are as crimson, they shall be as wool.—For I have blotted out as a thick cloud thy transgressions, and as a cloud thy sins; return unto me, for I have redeemed thee."

5. Grief to those that fall short. Oh sad grief!

"How have I hated instruction, and my heart despised reproof, and have not obeyed the voice of my teachers, nor inclined my ear to them that instructed me!—They shall curse their king and their God, and look upward. And they shall look to the earth, and behold trouble, and darkness, and dimness of anguish, and they shall be driven into darkness.—He hath dispersed abroad, he hath given to the poor, his righteousness endureth for ever. The wicked shall see it and be grieved, he shall gnash his teeth, and melt away; the desire of the wicked shall perish."

"There shall be weeping when ye shall see Abraham, Isaac, and Jacob and all the prophets in the kingdom of heaven, and yourselves thrust out;" all which things are slighted by the world.

Thus much in short touching this, that ungodly men undervalue the Scriptures, and give no credit to them when the truth that is contained in them is held forth in simplicity unto them, but rather cry out, "Nay, but if one should rise from the dead;" then they think something might be done; when, alas! though signs and wonders are wrought by the hands of those that preach the Gospel, those poor creatures would never the sooner convert, though they suppose they should, as is evident by the carriages of their forerunners, who, albeit the Lord Jesus Christ himself did confirm his doctrines by miracles, as opening blind eyes, casting out devils, and raising the dead, they were so far from receiving either him or his doctrine that they put him to death for his pains; though he had done so many miracles among them, yet they believed not in him. But to pass this, I shall lay down some of the grounds of their rejecting and undervaluing the Scriptures, and so pass on:

1. Because they do not believe that they are the word of God, but rather suppose them to be the inventions of men, written by some politicians on purpose to make poor ignorant people to submit to some religion and government. Though they do not say this, yet their practices testify the same, as he that when he hears the word of the curse yet blesseth himself in his heart, and saith he shall have peace, though God saith he shall have none. And this must needs be, for did men but believe this, that it is the word of God, then they must believe that He that spake it is true, therefore shall every word and tittle be fulfilled. And if they come once to this, unless they be stark mad, they will have a care how they do throw themselves under the lash of eternal vengeance. For the reason why the Thessalonians received the word was, because they believed it was the word of God, and not the word of man, which did effectually work in them by their thus believing. "When ye received the word which ye heard of us, (saith he,) ye received it not as the word of man, but (as it is indeed) the word of God, which effectually worketh in you that believe." So that, did but a man receive it in hearing, or reading, or meditating, as it is the word of God, they would be converted. "But the word preached doth not profit, not being mixed with faith in them that hear it."

2. Because they do not indeed see themselves by nature heirs of that exceeding wrath and vengeance that the Scriptures testify of. For did they but consider what God intends to do with those that live and die in a natural state, it would either sink them into despair or make them fly for refuge to the hope that is set before them. But if there be never so great sins committed, and never so great wrath denounced, and the time of execution be never so near, yet if the party that is guilty be

senseless and altogether ignorant thereof, he will be careless and regard it nothing at all. And that man by nature is in this condition is evident. For take the same man that is senseless and ignorant of that misery he is in by nature—I say, take him at another time, when he is a little awakened, and then you will hear him roar and cry out so long as trouble is upon him and a sense of the wrath of God hang over his head, "Good sirs, what must I do to be saved?"

Though the same man at another time (when his conscience is fallen asleep and grown hard) will lie like the smith's dog at the foot of the anvil, though the fire-sparks fly in his face. But, as I said before, when any one is a little awakened, oh what work will one verse, one line, nay, one word, of the Holy Scriptures make in his heart! He cannot eat, sleep, work, nor keep company with his former companions; and all because he is afraid that the damnation spoken of in Scripture will fall to his share: like Balaam, who said, "I cannot go beyond the word of the Lord," so long as he had something of the word of the Lord with authority, severity, and power on his heart; but at another time he could teach "Balak to cast a stumbling-block before the children of Israel."

3. Because the carnal priests do tickle the ears of their hearers with vain philosophy and deceit, and thereby harden their hearts against the simplicity of the Gospel and word of God, which things the apostle admonished those that have a mind to close in with Christ to avoid, saying, "Beware lest any man (be he what he will) spoil you through philosophy and vain deceit, after the traditions of men and rudiments of the world, and not after Christ." And you who muzzle up your people in ignorance with Aristotle, Plato, and the rest of the heathenish philosophers, and preach little if any thing of Christ rightly, I say unto you that you will find you have sinned against God and beguiled your hearers when God shall, in the judgment-day, lay the cause of the damnation of many thousands of souls to your charge, and say he will require their blood at your hands.

4. Another reason why the carnal, unbelieving world do so slight the Scriptures, the word of God, is because the judgment spoken of in the Scripture is not presently executed on the transgressors: "Because sentence against an evil act is not speedily executed, therefore the hearts of the sons of men are wholly set in them to do evil." Because God doth not presently strike the poor wretch as soon as he sins, but waits and forbears and is patient, therefore the world, judging God to be unfaithful, go to it again and again, and every time grow harder and harder, till at last God is forced either to stretch out his mighty power to turn them, or else send death with the devil and hell to fetch them. "Thou thoughtest (saith God) that I was altogether such an one as thyself, but I will reprove thee and set them in order before thy face. Now, consider this, ye that forget God, lest I tear you in pieces and there be none to deliver."

5. Another reason why the blind world do slight the authority of Scripture is because they give ear to the devil, who through his subtlety casteth false evasions and corrupt interpretations on them, rendering them not so point-blank the mind of God and a rule for direction to poor souls, persuading them that they must give ear and way to something else besides and beyond that; or else he labours to render it vile and contemptible, by persuading them that it is a dead letter, which indeed they know not what they say or whereof they affirm. For the Scripture is not so dead but that the knowledge of it is able to make any man wise unto salvation through faith and love which is in Christ Jesus, and is profitable for instruction, reproof, and correction in righteousness, that the man of God may be thoroughly furnished to all good works.

And where it is said the letter killeth he meaneth the law, as it is the ministration of damnation or a covenant of works; and so indeed it doth kill, and doth do so because it is just, forasmuch as the party that is under the same is not able to yield to it a complete and continual obedience. But yet I will call Peter and Paul to witness that the Scriptures are of a very glorious concernment, inasmuch as in them is held forth to us the way of life, and also in that they do administer good ground of hope to us. "For whatsoever things were written aforetime were written for our learning, that we, through patience and comfort of the Scripture, might have hope." And again: "Now to Him that is of power to establish you according to my Gospel and the preaching of Jesus Christ, according to the revelation of the mystery which was kept hid since the world began, but now is made manifest, and by the Scriptures of the prophets, according to the commandments of the everlasting God, made known to all nations for the obedience of

faith." And therefore whosoever they be that slight the Scriptures, they slight that which is no less than the word of God; and they who slight that slight Him that spake it; and they that do so, let them look to themselves, for God will be revenged on such. Much more might be said to this thing, but I would not be tedious.

A word or two more, so I have done with this. Consider the danger of slighting the words of the prophets or apostles, whether they be correction, reproof, admonition, forewarning, or the blessed invitations and promises contained in them.

1. Such souls do provoke God to anger and to execute his vengeance on them. "They refused to hearken, they pulled away their shoulders, they stopped their ears, lest they should hear the law, and they make their hearts as an adamant stone, that they might not hear the law and the words that were spoken to them by his Spirit in the former prophets: therefore came a great wrath upon them."

2. God will not regard them in their calamity. "Because I called, and ye refused, I stretched out my hand, and no man regarded, but set at naught all my counsels and would have none of my reproof, I also will laugh at your calamities, and mock when your fear cometh. When their fear cometh as desolation and destruction like a whirlwind, then shall they call, but I will not answer: they shall seek me early, but they shall not find me."

3. God doth commonly give up such men to delusions, to believe lies. "Because they received not the love of the truth, that they might be saved, therefore God shall send them strong delusions, that they should believe a lie, that they all might be damned."

4. In a word, they that do continue to reject and slight the word of God, they are such, for the most part, as are ordained to be damned. Old Eli, his sons not hearkening to the voice of their father, reproved them for their sins, but disobeying his voice, it is said, "it was because the Lord would slay them." Again, Amaziah having sinned against the Lord, he sends him a prophet to reprove him; but Amaziah says, "Forbear, wherefore shouldst thou be smitten?" (He did not hearken to the word of God.) "Then the prophet forbore, saying, I know that God hath determined to destroy thee, because thou hast not hearkened to my counsels." Read, therefore, and the Lord give thee understanding. For a miserable end will those have that go on in sinning against God, rejecting his word.

Other things might have been observed from this verse which at this time I shall pass by, partly because the sum of them hath been touched already, and may be more clearly hinted at in the following verse; and therefore I shall speak a few words to the next verse, and so draw towards a conclusion.

Ver. 31. *And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead.*

"And he said"—that is, God made answer to the words spoken in the verse before—"And he said unto him, If they hear not Moses," &c. As if he had said, Moses was a man of great renown, a man of worthy note, a man that talked with God face to face, as a man speaketh to his friend. The words that Moses spake were such as I commanded him to speak. Let him who will question them, I will own them, credit them, bless them that close in with them, and curse those that reject them.

I myself sent the prophets, they did not run of their own heads: I gave them commission; I thrust them out and told them what they should say. In a word, they have told the world what my mind is to do both to sinners and to saints: "They have Moses and the prophets; let them hear them." Therefore, he that shall reject and turn his back either upon the threatenings, counsels, admonitions, invitations, promises, or whatsoever else I have commanded them to speak as to salvation and life, and to directions therein, shall be sure to have a share in the many curses that they have spoken and the doctrine that is pronounced by them. Again, "If they hear not Moses and the prophets," &c. As if he had said, Thou wouldst have me send one from the dead unto them: what needs that? They have my mind already; I have declared unto them what I intend to stand to, both for saving them that believe and damning them that do not. That, therefore, which I have said I will make good, whether they hear or forbear. And as for this desire of yours, you had as good desire me to make a new Bible, and so to revoke my first sayings by the mouth of my prophets. But I am God and not man, and my word is immutable, unchangeable, and shall stand as fast as my decrees can make it. "heaven and earth shall pass away, but one jot or tittle of my word shall not pass." If

thou hadst ten thousand brethren, and every one in danger of losing his soul if he did not close in with what is contained and recorded in the Scriptures of truth, they must even every one of them perish and be for ever damned in hell, for the Scriptures cannot be broken; I did not send them so unadvisedly to recall them again by another consideration. No; "for I speak in righteousness and in judgment," and in much wisdom and counsel. It being therefore gone out of my mouth in this manner, "it shall not return in vain until it hath accomplished the thing whereunto I have sent it."

But again, thou supposeth that miracles and wonders will work on them, which makes thee say, "Send one from the dead." But herein thou art mistaken; for I have proved them with that once and again, by more than one, or two, or three of my servants. How many miracles did my servant Moses work by commandment from me in the land of Egypt, at the Red Sea, and in the wilderness! Yet they of that generation were never the sooner converted for that, but notwithstanding rebelled and lusted, and in their hearts turned back into Egypt. Acts vii. How many miracles did Samuel, David, Elias, Elisha, Daniel, and the prophets, together with my Son, who raised the dead, cast out devils, made them to see that they were born blind, gave and restored limbs! Yet for all this (as I said before) they hated him, they crucified him. He raised him again from the dead, and he appeared to his disciples, who were called, and chosen, and faithful, and he gave them commandment and commission to go and testify the truth of this to the world; and to confirm the same, he enabled them to speak with divers tongues and to work miracles most plentifully, yet there was so great a persecution raised against them, insomuch that but a few of them died in their beds, and therefore, though thou thinkest that a miracle will do so much with the world, yet I say, No; "for if they will not believe Moses and the prophets, neither will they be persuaded though one should rise from the dead."

From these words, therefore, take notice of this truth—namely, that those who reject and believe not Moses and the prophets are a very hard-hearted people, that will not be persuaded though one rise from the dead.

They that regard not the Holy Scriptures to turn to God, finding them to testify of his goodness and mercy, there is but little hopes of their salvation; "for if they will not"—mark, they will not—"be persuaded though one should rise from the dead." This truth is confirmed by Jesus himself. If you read John v., where the Lord is speaking of himself that he is the very Christ, he brings in four or five witnesses to back what he said: 1. John Baptist; 2. The works that his Father gave him to do; 3. His Father speaking from heaven; 4. The testimony of the Scriptures. When all this was done, seeing yet they would not believe, he lays the fault upon one of these two things:

1. Their regarding an esteem among men.

2. Their not believing of the prophets' writings, even Moses and the rest. "For had ye believed Moses, (saith he,) ye would have believed me, for he wrote of me. But if ye believe not his writings, how can ye believe my words?" Now, I say, he that shall slight the Scriptures, and the testimony of the prophets in them concerning Jesus Christ, must needs be in great danger of losing his soul if he abide in this condition, because he that slights the testimony doth also slight the thing testified of, let him say the contrary never so often. For as Jesus Christ hath here laid down the reason of men's not receiving him, so the apostle in another place lays down the reason again with high and mighty aggravation, saying, "He that believeth on the Son of God hath the witness in himself; he that believeth not on God hath made him a liar, because he believeth not the record"—mark, the record—"that God gave of his Son." The record, you will say, what is that? Why, even the testimony that God gave of him by the mouth of all the holy prophets since the world began. Acts iii. 20. That is, God sending his Holy Spirit into the hearts of his servants the prophets and apostles, he, by his Spirit in them, did bear witness or record to the truth of salvation by his Son Jesus, both before and after his coming. And thus is that place also to be understood which saith, "There are three that bear record in earth—the Spirit, the water, and the blood;" that is, the Spirit in the apostles, which preached him to the world, as is clear if you read seriously 1 Thess. iv. 8. The apostle, speaking of Jesus Christ and obedience through him, saith thus, "Now he that despiseth, despiseth not us, but God." But it is you that speak. True, but it is by and through the Spirit: "He therefore that despiseth, despiseth not man, but God, who

also hath given us of his Holy Spirit." This is therefore a mighty confirmation of this truth, that he that slights the record or testimony that God by his Spirit, in his prophets and apostles, hath testified unto us, slights the testimony of the Spirit, who moved them to speak these things; and if so, then I would fain know how any man can be saved by Jesus Christ that slights the testimony concerning Christ, yea, the testimony of his own Spirit concerning his own self. It is true, men may pretend to have the testimony of the Spirit, and from that conceit set a low esteem on the Holy Scriptures; but that spirit that dwelleth in them and teacheth them so to do it is no better than the spirit of Satan, though it calls itself by the name of the Spirit of Christ. "To the law, therefore, and to the testimony;" try them by that; "if they speak not according to the word, it is because there is no light in them."

The apostle Peter when he speaks of the glorious voice that he had from his excellent Majesty, saying of Christ, "This is my beloved Son, hear him," saith thus to them whom he wrote unto: "You have also a more sure word of prophecy," (or of the prophets, for so you may read it,) "unto which you do well that you take heed." That is, though we tell you that we had this excellent testimony from his own mouth evidently, yet you have the prophets. We tell you this, and ye need not doubt of the truth of it; but if you should, yet you may not, must not, ought not to question them. Search, therefore, unto them until the day dawn and the day-star arise in your hearts; that is, until by the same Spirit that gave forth the Scriptures you find the truth confirmed to your souls which you have recorded in the Scriptures. That this word of prophecy or of the prophets is the Scriptures, read on; for, saith he, "knowing this first, that no prophecy of the Scriptures is of any private interpretation," &c.

But you will say, What needs all this ado, and why is all this time and pains spent in speaking to this that is surely believed already? This is a thing received by all, that they believe the Scriptures to be the word of God, that sure word of prophecy; and therefore you need not spend your time in proving these things and the truth of them, seeing we grant and confess the truth of it before you begin to speak your judgment of them.

Answer 1. The truths of God cannot be borne witness unto too often. You may as well say, You need not preach Jesus Christ so much, seeing he hath been and is received for the true Messias already.

2. Though you may suppose that they do believe the Scriptures, yet if they were but well examined you will find them either by word of mouth, or else by conversation, to deny, reject, and slight the Holy Scriptures. It is true, there is a notional and historical assent in the head—I say, in the head—of many or most to the truth contained in Scripture; but try them, I say, and you shall find but a little, if any, of the faith of the operation of God in the hearts of poor men to believe the Scriptures and things contained in them. Many, yea, most men, believe the Scriptures as they believe a fable, a story, a tale, of which there is no certainty. But, alas! there are but few that do indeed and in truth believe the Scriptures to be the very word of God.

Objection. But you will say, This seems strange to me.

Answer. And it seems as true to me; and I doubt not but to make it manifest that there are but few, yea, very few, that do effectually (for that I aim at) believe the Scriptures and the truth contained in and spoken of by them. But to make this appear, and that to purpose, (if God will,) I shall lay you down the several operations that the Scriptures have on them who do effectually believe the things contained in them.

1. He that doth effectually believe the Scriptures hath, in the first place, been killed—I say, killed—by the authority of the Holy Scriptures, struck stark dead, in a spiritual sense, by the Holy Scriptures being set home by that Spirit which gave them forth upon the soul. "The letter killeth;" the letter strikes men dead. And this Paul witnessed and found before he could say, "I believe all that the prophets have spoken;" where he saith, "I was alive without the law once"—that is, in my natural state, before the law was set on my heart with power—"but when the commandment came, sin revived, and I died. And that law that was ordained to life I found to be unto death; for sin, taking occasion by the commandment, deceived me, and thereby slew me." Now that which is called the *letter* in 2 Cor. is called *the law* in Rom. vii., which, by its power and operation, as it is wielded by the Spirit of God, doth in the first place kill and slay all those that are enabled to believe the Scriptures. I kill, saith God; that is, with my law I pierce, I wound, I prick men into the

very heart, by showing them their sins against the law; and he that is ignorant of this is also ignorant of, and doth not really and effectually believe, the Scripture.

But you will say, How doth the law kill and strike dead the poor creatures?

Answer. First, the letter or law doth kill thus: it is set home upon the soul, and discovers to the soul its transgressions against the law, and shows the soul also that it cannot completely satisfy the justice of God for the breach of his law, therefore it is condemned. Mark, "He that believeth not is condemned already;" to wit, by the law; that is, the law doth condemn him; yea, it hath condemned him already for his sins against it; as it is written, "Cursed is every one that continueth not in all things that are written in the book of the law to do them." Now all men, as they come into the world, are in this condition—that is, condemned by the law; yet not believing their condemnation by the law really, they do not also believe really and effectually the law that doth condemn them. For as men have but a notion of the one—that is, their condemnation because of sins against the law—so they have but a notion of the condemning, killing, and destroying power of the law; for, as the one is, so in these things always is the other. There is no man that doth really believe the law or Gospel further than they do feel the power and authority of them in their hearts. "Ye err, not knowing the Scriptures nor the power of God." Now, this letter or law is not to be taken in the largest sense, but is strictly to be tied to the ten commandments, whose proper work is only, by showing the soul its sin against the law, to kill, and there leaves him stark dead, not giving him the least life or support or comfort, but leaves the soul in an helpless and hopeless condition as from itself or any other mere creature.

It is true, the law hath laid all men for dead as they come into the world, but all men do not see themselves dead until they see the law that struck them dead striking in their souls and having struck them that fatal blow. As a man that is fast asleep in a house, and that on fire about his ears, and he not knowing of it because he is asleep, even so, because poor souls are asleep in sin, though the wrath of God, the curse of his law, and the flames of hell have beset them round about, yet they do not believe it, because they are asleep in sin. Now, as he that is awakened and sees this, sees that through this he is a dead man, even so they that do see their state by nature, being such a sad condition, do also see themselves by that law to be dead men naturally.

But now, when didst thou feel the power of this first part of the Scripture, the law, so mighty as to strike thee dead? If not, thou dost not so much as verily believe that part of the Scripture that doth contain the law in it to be the truth of God. Yet if thou shouldst have felt something—I say, something—of the killing power of the law of God in thine heart, this is not an argument to prove that thou believest all the things contained in the Scripture, for there is Gospel as well as law; and therefore I shall speak to that also—that is, whether thou hast felt the power of the Gospel, as well as something of the power of the law.

2. Then thou hast found the power of the Gospel, and so believed it; thou hast found it thus with thy soul.

1. Thou hast been showed by the word of truth of the Gospel, in the light of the Spirit of Christ, that by nature thou wert without the true faith of the Spirit of Christ, that by nature thou wert without the true faith of the Son of God in thy soul; for when "he, the Spirit, is come, he shall show men that they believe not in me," saith Christ. Mark, though thou hast, as I said before, felt somewhat of the power of the law, letter, or ten commandments, yet as thou hast not been brought to this, to see by the Spirit in the Gospel that thou art without faith by nature, thou hast not yet tasted, much less believed, any part of the Gospel; for the Gospel and the law are two distinct covenants; and they that are under the law may be convinced by it, and so believe the law or first covenant, and yet in the mean time be strangers to the covenant of promise, that is, the Gospel, and so have no hope in them. There is not any promise that can be savingly believed until the soul be by the Gospel converted to Jesus Christ. For though men do think never so much that they believe the things or the word of the Gospel of our salvation, yet unless they have the work of grace in their souls, they do not, cannot, rightly believe the things contained in the Scriptures.

2. Again, as the law killeth those that believe it, even so the promises contained in the Gospel do, through faith, administer comfort to those that believe it aright. "My words," saith Christ, "my words they are spirit and they are life." As if he had said, The words contained in the law as a covenant of works,

they wound, they kill, they strike dead those that are under them. But as for me, "The words that I speak unto you, they are spirit and they are life." That is, whosoever doth receive them believingly shall find them full of operation to comfort, quicken, and revive the soul. For as I did not come into the world to destroy men's lives, so that the words that I speak, (as I am sent to preach the Gospel,) they have no such tendency unto those that believe them. The promises that are in the Gospel, oh how do they comfort them! Such a promise, and such a promise, oh how sweet it is! How comfortable to those that believe them! Alas! there are many poor souls that think they believe the Scriptures to be the word of God, and yet they never enjoyed any thing of the life and promises; they come in upon the heart to quicken, to revive thee, to raise thee from sentence of death that is passed on thee by the law, and through the faith that is wrought in thy soul by the operation of God's Holy Spirit (though once killed by the law or letter) thou art made alive in the Lord Jesus Christ, who is presented to thy soul in the promises.

3. Dost thou indeed and in truth believe the Scriptures to be the word of God? Then the things contained in them, especially the things of the Gospel, are very excellent to thy soul, as the birth of Christ, the death, the resurrection, intercession and second coming. Oh how precious and excellent are they to thy soul, insomuch that thou regardest nothing in comparison of them! Oh it is Christ's birth, death, blood, resurrection, &c., according to the Scriptures, that thou dost rejoice in exceedingly and abundantly desire after; whom having not seen ye love; in whom, though now ye see him not, yet, believing, ye rejoice with joy unspeakable and full of glory.

4. Dost thou believe the Scriptures to be the word of God? Then thou standest in awe of and dost much reverence them. Why, they are the word of God, the true sayings of God; they are the counsel of God; they are his promises and his threatenings. Poor souls are apt to think, If I could hear God speak to me from heaven with an audible voice, then sure I should be serious and believe it. But truly, if God should speak to thee from heaven, except thou wert converted thou wouldst not regard nor really believe him. But if thou dost believe the Scriptures, thou seest that they are the truth as really as if God should speak to thee from heaven through the clouds; and therefore never flatter thyself, foolishly thinking that if it were so and so then thou couldst believe. I tell thee, saith Christ, "If they believe not Moses and the prophets, neither will they believe though one should rise from the dead." But—

5. Dost thou believe the Scriptures to be the word of God? Then through faith in Christ thou endeavourest to have thy life squared according to the Scriptures, both in word and practice. Nay, I say, thou mayest have, though thou do not believe them all. My meaning is, that if thou believe none but the ten commandments, thy life may be, according to them, a legal, holy life; and if thou do believe the Gospel too, then thy life will be the faith of our Lord Jesus Christ; that is, either thou wilt live in the blessed and holy enjoyment of what is testified in the Scripture concerning the glorious things of our Lord Jesus Christ, or else thou wilt be exceedingly panting after them. For the Scriptures carry such a blessed beauty in them to that soul that hath faith in the things contained in them that they do take the heart and captivate the soul of him that believeth them into the love and liking of them, believing all things that are written in the law and the prophets, and have hope towards God that there shall be a resurrection of the dead, both of the just and unjust; and herein do I exercise myself to have always a conscience void of offence both towards God and towards man.

6. He that believes the Scriptures to be the word of God, if he do but suppose that any one place of Scripture doth exclude him and shut him out of and from a share in the promises contained in them, oh it will trouble him, grieve him, perplex him; yea, he will not be satisfied until he be resolved and the contrary sealed to his soul, for he knows that the Scriptures are the word of God, all truth, and therefore he knows that if any one sentence doth exclude or bar him out for want of this or the other qualifications, he knows also that not the word alone shuts him out, but He that speaks it, even God himself; and therefore he cannot, will not, dare not, be contented until he and his soul and Scripture together (with the things contained therein) do embrace each other, and a sweet correspondency and agreement exist between them. For you must know that to him that believes the Scriptures aright the promises or threatenings are of more power to comfort or cast down than all the promises or threatenings of all the men

in the world. And this was the cause why the martyrs of Jesus did so slight both the promises of their adversaries when they would have overcome them with proffering the great things of this world unto them, and also their threatenings when they told them they would rack them, hang them, burn them. None of these things could prevail upon them or against them, because they did most really believe the Scriptures and the things contained in them, as is clearly found and to be seen in Heb. xi., and also in Mr. Fox's record of their brethren.

7. He that believeth the Scriptures to be the word of God believeth that men must be born again, and also be partakers of that faith which is of the operation of God, (according as he hath read and believed,) or else he must and shall be damned. And he that believeth this aright will not be contented until (according as it is written) he do partake of and enjoy the new birth, and until he do find through grace that faith that is wrought by the operation of God in his soul. For this is the cause why men do satisfy themselves with so slender a conceited hope that their state is good, (when it is nothing so,)—namely, because they do not credit the Scriptures; for did they, they would look into their own hearts, and examine seriously whether that faith, that hope, that grace which they think they have be of that nature and wrought by that Spirit and power which the Scripture speaketh of. I speak this of an effectual believing, without which all other is nothing, unto salvation. Now, then, because I would not be tedious, I shall at this time lay down no more discoveries of such an one as doth savingly believe the Scriptures and the things contained in them, but shall speak a few words of examination concerning the things already mentioned. As—

1. Thou sayest thou dost indeed and in truth effectually believe the Scriptures. I ask, therefore, Wast thou ever killed stark dead by the law of works contained in the Scriptures—killed by the law or letter, and made to see thy sins against it, and left in an helpless condition by the law? For, as I said, the proper work of the law is to slay the soul and to leave it dead, in an helpless state. For it doth neither give the soul any comfort itself when it comes, nor doth it show the soul where comfort is to be had; and therefore it is called "the ministration of condemnation, the ministration of death." For though men may have a notion of the blessed word of God, as the children had, yet before they be converted it may be truly said of them, "Ye err, not knowing the Scriptures nor the power of God."

2. You say you do believe the Scriptures to be the word of God. I say again, Examine: wert thou ever quickened from a dead state by the power of the Spirit of Christ through the other part of the Scriptures—that is to say, by the power of God in his Son Jesus Christ though the covenant of promise? I tell thee from the Lord, if thou hast, thou hast felt such a quickening power in the words of Christ (John vi.) that thou hast been lifted out of that dead condition that thou before wert in; and that when thou wast under the guilt of sin, the curse of the law, and the power of the devil, and the justice of the great God, thou hast been enabled by the power of God in Christ, revealed to thee by the Spirit through and by the Scripture, to look sin, death, the devil, and the law, and all things that are at enmity with thee with boldness and comfort in the face, through the blood, death, righteousness, resurrection, and intercession of Christ, made mention of in the Scriptures.

And, 3. On this account oh how excellent are the Scriptures to thy soul! Oh how much virtue dost thou see in such a promise, in such an invitation! They are so large as to say, Christ will in nowise cast me out; my crimson sins shall be white as snow. I tell thee, friend, there are some promises that the Lord hath helped me to lay hold of, Jesus Christ through and by, that I would not have out of the Bible for as much gold and silver as can lie between York and London, piled up to the stars, because through them Christ is pleased by his Spirit to convey comfort to my soul. I say, when the law curses, when the devil tempts, when hell-fire flames in my conscience, my sins, with the guilt of them, tearing of me, then is Christ revealed so sweetly to my soul through the promises that all is forced to fly and leave off to accuse my soul. So also when the world frowns, when the enemies rage and threaten to kill me, then also the precious, the exceeding great and precious, promises do weigh down all and comfort the soul against all. This is the effect of believing the Scriptures savingly; for they that do so have, by and through the Scriptures, good comfort and also ground of hope, believing those things to be its own which the Scriptures hold forth.

4. Examine: dost thou stand in awe of sinning against God because he hath in the Scrip-

tures commanded thee to abstain from it? Dost thou give diligence to make thy calling and election sure because God commanded it in Scripture? Dost thou examine thyself whether thou be in the faith or no, having a command in Scripture so to do? Or dost thou (notwithstanding what thou readest in the Scripture) follow the world, delight in sin, neglect coming to Jesus Christ, speak evil of the saints, slight and make a mock at the ordinance of God, delight in wicked company, and the like? Then know that it is because thou dost not indeed and in truth believe the Scriptures effectually. For, as I said before, if a man do believe them, and that savingly, then he stands in awe, he looks to his steps, he turns his feet from evil, and endeavours to follow that which is good, which God hath commanded in the Scriptures of truth, yet not from a legal or natural principle—that is, to seek for life by doing that good thing—but knowing that salvation is already obtained for him by the blood of that man, Christ Jesus, on the cross, because he believes the Scriptures; therefore (mark, I pray, therefore) I say, he labours to walk with his God in all well-pleasing and godliness, because the sweet power of the love of Christ, which he feels in his soul by the Spirit according to the Scriptures, constrains him so to do.

5. Examine again: dost thou labour after those qualifications that the Scriptures do describe a child of God by—that is, faith, yea, the right faith, the most holy faith, the faith of the operation of God? And also dost thou examine whether there is a real growth of grace in thy soul, as love, zeal, self-denial, and a seeking by all means to attain (if possible) to the resurrection of the dead—that is, not to satisfy thyself until thou be dissolved and rid of this body of death, and be transformed into that glory that the saints should be in after the resurrection-day? And in the mean time dost labour and take all opportunities to walk as near as may be to the pitch, though thou knowest thou canst not attain it perfectly? Yes, I say, thou dost aim at it, seek after it, press toward it; and to hold on in thy race thou shunnest that which may any way hinder thee, and also closest in with what may any way further the same, knowing that that must be or desiring that it should be thine eternal frame, and therefore out of love and liking to it thou dost desire and long after it as being the thing that doth most please thy soul.

Or how is it with thy soul? Art thou such an one as regards not these things, but rather busiest thy thoughts about the things here below, following those things that have no scent of divine glory upon them? If so, look to thyself; thou art an unbeliever, and so under the wrath of God, and wilt for certain fall into the same place of torment that thy fellows have fallen into before thee, to the grief of thy own soul and thy everlasting destruction.

Consider and regard these things, and lay them to thy heart before it be too late to recover thyself by repenting of the one and desiring to close in with the other. Oh, I say, regard, regard, for hell is hot. God's hand is up! the law is resolved to discharge against thy soul! the judgment-day is at hand! the graves are ready to fly open! the trumpet is near the sounding! the sentence will ere long be past, and then you and I cannot call time again!

But again, seeing they are so certain, so sure, so irrecoverable, and firm, and seeing the saving faith of the things contained therein is to reform the soul and bring it over to the things of God, really conforming it to the things contained therein, both to the point of justification and also an impartial walking, and giving up thy soul and body to a conformity to all the commands, counsels, instructions, and exhortations contained therein, this then will learn us how to judge of those who give up themselves to walk in the imaginations of their own hearts, who slight and lay aside the Scriptures, counting them but empty and uncertain things, and will live every day in open contradiction to what is contained, commanded, and forbidden therein.

As, first. This will show us that all your drunkards, whoremasters, liars, thieves, swearers, backbiters, slanderers, scoffers at goodness, &c.—I say, we may see by this that they that live in such things have not the faith of these things contained in their hearts, seeing they delight to practice those things that are forbidden by and in them. And so they continuing living and dying in this state, we may conclude without fear that these portions of Holy Scripture belong unto them, and shall for certain be fulfilled upon them: "He that believeth not shall be damned.—The unrighteous shall not inherit the kingdom of God.—But the abominable, the unbelieving, the whoremongers, and all liars shall have their part in the lake that burneth with fire and brimstone.—Depart, ye cursed, into everlasting fire, prepared for the devils and his angels." Depart, depart from me, for I will not save you. Depart, for my

blood shall not at all wash you. Depart, for you shall not set one foot into the kingdom of heaven.

Depart, ye cursed! Ye are cursed of God, cursed of his law, cursed of me, cursed by the saints, and cursed by the angels, cursed all over, nothing but cursed, and therefore depart from me. And whither? Into everlasting fire; fire that will scald, scorch, burn, and flame to purpose; "fire that shall never be quenched;" fire that will last to eternity. And must we be all alone? No, you shall have company, store of company with you—namely, all the raging, roaring devils, together with an innumerable company of fellow-damned sinners, men, women, and children. And if the Scriptures be true, (as they will one day wonderfully appear to be,) then this must and shall be thy portion if thou live and die in this state, and of all them who continue in sinning against the truth contained in the Scriptures.

As—1. Dost thou delight to sin against plain commands? "Thou art gone."

2. Dost thou slight and scorn the counsels contained in the Scriptures, and continue in so doing? "Then thou art gone."

3. Dost thou continually neglect to come to Christ, and use arguments in thine own heart to satisfy thy soul in so doing? "Then thou art gone." Luke xiv. 17, 18 compare with verse 24 and Heb. ii. 3. "How shall we escape if we neglect so great salvation?" How shall we escape?—that is, there is no way to escape.

1. Because God hath said we shall not. "See that ye refuse not him that speaketh; for if they escaped not who refused him that spake on earth, (that was Moses,) much more shall not we escape if we turn away from Him that speaketh from heaven."

2. Because he hath not only said they shall not, but also hath bound it with an oath, saying, "So I sware in my wrath, They shall not enter into my rest." To whom did he swear that they should not enter into his rest? Answer, To them that believed not. "So we see they could not enter in, because of unbelief."

Secondly. This will teach us what to think and conclude of such who, though they do not so openly discover their folly by open and gross sins against the law, yet will give more heed to their own spirits and the movings thereof, though they be neither commanded nor commended for the same in Scripture, nay, though the Scripture command and commend the contrary, than they will to the holy and revealed will of God. I say, such men are in as bad a state as the other to the full, being disobedient to God's will revealed in his word as well as they, though in a different manner; the one openly transgressing against the plain and well-known truths revealed in it; the other, though more close and hidden, yet secretly rejecting and slighting them, giving more heed to their own spirits and the notions thereof, although not warranted by the Scriptures.

A few words more, and so I shall conclude.

And—1. Take heed that you content not yourselves with a bare notion of the Scriptures in your heads, by which you may go far, even so far as to be able to dispute for the truth, to preach the Gospel, and labour to vindicate it in opposition to gainsayers, and yet be found at the left hand of Christ at the judgment-day, forasmuch as thou didst content thyself with a portion of traditional knowledge of them.

2. Have a care that thou own the whole Scripture, and not own one part and neglect another or slight it; as thus, to own the law and slight the Gospel, or to think that thou must be saved by thy good doings and works, for that is all one as if thou didst thrust Christ away from thee; or else so to own the Gospel as if by it thou wert exempted from all obedience to the ten commandments and conformity to the law in life and conversation, for in so doing thou wilt for certain make sure of eternal vengeance.

3. Have a care that thou put not wrong names on the things contained in the Scripture, as to call the law Christ and Christ the law, for some having done so (in my knowledge) have so darkened to themselves the glorious truth of the Gospel that in a very little time they have been resolved to thwart and oppose them, and so have made room in their own souls for the devil to inhabit, and obtained a place in hell for their own souls to be tormented for ever and ever.

Against this danger, therefore, in reading and receiving the testimony of Scripture, learn to distinguish between the law and the Gospel, and to keep them clear asunder as to the salvation of thy soul. And that thou mayest so do, in the first place beg of God that he would show thee the nature of the Gospel, and set it home effectually with life and power upon thy soul by faith; which is this, that God would show thee that as thou, being man,

hast sinned against God, so Christ, being God-man, hath bought thee again, and with his most precious blood set thee free from the bondage thou hadst fallen into by thy sins; and that not upon condition that thou wilt do thus and thus, this and the other good work, but rather that thou, being justified freely by mere grace through the blood of Jesus, shouldst also receive thy strength from Him who hath bought thee, to walk before him in all well-pleasing, being enabled thereto by virtue of his Spirit, which hath revealed to thy soul that thou art delivered already from wrath to come, by the obedience, not of thee, but of another man—viz., Jesus Christ.

1. Then if the law thou readest of tell thee in thy conscience thou must do this and the other good work of the law if ever thou wilt be saved, answer plainly that for thy part, thou art resolved not only to work for life, but to believe in the virtue of that blood shed upon the cross, upon Mount Calvary, for the remission of sins; and yet, because Christ hath justified thee freely by his grace, thou wilt serve him in holiness and righteousness all the days of thy life, yet not in a legal spirit or in a covenant of works, but mine obedience (say thou) I will endeavour to have it free and cheerful, out of love to my Lord Jesus.

2. Have a care thou receive not this doctrine in the notion only, lest thou bring a just damnation upon thy soul by professing thyself to be freed by Christ's blood from the guilt of sin, while thou remainest still a servant to the filth of sin. For I must tell you that unless you have the true and saving work of the faith and grace of the Gospel in your hearts, you will either go on in a legal holiness, according to the tenor of the law, or else, through a notion of the Gospel, (the devil bewitching and beguiling thy understanding, will, and affections,) thou wilt, Ranter-like, turn the grace of God into wantonness, and bring upon thy soul double if not treble damnation, in that thou couldst not be contented to be damned for thy sins against the law, but also, to make ruin sure to thy soul, thou wouldst dishonour the Gospel, and turn the grace of God held forth and discovered to men by that into licentiousness.

But, that thou mightest be sure to escape these dangerous rocks on the right hand and on the left, see that thy faith be such as is spoken of in the Scripture, and that thou be not satisfied without that, which is a faith wrought by the mighty operation of God, revealing Christ to and in thee, as having wholly freed thee from thy sins by his most precious blood; which faith, if thou attain unto, will so work in thy heart that first thou wilt see the nature of the law, and also the nature of the Gospel, and delight in the glory of it; and also thou wilt find an engaging of thy heart and soul to Jesus Christ, even to the giving up of thy whole man unto him, to be ruled and governed by him to his glory and thy comfort, by the faith of the Lord Jesus.

A

CONFESSION OF MY FAITH

AND

A REASON OF MY PRACTICE;

OR, WITH WHO, AND WHO NOT, I CAN HOLD CHURCH FELLOWSHIP OR THE COMMUNION OF SAINTS: SHOWING, BY DIVERS ARGUMENTS, THAT THOUGH I DARE NOT COMMUNICATE WITH THE OPEN PROFANE, YET I CAN WITH THOSE VISIBLE SAINTS THAT DIFFER ABOUT WATER BAPTISM; WHEREIN IS ALSO DISCOURSED WHETHER THAT BE THE ENTERING ORDINANCE INTO FELLOWSHIP OR NO.

I believed, and therefore have I spoken.—Ps. cxvi. 10.

TO THE READER.

Sir:

I marvel not that both yourself and others do think my long imprisonment strange, or rather strangely of me for the sake of that; for verily I should also have done it myself had not the Holy Ghost long since forbidden me. Nay, verily, that notwithstauding, had the adversary but fastened the supposition of guilt upon me, my long trials might by this time have put it beyond dispute; for I have not hitherto been so sordid as to stand to a doctrine right or wrong, much less when so weighty an argument as above eleven years' imprisonment is continually dogging of me to weigh and pause, and pause again, the grounds and foundation of those principles for which I thus have suffered; but having not only at my trial asserted them, but also since, even all this tedious track of time, in cold blood, a thousand times, by the word of God, examined them and found them good, I cannot, I dare not, now revolt or deny the same, on pain of eternal damuation.

And that my principles and practice may be open to the view and judgment of all men, (though they stand and fall to none but the word of God alone,) I have in this small treatise presented to this generation *A Confession of my Faith and a Reason of my Practice in the Worship of God;* by which, although it be brief, candid Christians may, I hope, without a violation to faith or love, judge I may have the root of the matter found in me.

Neither have I in this relation abusively presented my reader with other doctrines or practices than what I held, professed and preached when apprehended and cast into prison. Nor did I then or now retain a doctrine besides or which is not thereon grounded. The subject I should have preached upon, even then when the constable came, was, *Dost thou believe on the Son of God?* From whence I intended to show the absolute need of faith in Jesus Christ, and that it was also a thing of the highest concern for men to inquire into, and to ask their own hearts whether they had it or no.

Faith and holiness are my professed principles, with an endeavour, so far as in me lieth, to be at peace with all men. What shall I say? Let mine enemies themselves be judges if anything in these following doctrines, or if aught that any man hath heard me preach, doth or hath, according to the true intent of my words, savoured either of heresy or rebellion. I say again, let they themselves be judges if aught they find in my writing or preaching doth render me worthy of almost twelve years' imprisonment, or one that deserveth to be hanged or banished for ever, according to their tremendous sentence. In-

deed, my principles are such as lead me to a denial to communicate in the things of the kingdom of Christ with the ungodly and open profane; neither can I, in or by the superstitious inventions of this world, consent that my soul should be governed in any of my approaches to God, because commanded to the contrary and commended for so refusing. Wherefore, excepting this one thing, for which I ought not to be rebuked, I shall, I trust, in despite of slander and falsehood, discover myself at all times a peaceable and an obedient servant. But if nothing will do unless I make of my conscience a continual butchery and slaughter-shop, unless, putting out my own eyes, I commit me to the blind to lead me, as I doubt is desired by some, I have determined, the Almighty God being my help and shield, yet to suffer, if frail life might continue so long, even till the moss shall grow on mine eyebrows, rather than thus to violate my faith and principles. Will a man leave the snow of Lebanon that cometh from the rock of the field? or shall the cold flowing waters that come from another place be forsaken? "Hath a nation changed their gods which yet are no gods? For all people will walk every one in the name of his god, and we will walk in the name of the Lord our God for ever and ever."

Touching my practice as to communion with visible saints, although not baptized with water, I say it is my present judgment so to do, and am willing to render a farther reason thereof, shall I see the leading hand of God thereto. Thine, in the bonds of the Gospel,

JOHN BUNYAN.

A CONFESSION OF MY FAITH.

1. I BELIEVE that there is but one only true God, and that there is none other but he: "To us there is but one God, the Father, of whom are all things. And this is life eternal, that they might know thee, the only true God," &c.

2. I believe that this God is almighty, eternal, invisible, incomprehensible, &c.: "I am the Almighty God; walk before me, and be thou perfect." "The eternal God is thy refuge." "Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever."

3. I believe that this God is unspeakably perfect in all his attributes of power, wisdom, justice, truth, holiness, mercy, love, &c. His power is said to be eternal, his understanding and wisdom infinite; he is called the *just Lord*, in opposition to all things; he is said to be truth itself, and the God thereof. There is none holy as the Lord. "God is love." "Canst thou by searching find out God? Canst thou find out the Almighty unto perfection?"

4. I believe that in the Godhead there are three persons or subsistences: "There are three that bear record in heaven, the Father, the Word, and the Holy Ghost."

5. I believe that these three are, in nature, essence, and eternity, equally one: "These three are one."

6. I believe "there is a world to come."

7. I believe that there shall be a resurrection of the dead, both of the just and unjust. "Many that sleep in the dust of the earth shall awake, some to everlasting life, and some to everlasting shame and contempt. Marvel not at this. For the hour is coming in the which all that are in their graves shall hear his voice, and shall come forth; they that have done good, to the resurrection of life; and they that have done evil, to the resurrection of damnation."

8. I believe that they that shall be counted worthy of that world and of the resurrection from the dead neither marry nor are given in marriage, neither can they die any more; "for they are equal to the angels, and are the children of God, being the children of the resurrection."

9. I believe that those that die impenitent shall be tormented with the devil and his angels, and shall be cast with them into the lake that burns with fire and brimstone, "where the worm dieth not and the fire is not quenched."

10. I believe that, because God is naturally holy and just, even as he is good and merciful, therefore, all having sinned, none can be saved without the means of a Redeemer. "Then he is gracious unto him, and saith, Deliver him from going down to the pit; I have found a ransom. We have redemption through his blood, even the forgiveness of our sins. For which, without shedding of blood, is no remission."

11. I believe that Jesus Christ our Lord himself is the Redeemer. "They remembered that God was their rock and the high God their Redeemer." "Forasmuch as ye know that ye were not redeemed with corruptible things, such as silver and gold, from your vain conversation, received by tradition from your fathers, but with the precious blood of Christ, as of a lamb without blemish and without spot."

12. I believe that the great reason why the Lord, the second person in the Godhead, did clothe himself with our flesh and blood was, that he might be capable of obtaining the redemption that before the world was intended for us. "Forasmuch, then, as the children were made partakers of flesh and blood, he also himself likewise took part of the same, (mark,) that through death he might destroy him that had the power of death, that is, the devil, and deliver them who through fear of death were all their lifetime subject to bond-

age. When the fulness of time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law. Wherefore it behooved him in all things to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people; for in that himself hath suffered, being tempted, he is able to succour them that are tempted. Christ hath redeemed us from the curse of the law, being made a curse for us. As it is written, Cursed is every one that hangeth on a tree. That the blessing of Abraham might come upon the Gentiles, through faith in Jesus Christ."

13. I believe that the time when he clothed himself with our flesh was in the days of the reign of Cæsar Augustus; then, I say, and not till then, was the Word made flesh or clothed with our nature.

"And it came to pass in those days that there went out a decree from Cæsar Augustus that all the world should be taxed; and Joseph went up from Galilee, out of the city of Nazareth, into Judea, unto the city of David, which is called Bethlehem, because he was of the house and lineage of David, (to be taxed, with Mary his espoused wife,) being great with child; and so it was that while they were there the days were accomplished that she should be delivered." This child was he of whom godly Simeon was told by the Holy Ghost, when he said that he should not see death until he had seen the Lord Christ.

14. I believe, therefore, that this very child, as afore is testified, is both God and man, the Christ of the living God. "And she brought forth her first-born son, and wrapt him in swaddling-clothes, and laid him in a manger, because there was no room for them in the inn. And there were in the same country shepherds keeping watch over their flocks by night. And lo, the angel of the Lord came upon them, and the glory of the Lord shined round about them; and they were sore afraid. And the angel said unto them, Fear not: for behold I bring you good tidings of great joy, which shall be to all people. For unto you is born this day, in the city of David, a Saviour, which is Christ the Lord. And this shall be a sign unto you: ye shall find the babe wrapped in swaddling-clothes, lying in a manger." Again: "But while he thought on these things, behold the angel of the Lord appeared unto him, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife, for that which is conceived in her is of the Holy Ghost. And she shall bring forth a son, and thou shalt call his name Jesus, for he shall save his people from their sins. Now all this was done that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold a virgin shall be with child, and shall bring forth a son, and they shall call his name Immanuel, which, being interpreted, is God with us."

15. I believe, therefore, that the righteousness and redemption by which we that believe stand just before God, as saved from the curse of the law, is the righteousness and redemption that consists in the personal acts and performances of this child Jesus, the God-man, the Lord's Christ; it consisteth, I say, in his personal fulfilling the law for us to the utmost requirement of the justice of God. "Do not think (saith he) that I am come to destroy the law or the prophets; I am not come to destroy, but to fulfil. By which means he became the end of the law for righteousness to every one that believeth. For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh. So, finishing transgressions, and making an end of sins, and making reconciliation for iniquity, he brought in everlasting righteousness."

16. I believe that for the completing of this work he was always sinless, did always the things that pleased God's justice; that every one of his acts, both of doing and suffering, and rising again from the dead, was really and infinitely perfect, being done by him as God-man; wherefore his acts before he died are called "the righteousness of God," his blood, "the blood of God;" and "herein perceive we the love of God, in that he laid down his life for us." The Godhead, which gave virtue to all the acts of the human nature, was then in perfect union with it when he hanged upon the cross for our sins.

17. I believe, then, that the righteousness that saveth the sinner from the wrath to come is properly and personally Christ's, and ours but as we have union with him, God by grace imputing it to us. "Yea doubtless, and I count all things loss for the excellency of the knowledge of Christ Jesus my Lord, for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ

and be found in him, not having my own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith. For of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption. For he hath made Him to be sin for us who knew no sin, that we might be made the righteousness of God in him."

18. I believe that God, as the reward of Christ's undertaking for us, hath exalted him to his own right hand as our Mediator, and given him a name above every name; and hath made him Lord of all, and judge of quick and dead; and all this that we who believe might take courage to believe and hope in God. "And being found in fashion as a man, he humbled himself unto death, even the death of the cross, where he died for our sins; wherefore God hath highly exalted him, and given him a name above every name, that at the name of Jesus every knee should bow, both of things in heaven, and things in earth, and things that are under the earth; and that every tongue shall confess that Jesus Christ is Lord, to the glory of God the Father. And he commanded us to preach unto the people, and to testify that it was he that was ordained of God to be the judge of quick and dead; who verily was foreordained before the foundation of the world, but was manifest in the last times for you who by him do believe in God, who raised him from the dead, and gave him glory, that your faith and hope might be in God."

19. I believe that, being at the right hand of God in heaven, he doth there effectually exercise all the offices of his excellent priesthood and mediatorship, presenting himself before God in the righteousness which was accomplished for us when he was in the world; for by the efficacy of his blood he not only went into the holy place, but being there, and having by it obtained eternal redemption for us, now is receiving the worth and merit thereof from the Father, doth bestow upon us grace, repentance, faith, and the remission of sins; yea, he also received for us the Holy Ghost, to be sent unto us to ascertain us of our adoption and glory; for if he were on earth, he should not be a priest. "Seeing then we have a great high priest that is entered into the heavens, Jesus the Son of God, let us hold fast our profession. For there is one God and one Mediator between God and man, the man Christ Jesus. For by his own blood he entered into the holy place, having obtained eternal redemption for us. For Christ is not entered into the holy place made with hands, which is the figure of the true, but into heaven itself, now to appear in the presence of God for us. Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this which ye now see and hear."

20. I believe that, being there, he shall so continue till the restitution of all things; and then he shall come again in glory, and shall sit in judgment upon all flesh; and I believe that according to his sentence, so shall their judgment be. "Repent ye, therefore, and be converted, that your sins may be blotted out when the times of refreshing shall come from the presence of the Lord. And he shall send Jesus Christ, which before was preached unto you, whom the heavens must receive, until the restitution of all things, spoken of by the mouth of all the holy prophets since the world began. For this same Jesus, which ye have seen go up into heaven, shall so come in like manner as ye have seen him go into heaven. For the Lord himself shall descend from heaven with a shout, and with the voice of the archangel and the trumpet of God," &c. "When the Son of man shall come in his glory, and all the holy angels with him, then he shall sit upon the throne of his glory. And before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats. And he shall set his sheep on his right hand, but the goats on the left. Then shall the King say to them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. Then shall he say to them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels. And these shall go away into everlasting punishment, but the righteous into life eternal. For the day of the Lord will come as a thief in the night, in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also, and the works that are therein, shall be burnt up. Seeing, then, that all these things must be dissolved, what manner of persons ought we to be in all holy conversation and godliness, looking for and hastening unto the coming of the day of God, wherein the heavens, being on fire, shall be dissolved,

and the elements shall melt with fervent heat?"

21. I believe that when he comes his saints shall have a reward of grace for all their work and labour of love which they showed to his name in the world: "And every man shall receive his own reward, according to his own labour. And then shall every man have praise of God. And behold I come quickly, and my reward is with me, to give to every man according as his work shall be. Wherefore, my beloved brethren, be steadfast, immovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord, knowing that of the Lord ye shall receive the reward of inheritance, for you serve the Lord Christ."

How Christ is made ours; or by what means this or that man hath that benefit by him as to stand just before God now and in the day of judgment.

1. I believe, we being sinful creatures in ourselves, that no good thing done by us can procure of God the imputation of the righteousness of Jesus Christ, but that the imputation thereof is an act of grace, a free gift without our deserving: "Being justified freely by his grace, through the redemption that is in Jesus Christ. He called us, and saved us with an holy calling; not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus."

2. I believe also that the power of imputing righteousness resideth only in God by Christ: 1. Sin being the transgression of the law. 2. The soul that hath sinned being his creature, and the righteousness also his, and his only; even as David also describeth the blessedness of the man to whom God imputeth righteousness without works, saying, "Blessed are they whose iniquities are forgiven and whose sin is covered. Blessed is the man to whom the Lord will not impute sin." Hence, therefore, it is said again, "That men shall abundantly utter the memory of his great goodness and sing of his righteousness. For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. So, then, it is not in him that willeth nor in him that runneth, but in God that showeth mercy."

3. I believe that the offer of this righteousness, as tendered in the Gospel, is to be received by faith, we still in the very act of receiving it judging ourselves sinners in ourselves. "O wretched man that I am! who shall deliver me from the body of this death? I thank God through Jesus Christ. Believe in the Lord Jesus Christ, and thou shalt be saved. The Gospel is preached in all nations for the obedience of faith. Being justified freely by his grace, through the redemption that is in Jesus Christ, whom God hath set forth to be a propitiation" (a sacrifice to appease the displeasure of God) "through faith in his blood; to declare his righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time, his righteousness, that he might be just and the justifier of him that believeth on Jesus. Be it known unto you, therefore, men and brethren, that through this man is preached unto you the forgiveness of sins, and by him all that believe are justified from all things from which they could not be justified by the law of Moses."

4. I believe that this faith, as it respecteth the imputation of this righteousness for justification before God, doth put forth itself in such acts as purely respect the offer of a gift. It receiveth, accepteth of, embraceth, or trusteth to it. "As many as received him, to them he gave power to become the sons of God, even to them that believe on his name. This is a faithful saying, and worthy of all acceptation, That Jesus Christ came into the world to save sinners, of whom I am chief. In whom ye also trusted, after that ye heard the word of truth, the Gospel of your salvation; in whom also, after that ye believed, ye were sealed with the Holy Spirit of promise." I believe, therefore, that as to my justification from the curse of the law I am, as I stand in myself, unworthy to receive, accept of, embrace, and trust to the righteousness that is already provided by and wrapped up in the personal doings and sufferings of Christ, it being faith in that, and that only, that can justify a sinner in the sight of God.

5. I believe that the faith that so doth is not to be found with any but those in whom the Spirit of God, by mighty power, doth work it; all others, being fearful and incredulous, dare not venture their souls and eternity upon it. And hence it is called the faith that is wrought by the "exceeding great and mighty power of God," the faith "of the operation of God." And hence it is that others are said to be fearful, and so unbelieving. These, with other ungodly sinners, "must have their part in the lake of fire."

6. I believe that this faith is effectually wrought in none but those which, before the world, were appointed unto glory. "And as many as were ordained unto eternal life believed, that he might make known the riches of his glory upon the vessels of mercy which he had before prepared unto glory. We give thanks unto God always for you all, making mention always of you in our prayers, remembering without ceasing your work of faith, and labour of love, and patience of hope in our Lord Jesus Christ in the sight of God: knowing, brethren beloved, your election of God." But of the rest he saith, "Ye believed not, because ye are not of my sheep, as I said," which latter words relate to the 16th verse, which respecteth the election of God. "Therefore they could not believe, because (Esaias said again) he hath blinded their eyes and hardened their hearts, that they should not see with their eyes nor understand with their heart, and I should heal them."

Of Election.

1. I believe that election is free and permanent, being founded in grace and the unchangeable will of God. "Even so, then, at this present time also there is a remnant according to the election of grace; and if by grace, then it is no more of works; otherwise grace is no more grace. But if it be of works, then it is no more of grace, otherwise work is no more work. Nevertheless, the foundation of God standeth sure, having this seal, The Lord knoweth who are his. In whom also we have obtained an inheritance, being predestinated, according to the purpose of Him who worketh all things after the counsel of his own will."

2. I believe that this decree, choice, or election was before the foundation of the world, and so before the elect themselves had being in themselves; for God, who quickeneth the dead, and calleth those things which be not as though they were, stays not for the being of things to determine his eternal purpose by; but having all things present to him, in his wisdom he made his choice before the world was.

3. I believe that the decree of election is so far from making works in us foreseen the ground or cause of the choice that it containeth in the bowels of it not only the persons, but the graces that accompany their salvation. And hence it is said that "we are predestinated to be conformed to the image of his Son;" not because we are, but 'that we should be, holy and without blame before him in love. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them. He blessed us according as he chose us in Christ." And hence it is again that the salvation and calling of which we are now made partakers is no other than what was given us in Christ Jesus before the world began, according to his eternal purpose which he purposed in Christ Jesus our Lord.

4. I believe that Christ Jesus is he in whom the elect are always considered, and that without him there is neither election, grace, nor salvation, "Having predestinated us to the adoption of children, by Jesus Christ, to himself, according to the good pleasure of his will, to the praise of the glory of his grace, wherein he hath made us accepted in the Beloved; in whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace. That in the dispensation of the fulness of time he might gather together in one all things in Christ, both which are in heaven and which are in earth, even in him. Neither is there salvation in any other; for there is none other name under heaven given among men whereby we must be saved."

5. I believe that there is not any impediment attending the elect of God that can hinder their conversion and eternal salvation. "Moreover, whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified. What shall we say then to these things? If God be for us, who can be against us? Who shall lay anything to the charge of God's elect? It is God that justifieth; who is he that condemneth? &c. What, then? Israel hath not obtained that which he seeketh for, but the elect hath obtained it, and the rest were blinded. For Israel hath not been forsaken, nor Judah of his God, of the Lord of hosts, though their land was filled with sin against the Holy One of Israel." When Ananias made intercession against Saul, saying, Lord, I have heard by many of this man how much evil he hath done to thy saints at Jerusalem, and here he hath authority from the high priest to bind all that call upon thy name, what said God unto him?—"Go thy way, for he is a chosen vessel unto me to bear my name before the Gentiles and kings, and the children of Israel."

6. I believe that no man can know his elec-

tion but by his calling. The vessels of mercy which God afore prepared unto glory do thus claim a share therein: "Even us, say they, whom he hath called, not only of the Jews, but also of the Gentiles;" as he also saith in Hosea, "I will call them my people which were not my people, and her beloved which was not beloved."

7. I believe, therefore, that election doth not forestall or prevent the means which are of God appointed to bring us to Christ, to grace, and to glory, but rather putteth a necessity upon the use and effect thereof, because they are chosen to be brought to heaven that way; that is, by the faith of Jesus Christ, which is the end of effectual calling. "Wherefore the rather, brethren, give diligence to make your calling and election sure."

Of Calling.

1. I believe that to effectual calling the Holy Ghost must accompany the word of the Gospel, and that with mighty power: I mean that calling which of God is made to be the fruit of electing love. "Knowing," saith Paul to the Thessalonians, "brethren beloved, your election of God; for our Gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance," &c. Otherwise men will not, cannot, hear and turn. Samuel was called four times before he knew the voice of Him that spake from heaven. It is said of them in Hosea that, as the prophets called them, so they went from them; and instead of turning to them, "sacrificed to Baalim and burnt incense to graven images." The reason is, because men by nature are not only dead in sins, "but enemies in their minds, by reason of wicked works." The call then is, "Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light." Understand, therefore, that effectual calling is like that word of Christ that raised Lazarus from the dead—a word attended with an arm that was omnipotent: "Lazarus, come forth." It was a word to the dead; but not only so, it was a word for the dead—a word that raised him from the dead; a word that outwent all opposition, and that brought him forth from the grave, though bound hand and foot therein. And hence it is that calling is sometimes expressed by quickening, awakening, illuminating, or bringing them forth of darkness to light, that amazeth and astonisheth them. For as it is a strange thing for a man that lay long dead, or never saw the light with his eyes, to be raised out of the grave, or to be made to see that which he could not so much as once think of before, so it is with effectual calling. Hence it is that Paul, when called, stood "trembling and was astonished," and that Peter saith, "He hath called us out of darkness into his marvellous light." In effectual calling the voice of God is heard and the gates of heaven are opened. When God called Abraham he appeared to him in glory. That of Ananias to Saul is experienced but by few: "The God of our fathers hath chosen thee," saith he, "that thou shouldst know his will and see that just One, and shouldst hear the voice of his mouth." True, Saul's call was out of the ordinary way, but yet, as the matter and truth of the work, it was no other than all the chosen have—viz.:

1st. An effectual awakening about the evil of sin, and especially of unbelief. And therefore when the Lord God called Adam he also made unto him an effectual discovery of sin, insomuch that he stripped him of all his righteousness. Thus he also served the jailer. Yea, it is such an awakening as by it he sees he was without Christ, without hope, and a stranger to the commonwealth of Israel, and without God in the world. Oh the dread and amazement that the guilt of sin brings with it when it is revealed by the God of heaven! And like to it is the sight of mercy when it pleaseth God, "who calleth us by his grace, to reveal his Son in us."

2dly. In effectual calling there are great awakenings about the world to come and the glory of unseen things. The resurrection of the dead and eternal judgment, the salvation that God hath prepared for them that love him, with the blessedness that will attend us and be upon us at the coming of our Lord Jesus Christ, are great things in the soul that is under the awakening calls of God. And hence we are said to be "called to glory, to the obtaining of the glory of our Lord Jesus Christ."

3dly. In effectual calling there is also a sanctifying virtue; and hence we are said to be called with an holy calling, with an heavenly calling, called to glory and virtue. "But ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people, that ye should show forth the praises of Him who hath called you out of darkness into marvellous light." Yea, effectual calling hath annexed to it, as its inseparable companion, the promise of thorough sanctification: "Faithful is He that hath called you, who also will do it."

2. I believe that effectual calling doth therefore produce—

1st. Faith; and therefore it is said that faith cometh by hearing—by hearing the word that calleth us unto the grace of Christ. For by the word that calleth us is Jesus Christ held forth to us, and offered to be our righteousness. And therefore the apostle saith again, that "God hath called us unto the fellowship of his Son Jesus Christ; that is, to be made partakers of the riches of grace and the righteousness that is in him."

2dly. It produceth hope, it giveth a ground to hope; and therefore hope is said to be the "hope of our calling." And again, "Even as ye are called in one hope of your calling." Now the godly wise know whoso misseth of effectual calling misseth of eternal life, because God justifieth none but them whom he calleth, and glorifies none but those whom he justifies; and therefore it is that Peter said before, "Make your calling, and (so) your election sure." Make it sure; that is, prove your calling right by the word of God, for whoso staggereth at the certainty of his calling cannot comfortably hope for a share in eternal life. "Remember the word unto thy servant whereon thou hast caused me to hope. My soul fainted for thy salvation, but I hope in thy word."

3dly. It produceth repentance. For when a man hath heaven and hell before his eyes, (as he will have if he be under the power of effectual calling,) or when a man hath a revelation of the mercy and justice of God, with an heart-drawing invitation to lay hold on the tender forgiveness of sins, and being made also to behold the goodly beauty of holiness, it must needs be that repentance appears, and puts forth itself unto self-revenging acts for all its wickedness which in the days of ignorance it delighted in. And hence is that saying, "I came not to call the righteous, but sinners to repentance." For the effecting of which the preaching of the word of the kingdom is most proper. "Repent, for the kingdom of God is at hand."

1. Repentance is a turning the heart to God in Christ—a turning of it from sin, and the devil, and darkness to the goodness, and grace, and holiness that is in him. Wherefore they that of old are said to repent, are said to loathe and abhor themselves for all their abominations. "I abhor myself," said Job, "and repent in dust and ashes."

2. Godly repentance doth not only affect the soul with the loathsome nature of sin that is past, but filleth the heart with godly hatred of sins that yet may come. When Moses feared that through his being overburdened with the care of the children of Israel some unruly or sinful passions might show themselves in him, what saith he?—"I beseech thee kill me out of hand if I have found grace in thy sight, and let me not see my wretchedness."

3. See also how that which Paul calleth godly repentance wrought in the upright Corinthians: "Behold, (saith he,) this selfsame thing that ye sorrowed after a godly sort, what carefulness it wrought in you; what clearing of yourselves; yea, what fear; yea, what vehement desire; yea, what zeal; yea, what revenge. In all things ye have approved yourselves to be clear in this matter."

4. It produceth also love; wherefore Paul, when he had put the Church in remembrance that they were called of God, adds that concerning brotherly love they had no need that he should write unto them. As who should say, If God be so kind to us to forgive us our sins, to save our souls, and to give us the kingdom of heaven, let these be motives, beyond all other, to provoke us to love again. Farther, if we that are thus beloved of God are made members of one man's body, all partakers of his grace, clothed all with his glorious righteousness, and are together appointed to be the children of the next world, why should we not love one another? "Beloved, if God so loved us, we ought also to love one another." And truly so we shall if the true grace of God be upon us, because we also see them to be the called of Jesus. Travellers that are of the same country love and take pleasure one in another when they meet in a strange land. Why, we sojourn here in a strange country with them that are heirs together with us of the promised kingdom and glory. Now, as I said, this holy love worketh by love. Mark, love in God and Christ, when discovered, constraineth us to love.

The name, therefore, and word, and truth of God in Christ, together with the sincerity of grace, of faith and holiness in us, are the delightful objects of this love. For it embraceth with delight and complacency but as it discerneth the image of God and of Christ in the soul, his presence in the ministry, and a suitableness in our worship to the word and mind of Christ.

Love also hath a blessed faculty and heavenly in bearing and suffering afflictions, putting

up with wrongs, overlooking the infirmities of the brethren, and in serving in all Christian offices the necessities of the saints. "Charity suffereth long and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil, rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things; charity never faileth." In a word, it designeth a holy conversation in this world, that God, and Christ, and the word of Christ may be glorified thereby.

Of the Scriptures.

Touching which word of God I thus believe and confess:

1. That all the Holy Scriptures are the words of God. "All Scripture is given by inspiration of God. For the prophecy of the Scripture came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost."

2. I believe that the Holy Scriptures, of themselves, without the addition of human inventions, are able to make the man of God perfect in all things, and thoroughly to furnish him unto all good works. They are able to make thee wise unto salvation through faith in Jesus Christ, and to instruct thee in all other things that either respect the worship of God or thy walking before all men.

3. I believe the great end why God committed the Scriptures to writing was, that we might be instructed to Christ, taught how to believe, encouraged to patience and hope for the grace that is to be brought unto us at the revelation of Jesus Christ; also that we might understand what is sin, and how to avoid the commission thereof. "Concerning the works of men, (said David,) by the word of thy lips I have kept me from the paths of the destroyer. Through thy precepts I get understanding, therefore I hate every false way. I have hid thy word in my heart, that I might not sin against thee."

4. I believe that they cannot be broken, but will certainly be fulfilled in all the prophecies, threatenings, and promises, either to the salvation or damnation of men. They are like that flying roll that will go over all the earth to cut off and curse. In them is contained also the blessing; they preach to us also the way of salvation. "Take heed, therefore, lest that come upon you which is written in the prophets: Behold, ye despisers, and wonder and perish. For I work a work in your days—a work which you shall in nowise believe, though a man declare it unto you."

5. I believe Jesus Christ, by the word of the Scriptures, will judge all men at the day of doom, for that is the book of the law of the Lord according to Paul's Gospel.

6. I believe that this God made the world and all things that are therein. "For in six days the Lord made heaven and earth, the sea, and all that in them is;" also, that after the time of the making thereof he disposed of it to the children of men, with a reserve thereof for the children of God that should in all ages be born thereunto. When the Most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel; for, as "he made of one blood all nations of men for to dwell upon the face of the earth, so he hath determined the times before appointed and the bounds of their habitation."

Of Magistracy.

I believe that magistracy is God's ordinance, which he hath appointed for the government of the whole world, and that it is a judgment of God to be without those ministers of God which he hath ordained to put wickedness to shame. "Whosoever, therefore, resisteth the power, resisteth the ordinance of God; and they that resist shall receive to themselves damnation. For rulers are not a terror to good works, but to the evil. Wilt thou not then be afraid of the power? Do that which is good, and thou shalt have praise of the same; for he is the minister of God to thee for good. But if thou do that which is evil, be afraid, for he beareth not the sword in vain; for he is the minister of God, a revenger, to execute wrath upon him that doth evil. Wherefore ye must needs be subject, not only for wrath, but also for conscience' sake. For this cause pay ye tribute also, for they are God's ministers attending continually unto this very thing." Many are the mercies we receive by a well-qualified magistrate; and if any shall at any time be otherwise inclined, let us show our Christianity in a patient suffering for well-doing what it shall please God to inflict by them.

A REASON OF MY PRACTICE IN WORSHIP.

HAVING thus made confession of my faith, I now come to show you my practice in worship, with the reasons thereof; the which I shall have occasion to touch under two distinct heads:

1. With whom I dare not hold communion;
2. With whom I dare.

Only, first, note that by the word *communion* I mean fellowship in the things of the kingdom of Christ, or that which is commonly called *church communion, the communion of saints*; for in civil affairs and in things of this world that are honest I am not altogether tied up from the fornicators thereof; wherefore in my following discourse understand me in the first sense.

Now, then, I dare not have communion with them that profess not faith and holiness, or that are not visible saints by calling; but note that by this assertion I meddle not with the elect but as he is a visible saint by calling, neither do I exclude the secret hypocrite if he be hid from me by visible saintship. Wherefore I dare not have communion with men from a single supposition that they may be elect, neither dare I exclude the other from a single supposing that he may be a secret hypocrite. I meddle not here with these things; I only exclude him that is not a visible saint; now he that is visibly or openly profane cannot be then a visible saint, for he that is a visible saint must profess faith and repentance, and consequently holiness of life; and with none else dare I communicate.

First. Because God himself hath so strictly put the difference, both by word and deed; for from the beginning he did not only put a difference between the seed of the woman and the children of the wicked, only the instinct of grace and change of the mind as his own, but did cast out from his presence the father of all the ungodly, even cursed Cain, when he showed himself openly profane, and banished him to go into the land of the runagate or vagabond, where from God's face and the privileges of the communion of saints he was ever afterward hid.

Besides, when after this, through the policy of Satan, the children of Cain and the seed of Seth did commix themselves in worship, and by that means had corrupted the way of God, what followed but first God judged it wickedness, raised up Noah to preach against it; and, after that, because they would not be reclaimed, he brought the Flood upon the whole world of these ungodly, and saved only Noah alive and his, because he had kept himself righteous.

Here I could enlarge abundantly, and add many more instances of a like nature, but I am here only for a touch upon things.

Secondly. Because it is so often commanded in the Scriptures that all the congregation should be holy. "I am the Lord your God; ye shall therefore sanctify yourselves, and ye shall be holy, for I am holy. Ye shall be holy, for I the Lord your God am holy. Sanctify yourselves, therefore, and be ye holy, for I am the Lord your God." Besides—1. The gates of the temple were to be shut against all other. "Open ye the gates, that the righteous nation that keepeth the truth may enter in—this gate of the Lord into which the righteous shall enter. Thus saith the Lord, No stranger, uncircumcised in heart or uncircumcised in flesh, shall enter into my sanctuary, of any stranger which is amongst the children of Israel." 2. Because the things of worship are holy. "Be ye holy that bear the vessels of the Lord." 3. Because all the limits and bounds of communion are holy. "This is the law of the house upon the top of the mountain: the whole limit thereof shall be most holy; behold, this is the law of the house."

Thirdly. I dare not have communion with them, because the example of the New Testament churches before us have been a community of visible saints. Paul to the Romans writes thus: "To all that are at Rome beloved of God, called to be saints;" and to the rest of the churches thus: "Unto the Church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints. To the saints that are at Ephesus, and to the faithful in Christ Jesus. To all the saints that are at Philippi, with the bishops and deacons. To the saints and faithful brethren which are at Colosse. To the Church of the Thessalonians, which is in God the Father and in our Lord Jesus Christ," &c. Thus you see under what denomination those persons went of old who were counted worthy to be members of a visible Church of Christ. Besides, the members of such churches go under such characters as these:

1. The called of Christ Jesus. Rom. i. 6.

2. Men that have drank into the Spirit of Jesus Christ. 1 Cor. vii. 13.

3. Persons in whom was God the Father. Eph. iv. 6.

4. They were all made partakers of the joy of the Gospel. Phil. i. 7.

5. Persons that were circumcised inwardly. Col. ii. 11.

6. Persons that turned from idols to serve the living and true God. 1 Thess. i. 4.

7. Those that were the body of Christ and members in particular; that is, those that were visibly such, because they made profession of faith, of holiness, of repentance, of love to Christ, and of self-denial at their receiving into fellowship.

Fourthly. I dare not hold communion with the open profane.

1. Because it is promised to the Church that she shall dwell by herself; that is, as she is a Church and spiritual. "Lo, the people shall dwell alone, and shall not be reckoned among the nations." Num. xxiii. 9.

2. Because this is their privilege: "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people, that ye should show forth the praises of Him who hath called you out of darkness into marvellous light." 1 Pet. i. 9, 10.

3. Because this is the fruit of the death of Christ, who gave himself for us, that he might redeem us from all iniquity and purify unto himself a peculiar people, zealous of good works.

4. Because this is the commandment: "Save yourselves from the untoward generation." Acts ii. 40.

5. Because with such it is not possible we should have true and spiritual communion. "Be not unequally yoked together with unbelievers, for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel? or what agreement hath the temple of God with idols? For ye are the temple of the living God; as God hath said, I will dwell in them and walk in them, and I will be their God and they shall be my people. Wherefore come out from among them and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you and will be a father unto you, saith the Lord Almighty."

Fifthly. I dare not hold communion with the open profane—

1. Because this would be ploughing with an ox and an ass together. Heavenly persons suit best for communion in heavenly matters. Deut. xxii. 10.

2. It subjecteth not the nature of our discipline, which is not forced, but free, in a professed subjection to the will and commandment of Christ, others being excluded by God's own prohibition. Lev. i. 3; Rom. vi. 17; 2 Cor. viii. 12; ix. 7, 13; viii. 5.

Paul also, when he exhorteth Timothy to follow after righteousness, faith, charity, peace, &c., which are the bowels of church communion, he saith, "Do it with those that call on the name of the Lord out of a pure heart."

Sixthly. In a word, to hold communion with the open profane is most pernicious and destructive.

1. It was the wicked multitude that fell a-lusting and that tempted Christ in the desert. Num. xi. 4.

2. It was the profane heathen of whom Israel learned to worship idols. They were mingled among the heathen, and learned their works and served their idols, which were a snare to them.

3. It is the mingled people that God hath threatened to plague with those deadly punishments of his with which he hath threatened to punish Babylon itself, saying, "When a sword is upon her liars, her mighty, her chariots and treasures, a sword also shall be upon her mingled people that are in the midst of her."

And no marvel; for—

1. Mixed communion polluteth the ordinances of God. "Say to the rebels, saith the Lord God, Let it suffice you of all your abominations that you have brought into my sanctuary strangers, uncircumcised in heart and uncircumcised in flesh, to be in my sanctuary to pollute it, even my house, when ye offered my bread and the fat and the blood; and they have broken my covenant because of all their abominations."

2. It violateth the law. "Her priests have violated my law and profaned my holy things. (How?) They have put no difference between the holy and profane, neither have they showed difference between the unclean and the clean."

3. It profaneth the holiness of God: "Judah hath dealt treacherously, and an abomination

is committed in Israel and Jerusalem; for Judah hath profaned the holiness of the Lord which he loved, and hath married the daughter of a strange god."

4. It defileth the truly gracious: "Know ye not that a little leaven leaveneth the whole lump? Look diligently, therefore, lest any root of bitterness, springing up, trouble you, and thereby many be defiled."

Lastly. To conclude, as I said before, it provoketh God to punish with severe judgments, and therefore heed well.

1. As I said before, the drowning of the whole world was occasioned by the sons of God commixing themselves with the daughters of men, and the corruption of worship that followed thereupon.

2. He sent a plague upon the children of Israel for joining themselves unto the people of Moab, and for following their abominations in worship. And let no man think that now I have altered the state of the question, for it is all one with the Church to communicate with the profane and to sacrifice and offer their gifts to the devil. The reason is, because such have by their sin forsaken the protection of Heaven, and are given up to their own heart-lusts, and left to be overcome of the wicked, to whom they have joined themselves.

"Join not yourselves (saith God) to the wicked, neither in religion nor marriages; for they will turn away thy sons from following me, that they may serve other gods; so will the anger of the Lord be kindled against you and destroy thee suddenly." Did not Solomon, king of Israel, sin by these things? yet among many nations was there no king like him who was beloved of his God.

Hear how Paul handleth the point: "This I say, (saith he,) that the things which the Gentiles (or open profane) sacrifice, they sacrifice to devils and not to God; and I would not that you should have fellowship with devils. Ye cannot drink of the cup of the Lord and the cup of devils; ye cannot be partakers of the table of the Lord and of the table of devils. Do we provoke the Lord to jealousy? Are we stronger than he?" I conclude that therefore it is an evil and a dangerous thing to hold church communion with the open profane and ungodly. It polluteth his ordinances, it violateth his law, it profaneth his holiness, it defileth his people, and provoketh the Lord to severe and terrible judgments.

Objection. But we can prove in all ages there have been the open and profane in the Church of God.

Answer. In many ages indeed it hath been so; but mark, they appeared not such when first they were received into communion, neither were they, with God's liking, as such to be retained among them, but in order to their admonition, repentance, and amendment of life; of which if they failed God presently threatened the Church, and either cut them off from the Church, as he did idolaters, fornicators, murmurers, tempters, sabbath-breakers, with Korah, Dathan, Achan, and others, or else cut off them, with the Church and all, as he served the ten tribes at one time and the two tribes at another. "My God shall cast them away, because they did not hearken to him, and they shall be wanderers among the nations."

Many have pleaded for the profane that they should abide in the Church of God, but such have not considered that God's wrath at all times hath, with great indignation, been showed against such offenders and their conceits. Indeed, they like not to plead for them under that notion, but rather as Korah and his company, "All the congregation is holy, every one of them." Num. xvi. 3. But it maketh no matter by what name they are called if by their deeds they show themselves openly wicked, for names and notions sanctify not the heart and nature; they make not virtues of vices, neither can it save such advocates from the heavy curse both of God and men. "The righteous men, they shall judge them after the manner of adulteresses, and after the manner of women that shed blood; because they are adulteresses and blood is in their hands."

Thus have I showed you with whom I dare not have communion, and now to show you with whom I dare. But in order thereto I desire you first to take notice that, touching shadowish or figurative ordinances, I believe that Christ hath ordained but two in his Church—viz., water baptism and the supper of the Lord, both which are of excellent use to the Church in this world, they being to us representations of the death and resurrection of Christ, and are, as God shall make them, helps to our faith therein. But I count them not the fundamentals of our Christianity, nor grounds of rule to communion with saints. Servants they are, and our mystical ministers to teach and instruct us in the most weighty

matters of the kingdom of God. I therefore here declare my reverent esteem of them, yet dare not remove them, as some do, from the place and end where by God they are set and appointed, nor ascribe unto them more than they were ordered to have in their first and primitive institution. It is possible to commit idolatry even with God's own appointments. But I pass this, and come to the thing propounded.

Secondly, then. I dare have communion, church communion, with those that are visible saints by calling, with those that by the word of the Gospel have been brought over to faith and holiness. And it maketh no matter to me what their life was heretofore "if they now be washed, if they be sanctified, if they be justified in the name of our Lord Jesus Christ and by the Spirit of our God." Now, in order to the discovery of this faith and holiness, and so to fellowship in church communion, I hold it requisite that a faithful relation be made thereof by the party thus to be received, yea, if need be, by witnesses also, for the satisfaction of the Church, that she may receive in faith and judgment such as best shall suit her holy profession. Observe it, these texts do respect extraordinary officers, and yet see that, in order to their reception by the Church, there was made to them a faithful relation of the faith and holiness of these very persons; for no man may intrude himself upon, or thrust himself upon, or thrust himself into, a Church of Christ without the Church have first the knowledge and liking of the person to be received; if otherwise, there is a door opened for all the heretics in the world; yea, for devils also, if they appear in human shapes. But Paul shows you the manner of receiving by pleading (after some disgrace thrown upon him by false apostles) for his own admission of his companions: "Receive us, (saith he,) we have wronged no man; we have defrauded no man; we have corrupted no man." And so concerning Timothy: "If Timothy come, (saith he,) see that he may be with you without fear; for he worketh the work of the Lord, as I also do." Also when Paul supposed that Titus might be suspected by some, see how he pleads for him: "If any do inquire of Titus, he is my partner and fellow-helper concerning you; or our brethren be inquired of, they are the messengers of the churches and the glory of Christ." Phebe also, when she was to be received by the Church at Rome, see how he speaketh in her behalf: "I commend unto you Phebe our sister, which is a servant of the Church which is at Cenchrea, that ye receive her in the Lord, as becometh saints; and that ye assist her in whatsoever business she hath need of you; for she hath been a succourer of many and of myself also." Yea, when the apostles and brethren sent their epistles from Jerusalem to Antioch, under what characters do those go that were the messengers to them?—"It seemed good unto the Holy Ghost and to us to send chosen men unto you, with our beloved Barnabas and Saul—men that have hazarded their lives for the name of our Lord Jesus Christ," &c. Now, though the occasion upon which these commendations were written were not simply or only in order to church relation, but also for other causes, yet, because the persons concerned were of the churches to be received as faithful, and such who would partake of church privileges with them, they have therefore their faith and faithfulness related to the churches as those that were particularly embodied there. Besides, Timothy and Titus, being extraordinary officers, stood as members and officers in every Church where they were received. Likewise Barnabas and Saul, Judas and Silas abode as members and officers where they were sent. It was requisite, therefore, that the letters of recommendation should be in substance the same with that relation that ought to be made to the Church by or for the person that is to be embodied there. But to return; I dare have communion, church communion, with those that are visible saints by calling.

Question. But by what rule would you receive them into fellowship with yourselves?

Answer. Even by a discovery of their faith and holiness, and their declaration of willingness to subject themselves to the laws and government of Christ in his Church.

Question. But do you not count that by water baptism, and not otherwise, that being the initiating and entering ordinance, they ought to be received into fellowship?

Answer. No. But tarry and take my sense with my word; for herein lies the mistake, to think that because in time past baptism was administered upon conversion, that therefore it is the initiating and entering ordinance into church communion, when by the word no such thing is testified of it. Besides, that it is not so will be manifest if we consider the nature and power of such an ordinance. That ordinance, then, that is the initiating or entering ordinance, as before, doth give to them that

partake thereof a right to, and a being of membership with, that particular church by which it is administered; I say, a right to and a being of membership without the addition of another church act. This is evident by the law of circumcision, which was the initiating law of old; for by the administration of that very ordinance the partaker thereof was forthwith a member of that congregation, without the addition of another church act. Gen. xvii. This is declared in the first institution, and therefore it is called the token of the covenant, the token or sign of righteousness, of Abraham's faith, and of the visible membership of those that joined themselves to the Church with him—the very inlet into church communion that gave a being of membership among them. And thus Moses himself expounds it: "Every man-servant (saith he) that is bought with money, when thou hast circumcised him, he shall eat of the passover;" without the addition of another church act to empower him thereunto, his circumcision hath already given him a being there, and so a right to and privilege in church relation. "A foreigner and a hired servant shall not eat thereof," because not circumcised; "but when a stranger that sojourneth with thee will keep the passover to the Lord, let all his males be circumcised, and then let him come near and keep it," for then he is one of the Church; "and he shall be as one born in the land; for no uncircumcised person shall eat thereof." Ex. xii. 43–50. Neither could any other thing, according to the law of circumcision, give the devoutest person that hath breathed a being of membership with them: "He that is born in thy house and he that is bought with thy money must needs be circumcised; and the uncircumcised man-child, whose flesh of his foreskin is not circumcised, that soul shall be cut off from his people."

Note, then, that that which is the initiating ordinance admitteth none into church communion but those that first partake thereof. The angel sought to kill Moses himself for attempting to make his child a member without it. Note, again, that as it admitteth of none to membership without it, so, as I said, the very act of circumcising them, without the addition of another church act, gave them a being of membership with that very Church by whom they were circumcised. But none of this can be said of baptism. First. There is none debarred nor threatened to be cut off from the Church if they be not first baptized. Secondly. Neither doth it give to the person baptized a being of membership with this or that Church by whose members he hath been baptized. John gathered no particular Church, yet was he the first and great baptizer with water. He preached Christ to come, and baptized with the baptism of repentance, and left his disciples to be gathered by him: "And to him shall the gathering of the people be." Besides, after Christ's ascension, Philip baptized the eunuch, but made him by that no member of any particular Church. We only read that Philip was caught away from him, and that the eunuch saw him no more, but went on his way rejoicing to his master and country of Ethiopia. Neither was Cornelius made a member of the Church at Jerusalem by his being baptized at Peter's command at Cæsarea. Neither were they that were converted at Antioch by them that were scattered from the Church at Jerusalem, by their baptism, if they were baptized at all, joined to the Church at Jerusalem. No, they were after gathered and embodied among themselves by other church acts. What shall I say? Into what particular Church was Lydia baptized by Paul or those first converts at Philippi? Yea, even in the 2d of the Acts baptizing and adding to the Church appear to be acts distinct; but if baptism were the initiating ordinance, then was he that we baptized made a member, made a member of a particular Church, by the very act of water baptism. Neither ought any, by God's ordinance, to have baptized any but with respect to the admitting them by that act to a being of membership of this particular Church. For if it be the initiating ordinance, it entereth them into the Church. What Church? Into a visible Church. Now there is no Church visible but that which is particular, the universal being utterly invisible and known to none but God. The person, then, that is baptized stands by that a member of no Church at all, neither of the visible nor yet of the invisible. A visible saint he is, but not made so by baptism; for he must be a visible saint before, else he ought not to be baptized.

Take it again. Baptism makes thee no member of the Church, neither particular nor universal; neither doth it make thee a visible saint; it therefore gives thee neither right to nor being of membership at all.

Question. But why, then, were they baptized?

Answer. That their own faith by that figure might be strengthened in the death and resur-

rection of Christ, and that themselves might see that they have professed themselves dead and buried, and risen with him to newness of life. It did not seal to the Church that they were so, (their satisfaction as to that arose from better arguments,) but taught the party himself that he ought so to be. Farther, it confirmed to his own conscience the forgiveness of sins if by unfeigned faith he laid hold upon Jesus Christ.

Now, then, if baptism be not the initiating ordinance, we must seek for entering some other way, by some other appointment of Christ, unless we will say that, without rule, without order, and without an appointment of Christ, we may enter into his visible kingdom. The Church under the law had their initiating and entering ordinance; it must not therefore be, unless we should think that Moses was more punctual and exact than Christ, but that also our Lord hath his entering appointment. Now, that which by Christ is made the door of entrance into the Church, by that we may doubtless enter; and, seeing baptism is not that ordinance, we ought not to seek to enter thereby, but may with good conscience enter without it.

Question. But by what rule, then, would you gather persons into church communion?

Answer. Even by that rule by which they are discovered to the Church to be visible saints and willing to be gathered into their body and fellowship. By that word of God, therefore, by which their faith, experience, and conversation (being examined) is found good; by that the Church should receive them into fellowship with them. Mark, not as they practise things that are circumstantial, but as their faith is commended by a word of faith and their conversation by a moral precept. Wherefore that is observable that after Paul had declared himself sound of faith he falls down to the body of the law: "Receive us, (saith he;) we have wronged no man, we have corrupted no man, we have defrauded no man." He saith not, "I am baptized, but I have wronged no man," &c. And if churches, after the confession of faith, made more use of the ten commandments to judge of the fitness of persons by, they might not exceed, by this seeming strictness, Christian tenderness towards them they receive to communion.

I will say, therefore, that by the word of faith and of good works, moral duties Gospelized, we ought to judge of the fitness of members by—by which we ought also to receive them to fellowship: "For he that in these things proveth sound," he hath the antitype of circumcision, which was before the entering ordinance. "For he is not a Jew which is one outwardly, neither is that circumcision which is outwardly in the flesh; but he is a Jew which is one inwardly, and circumcision is that of the heart, in the spirit, whose praise is not of men, but of God."

Now, a confession of this by word and life makes this inward circumcision visible. When you know him therefore to be thus circumcised, you ought to admit him to the Lord's passover; he, if any, hath a share, not only in church communion, but a visible right to the kingdom of heaven.

Again, "For the kingdom of God (or our service to Christ) consisteth not in meats nor in drinks, but in righteousness, peace, and joy in the Holy Ghost; and he that in these things serveth Christ is accepted of God and approved of men." By which word *righteousness* he meaneth, as James doth, the royal law, the perfect law, which is the moral precept evangelized or delivered to us by the hand of Christ. James ii. 8, 9. The law was given twice at Sinai; the last time it was given with a proclamation of grace and mercy of God and of the pardon of sins going before. Ex. xix.; xxxiv. 1–10. The second giving is here intended, for so it cometh after faith, which first receiveth the proclamation of forgiveness. Hence we are said to do this righteousness in the joy and peace of the Holy Ghost. Now, he that in these things serveth Christ is accepted of God and approved of men. For who is he that can justly find fault with him that fulfilleth the royal law from a principle of faith and love? "If ye fulfil the royal law according to the Scriptures, Thou shalt love thy neighbour as thyself, ye do well," ye are approved of men. Again, he that hath loved another hath fulfilled the law, for love is the fulfilling of the law. He, then, that serveth Christ according the royal law, from faith and love going before, he is a fit person for church communion. God accepteth him, men approve him. Now, that the royal law is the moral precept read the place in James ii. 8, 9, 10, 11, 12. It is also called the "law of liberty," because the bondage is taken away by forgiveness going before; and this is it by which we are judged, as is said, meet or unmeet for church communion, &c.

Therefore, I say, the rule by which we re-

ceive church members, it is the word of the faith of Christ and of the moral precept evangelized, as I said before. "I am under the law to Christ," saith Paul. So, when he forbiddeth us communion with men, they be such as are destitute of the faith of Christ and live in the transgression of a moral precept. "I have written unto you (saith he) not to keep company if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one no not to eat." He saith not, "If any man be not baptized, have not hands laid on him, or join with the unbaptized;" these are fictious, Scriptureless notions. "For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, Thou shalt love thy neighbour as thyself. Love thinketh no ill to his neighbour; therefore love is the fulfilling of the law." Rom. xiii. 9, 10.

The word of faith and the moral precept is that which Paul enjoins the Galatians and Philippians, still avoiding outward circumstances. Hence, therefore, when he had to the Galatians treated of faith, he falls point-blank upon moral duties: "For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature; and as many as walk according to this rule, peace be on them and mercy, and upon the Israel of God." "As many as walk according to this rule." What rule? The rule by which men are proved new creatures—the word of faith and the moral precept. Wherefore Paul exhorteth the Ephesians not to walk, as other Gentiles, in the vanity of their mind, seeing they had received Christ, and had heard him, and had been taught by him, as the truth is in Jesus—that they should put off the old man. What is that? Why the former conversation, which is corrupt, according to the deceitful lusts, lying, anger, sin, giving place to the devil, corrupt communications, all bitterness, wrath, clamour, evil-speaking, with all malice, and that they would put on a new man. What is that? That which is created in righteousness and true holiness, a being renewed in the spirit of their mind, and a putting away all these things. Eph. iv. "For in Christ Jesus;" these words are put in on purpose to show us the nature of New Testament administrations, and how they differ from the Old. In Moses an outward conformity to an outward and carnal ordinance was sufficient to give (they subjecting themselves thereto) a being of membership with the Jews. But in Christ Jesus it is not so. Of Abraham's flesh was the national Jewish congregation, but it is Abraham's faith that makes the New Testament churches. "They that are of faith are the children of faithful Abraham. They that are of faith, the same are the children of Abraham." So then, the seed being now spiritual, the rule must needs be spiritual also —viz., the word of faith and holiness. This is the Gospel concision-knife, sharper than any two-edged sword, and that by which New Testament saints are circumcised in heart, ears, and lips. For in Christ Jesus no outward and circumstantial thing, but the new creature; none subjects of the visible kingdom of Christ, but visible saints by calling. Now, that which manifesteth a person to be a visible saint must be conformity to the word of faith and holiness: "And they that are Christ's have crucified the flesh, with the affections and lusts." Hearken how delightfully Paul handled the point: "The new creatures are the Israel of God. The new creature hath a rule by himself to walk by; and as many as walk according to this rule, peace be on them and mercy, and upon the Israel of God." Paul to the Philippians commandeth as much, where, treating of his own practice in the doctrine of faith and holiness, he requireth them to walk by the same rule, to mind the same thing: "I desire to be found in Christ, (saith he;) I reach forward toward the things that are before; my conversation is in heaven, and flatly opposite to them whose God is their belly, whose glory is their shame, and who mind earthly things." "Brethren, (saith he,) be ye followers together with me, and mark them that walk so." Mark them—for what? For persons that are to be received into fellowship and the chiefest communion of saints. And indeed this is the safest way to judge of the meetness of persons by, for take away the confession of faith and holiness, and what can distinguish a Christian from a Turk? He that indeed receiveth faith, that squareth his life by the royal, perfect moral precept, and that walketh therein in the joy and peace of the Holy Ghost, no man can reject him; he cannot be a man if he object against him—not a man in Christ, not a man in understanding. "The law is not made for a righteous man," neither to debar him the communion of saints if he desire it, nor to

cast him out if he were in, "but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and for murderers of mothers, for man-slayers, for whoremongers, for them that defile themselves with mankind, for menstealers, for perjured persons, and if there be any other thing contrary to sound doctrine according to the glorious Gospel which is committed to my trust." 1 Tim. i. 9, 10, 11. Paul also, when he would leave an everlasting conviction upon the Ephesians concerning his faith and holiness, treating first of the sufficiency of Christ's blood and the grace of God to save us, he adds, "I have coveted no man's silver, or gold, or apparel." He bringeth them to the moral precept, to prove the sincerity of his good conversation, by Acts xx. 28, 32, 33. And when men have juggled what they can, and made never such a prattle about religion, yet if their greatest excellency, as to the visibility of their saintship, lieth in an outward conformity to an outward circumstance in religion, their profession is not worth two mites: "Let us walk honestly as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envy; but put ye on the Lord Jesus Christ, and make no provision for the flesh, to fulfil the lusts thereof." Rom. xiii. 13, 14. And it is observable that after the apostle had, in the 9th and 10th verses of this chapter, told us that the moral precept is the rule of a good conversation, and exhorted us to make no provision for the flesh, he adds (these things provided) we may receive any that believe in Christ Jesus unto communion with us, how weak soever and dark in circumstantials, and chiefly designs the proof thereof in the remaining part of his epistle. For he that is of sound faith and of conversation honest in the world, no man, however he may fail in circumstances, may lightly reproach or vilify him. And indeed such persons are the honour of Christian congregations. Indeed he is prejudiced for want of light in those things about which he is dark, as of baptism or the like; but seeing that is not the initiating ordinance, or the visible character of a saint, yea, seeing it maketh no breach in a good and holy life, nor entreucheth upon any man's right but his own, and seeing his faith may be effectual without it and his life approved by the worst of his enemies, why should his friends, while he keeps the law, dishonour God by breaking of the same? "Speak not evil one of another, brethren; he that speaketh evil of his brother and judgeth his brother, speaketh evil of the law and judgeth the law; but if thou judge the law, thou art not a doer of the law, but a judge." He that is judged must needs fail somewhere in the apprehension of him that judgeth him, else why is he judged? But he must fail in substance, for then he is worthy to be judged. 1 Cor. v. 12. His failure is then in a circumstance for which he ought not to be judged.

Objection. But, notwithstanding all that you have said, water baptism ought to go before church membership. Show me one in all the New Testament that was received into fellowship without it.

Answer 1. That water baptism hath formerly gone first is granted, but that it ought of necessity so to do I never saw proof.

2. None ever received it without light going before, unless they did play the hypocrite; and besides, no marvel, though in the primitive times it was so generally practised first, for the unconverted themselves know it belonged to the disciples of Jesus Christ. John i. 24, 25, 26, 27. Yet that all that were received into fellowship were even then baptized first would strain a weak man's wit to prove if arguments were closely made upon these three texts of Holy Scriptures: 1 Cor. i. 14, 15, 19; Gal. iii. 27; Rom. vi. 3. But I pass them, and say, if you can show me the Christian that in the primitive times remained dark about it, I will show you the Christian that was received without it.

But should I grant more than can be proved —viz., that baptism was the initiating ordinance, and that it once did, as circumcision of old, give a being of membership to the partakers—yea, set the case, that men are forbidden then to enter into fellowship without it, yet the case may so be that, these things notwithstanding, men might be received into fellowship without it. All these things entailed to circumcision; that was the initiating ordinance that gave being of membership; that was it without which it was positively commanded none should be received into fellowship. Josh. v. Yet, for all this, more than six hundred thousand were received into the Church without it; yea, received and also retained there, and that by Moses and Joshua, even those to whom the land was promised when the uncircumcised were cut off. But why then, were they not circumcised? Doubtless there was a reason; either they wanted time, or opportunity, or instruments, or something.

But they could not render a bigger reason than this—*I have no light therein;* which is the cause at this day that many a faithful man denieth to take up the ordinance of baptism. But I say, whatever the hindrance was it matteretb not; our brethren have a manifest one, an invincible one—one that all the men on earth and angels in heaven cannot remove; for it is God that createth light, and for them to do it without light would but prove them unfaithful to themselves and make them sinners against God: "For whatsoever is not of faith is sin." If, therefore, Moses and Joshua thought fit to communicate with six hundred thousand uncircumcised persons, when by the law not one such ought to have been received among them, why may not I have communion, the closest communion, with visible saints as afore described, although they want light in, and so cannot submit to, that which of God was never made the wall of division betwixt us? I shall therefore hold communion with such—

First. Because the true visible saint hath already subjected to that which is better, even to the righteousness of God, which is by faith of Jesus Christ, by which he stands just before God; he also hath made the most exact and strict rule under heaven, that whereby he squares his life before men. He hath like precious faith with the best of saints, and a conversation according to light received, becoming the Gospel of Christ; he is therefore to be received—received I say, not by thy light, not for that in circumstances he jumpeth with thy opinion, but according to his own faith, which he ought to keep to himself before God. "Conscience, I say, not thine own, but of the other; for why is my liberty judged by another man's conscience?" Some indeed do object that what the apostles wrote they wrote to gathered churches, and so to such as were baptized, and therefore the arguments that are in the epistles about things circumstantial respect not the case in hand. But I will tell such as to the first part of their objection they are utterly under a mistake. The first to the Corinthians, the epistle of James, both them of Peter, and the first epistle of John were expressly written to all the godly, as well as particular churches. Again, if water baptism, as the circumstances with which the churches were pestered of old, trouble their peace, wound the consciences of the godly, dismember and break their fellowship, it is, although an ordinance, for the present to be prudently shunned; for the edification of the Church, as I shall show anon, is to be preferred before it.

Secondly, and observe it. "One Spirit, one hope, one Lord, one faith, one baptism, (not of water, for by one Spirit are we all baptized into one body,) one God and Father of all, who is above all, and through all, and in all," is a sufficient rule for us to hold communion by, and also to endeavour the maintaining that communion, and to keep it in unity within the bond of peace against all attempts whatsoever. Eph. iv. 1, 6; Cor. xii. 16.

Thirdly. I am bold therefore to have communion with such (Heb. vi. 2) because they also have the doctrine of baptisms. I say the doctrine of them; for here you must note I distinguish between the doctrine and practice of water baptism—the doctrine being that which by the outward sign is presented to us, or which by the outward circumstances of the act is preached to the believer, viz.: "The death of Christ, my death with Christ; also his resurrection from the dead, and mine with him to newness of life." This is the doctrine which baptism preacheth, or that which by the outward action is signified to the believing receiver. Now, I say, he that believeth in Jesus Christ, that richer and better than that, viz., is dead to sin, and that lives to God by him, he hath the heart, power, and doctrine of baptism; all then that he wanteth is but the sign, the shadow, or the outward circumstances thereof; nor yet is that despised, but forborne for want of light. The best of baptisms he hath; he is baptized by that one Spirit; he hath the heart of water baptism; he wanteth only the outward show, which, if he had, would not prove him a truly visible saint; it would not tell me he had grace in his heart; it is no characteristic note to another of my sonship with God. Indeed it is a sign to the person baptized and an help to his own faith: he should know by that circumstance that he hath received remission of sins, if his faith be as true as his being baptized is felt by him. But if for want of light he partake not of that sign, his faith can see it in other things, exceeding great and precious promises. Yea, as I also have hinted already, if he appear not a brother before, he appeareth not a brother by that; and those that shall content themselves to make that the note of visible church membership, I doubt make things not much better the note of their sonship with God.

Fourthly. I am bold to hold communion

with visible saints as afore, because God hath communion with them, whose example in the case we are straightly commanded to follow: "Receive ye one another, as Christ hath received you, (saith Paul,) to the glory of God." Yea, though they be saints of opinions contrary to you, though it goeth against the mind of them that are strong, "We that are strong ought to bear the infirmities of the weak, and not to please ourselves." What infirmities? Those that are natural are incident to all; they are infirmities then that are sinful, that cause a man for want of light to err in circumstantials. And the reason upon which he grounds this admonition is, "that Christ pleased not himself; but as it is written, The reproaches of them that reproached thee have fallen upon me." You say, to have communion with such weak brethren reproacheth your opinions and practice. Grant it; your dulness, and deadness, and imperfections also reproach the holiness of God. If you say, No, for Christ hath born our sins, the answer is still the same, Their sins also are fallen upon Christ. He, then, that hath taken away thy sins from before the throne of God hath taken away their shortness in conformity to an outward circumstance in religion. Both your infirmities are fallen upon Christ; yea, if notwithstanding thy great sins, thou standest by Christ complete before the throne of God, why may not thy brother, notwithstanding his little ones, stand complete before thee in the Church?

Vain man! think not by the straitness of thine order in outward and bodily conformity to outward and shadowish circumstances that thy peace is maintained with God; for peace with God is by faith in the blood of His cross who hath borne the reproaches of you both. Wherefore he that hath communion with God for Christ's sake is as good and as worthy of the communion of saints as thyself. He erreth in a circumstance, thou errest in a substance. Who must bear these errors? Upon whom must these reproaches fall? Some of the things of God that are excellent have not been approved by some of the saints. What then? Must these for this be cast out of the Church? No; these reproaches by which the wisdom of heaven is reproached have fallen upon me, saith Christ. But to return: God hath received him, Christ hath received him, therefore do you receive him. There is more solidity in this argument than if all the churches of God had received him. This receiving, then, because it is set an example to the Church, is such as must needs be visible to them, and is best described by that word which discovereth the visible saint. Whoso, therefore, you can, by the word, judge a visible saint, one that walketh with God, you may judge by the selfsame word that God hath received him. Now, him that God receiveth and holdeth communion with, him you should receive and hold communion with. Will any say, We cannot believe that God hath received any but such as are baptized? I will not suppose a brother so stupefied, and therefore to that I will not answer.

"Receive him to the glory of God." "*To the glory of God*" is put in on purpose to show what dishonour they bring to God who despise to have communion with them who yet they know have communion with God. For how doth this man or that Church glorify God or count the wisdom and holiness of heaven beyond them, when they refuse communion with them concerning whom they are by the word convinced that they have communion with God?

"Now the God of patience and consolation grant you to be like-minded one towards another, according to Christ Jesus." By this word "patience" Paul insinuateth how many imperfections the choicest Christians do mingle their best performances with, and by this of "consolation," how readily God overlooks, passeth by them, and comforteth you, notwithstanding. Now, that this mind should be in Christians one to another is manifest, because Paul prays that it might be so. But this is an heavenly gift, and therefore must be fetched from thence. But let the patience of God, and the willingness of Christ to bear the reproaches of the weak, and the consolations that they have in God, notwithstanding, moderate your passions, and put you upon prayer to be minded like Jesus Christ.

Fifthly. Because a failure in such a circumstance as water doth not unchristian us. This must needs be granted, not only from what was said before, but for that thousands of thousands that could not consent thereto as we have, more gloriously than we are like to do, acquitted themselves and their Christianity before men, and are now with the innumerable company of angels and the spirits of just men made perfect. What is said of eating, or the contrary, may, as to this, be said of water baptism. Neither if I be baptized, am I the better; neither if I be not, am I the worse—not the better before God, not the worse before men;

still meaning as Paul doth, provided I walk according to my light with God; otherwise it is false; for if a man that seeth it to be his duty shall despisingly neglect it, or if he that hath no faith therein shall foolishly take it up, both these are for this the worse, being convicted in themselves for transgressors. He therefore that doth it according to his light doth well; and he that doth it not, or dare not do it for want of light, doth not ill; for he approveth his heart to be sincere with God; he dare not do any thing but by light in the word. If therefore he be not by grace a partaker of light in that circumstance which thou professest, yet he is a partaker of that liberty and mercy by which thou standest. He hath liberty to call God Father, as thou, and to believe he shall be saved by Jesus; his faith, as thine, hath purified his heart; he is tender of the glory of God as thou art, and can claim by grace an interest in heaven, which thou must not do because of water; ye are both, then, Christians before God, and men without it: he that can, let him preach to himself by that; he that cannot, let him preach to himself by the promises; but yet let us rejoice in God together, let us exalt his name together. Indeed, the baptized can thank God for that for which another cannot; but may not he that is unbaptized thank God for that which the baptized cannot? Wouldst thou be content that I should judge thee because thou canst not for my light give thanks with me? Why, then, should he judge me for that I cannot give thanks with him for his? "Let us not therefore judge one another any more; but judge this rather, that no man put a stumbling-block or occasion of offence in his brother's way." And seeing the things wherein we exceed each other are such as neither make nor mar Christianity, let us love one another, and walk together by that glorious rule above specified, leaving each other in all such circumstances to our own Master, to our own own faith. "Who art thou that judgest another man's servant? To his own master he standeth or falleth: yea, he shall be holden up, for God is able to make him stand."

Sixthly. I am therefore for holding communion thus, because the edification of souls in the faith and holiness of the Gospel is of greater concernment than an agreement in outward things: I say, it is of greater concernment with us, and of far more profit to our brother, than our agreeing in or contesting for the business of water baptism. That the edification of the soul is of the greatest concern is out of measure evident, because heaven and eternal happiness are so immediately concerned therein. Besides, this is that for which Christ died, for which the Holy Ghost was given, yea, for which the Scriptures and the gifts of all the godly are given to the Church; yea, and if gifts are not bent to this very work, the persons are said to be proud or uncharitable that have them, and stand but for ciphers, or worse, among the churches of God. Further, edification is that that cherisheth all grace, and maketh the Christian quick and lively, and maketh sin lean and dwindling, and filleth the mouth with thanksgiving to God. But to contest with gracious men, with men that walk with God, to shut such out of the churches because they will not sin against their souls, rendereth thee uncharitable. Thou seekest to destroy the word of God; thou begettest contentions, janglings, murmurings, and evil-surmisings; thou ministerest occasion for whisperings, backbitings, slanders and the like, rather than godly edifying, contrary to the whole current of the Scriptures and peace of all communities. Let us, therefore, leave off these contentions, and follow after things that make for peace, and things wherewith one may edify another. And know that the edification of the Church of God dependeth not upon, neither is tied to, this or that circumstance. Especially when there are in the hearts of the godly different persuasions about it, then it becometh them, in the wisdom of God, to take more care for their peace and unity than to widen or make large their uncomfortable differences.

Although Aaron transgressed the law because he ate not the sin-offering of the people, yet seeing he could not do it with satisfaction to his own conscience, Moses was content that he left it undone. Lev. x. 16–20.

Joshua was so zealous against Eldad and Medad for prophesying in the camp, without first going to the Lord to the door of the tabernacle, as they were commanded, that he desired Moses to forbid them, (Num. xi. 16–26;) but Moses calls his zeal envy, and prays to God for more such prophets, knowing that, although they failed in a circumstance, they were right in that which was better. The edification of the people in the camp was that which pleased Moses.

In Hezekiah's time, though the people came to the passover in an undue manner, and did eat it otherwise than it was written, yet the

wise king would not forbid them, but rather admitted it, knowing that their edification was of greater concern than to hold them to a circumstance or two. 2 Chron. xxx. 13–27. Yea, God himself did like the wisdom of the king, and healed—that is, forgave—the people at the prayer of Hezekiah. And observe it, notwithstanding this disorder as to circumstances, the feast was kept with great gladness, and the Levites and priests praised the Lord day by day, singing with loud instruments unto the Lord; yea, there was not the like joy in Jerusalem from the time of Solomon unto that same time. What shall we say? All things must give place to the profit of the people of God, yea, sometimes laws themselves for their outward preservation, much more for godly edifying. When Christ's disciples plucked the ears of corn on the sabbath, no doubt for very hunger, and were rebuked by the Pharisees for it, as for that which was unlawful, how did their Lord succour them? By excusing them and rebuking their adversaries: "Have ye not read (said he) what David did when he was an hungered, and they that were with him—how he entered into the house of God, and did eat the shew-bread, which was not lawful for him to eat, neither for them that were with him, but for the priests only? Or have ye not read in the law how that on the sabbath-day the priests in the temple profaned the sabbath, and were blameless?" Why blameless? Because they did it in order to the edification of the people. If laws and ordinances of old have been broken, and the breach of them borne with (when yet the observance of outward things were more strictly commanded than now) when the profit and edification of the people came in competition, how much more may not we have communion, church communion, where no law is transgressed thereby!

Seventhly. Therefore I am for holding communion thus, because love, which, above all things we are commanded to put on, is of much more worth than to break about baptism. Love is also more discovered when it receiveth for the sake of Christ and grace than when it refuseth for want of water. And observe it, as I have also said before, this exhortation to love is grounded upon the putting on of the new creature, which new creature hath swallowed up all distinctions that have before been common among the churches. As I am a Jew, you are a Greek; I am circumcised, you are not; I am free, you are bound, because Christ was all in all these: "Put on therefore, (saith he,) as the elect of God, holy and beloved, bowels of mercy, kindness, humbleness of mind, long-suffering, (that is, with reference to the infirmities of the weak,) forbearing one with another and forgiving one another. If any man have a quarrel against any, even as Christ forgave you, so also do ye; and, above all things, put on charity, which is the bond of perfectness;" which forbearing and forgiving respecteth not only private and personal injuries, but also errors in judgment about inclinations and distinctions, tending to divisions and separating upon the grounds laid down, which, how little soever they now seem to us who are beyond them, were strong and of weight to them who in that day were entangled with them. Some saints then were not free to preach to any but the Jews, denying the word of life to the Gentiles, and contending with them who proffered it to them; which was a greater error than this of baptism. But what should we do with such kind of saints? Why, love them still, forgive them, bear with them, and maintain church communion with them. Why? Because they are new creatures, because they are Christ's, for these swallow up all distinctions; further, because they are elect and beloved of God. Divisions and distinctions are of a shorter date of election. Let not them, therefore, that are but momentary and hatched in darkness break that bond that is from everlasting. It is love, not baptism, that discovereth us to the world to be Christ's disciples. It is love that is the undoubted character of our interest in and sonship with God; I mean, when we love as saints and desire communion with others because they have fellowship one with another in their fellowship with God the Father and his Son Jesus Christ. And now, though the truth and sincerity of our love to God be then discovered when we keep his commandments in love to his name, yet we should remember again that the two head and chief commandments are, faith in Jesus and love to the brethren. So, then, he that pretendeth to love, and yet seeks not the profit of his brother in chief, he loveth, but they are his own opinions and froward notions. "Love is the fulfilling of the law," but he fulfils it not who judgeth and setteth at naught his brother, who stumbleth, offendeth, and maketh weak his brother; and all for the sake of a circumstance—that to which he cannot consent except he sin against his own

soul, or, papist-like, live by an implicit faith. Love, therefore, is sometimes more seen and showed in forbearing to urge and press what we know than in publishing and imposing. "I could not," saith Paul—love would not let me—"speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ; I have fed you with milk, and not with strong meat; for hitherto you have not been able to bear it, neither yet now are you able."

The apostle considered not only the knowledge that he had in the mysteries of Christ, but the temper, the growth, and strength of the churches, and accordingly kept back or communicated to them what might be their profit. So Christ: "I have many things to say unto you, but ye cannot bear them now." It may be some will count these old and threadbare texts, but such must know that the word of the Lord must stand for ever. And I should dare to say to such, If the best of thy new shifts be to slight and abuse old Scriptures, it shows thou art more fond of thy unwarrantable opinion than swift to hear and ready to yield to the authority that is infallible. But to conclude this: when we attempt to force our brother beyond his light or to break his heart with grief, to thrust him beyond his faith or to bar him from his privilege, how can we say, I love? What shall I say? To have fellowship one with another for the sake of an outward circumstance, or to make that the door to fellowship which God hath not—yea, to make that the including, excluding charter, the bounds, bar, and rule of communion, when by the word of the everlasting testament there is no warrant for it—to speak charitably, if it be not for want of love it is for want of knowledge in the mysteries of the kingdom of Christ. Strange! Take two Christians equal in all points but this, nay, let one go beyond the other far for grace and holiness—yet this circumstance of water shall drown and sweep away all his excellencies, not counting him worthy of that reception that with hand and heart shall be given a novice in religion because he consents to water.

Eighthly. But for God's people to divide into parties, or to shut each other from church communion, though from greater points and upon higher pretences than this of water baptism, hath heretofore been counted carnal and the actors herein babyish Christians. Paul and Apollos, Cephas and Christ were doubtless higher things than those about which we contend, yet when they made divisions for them how sharply are they rebuked! Are ye not carnal, carnal, carnal? For whereas there are among you envyings, strife, divisions, or factions, are ye not carnal? 1 Cor. i. 11, 12, and iii. 1, 2, 3, 4. While one saith, I am of Paul, and another, I am of Apollos, are ye not carnal? See therefore from whence arise all thy endeavours, zeal, and labour to accomplish divisions among the godly. Let Paul, or Cephas, or Christ himself be the burden of thy song, yet the heart from whence they flow is carnal, and thy actions discoveries of childishness. But doubtless, when these contentions were among the Corinthians, and one man vilified that another might be promoted, a lift with a carnal brother was thought great wisdom to widen the breach. But why should he be rebuked that said he was for Christ? Because he was for him in opposition to his holy apostles. Hence he saith, Is Christ divided or separate from his servants? Note, therefore, that these divisions are deserted by the persons the divisions were made about; neither Paul, nor Apollos, nor Cephas, nor Christ is here. Let the cry be never so loud, Christ, Order, The rule, The command, or the like, carnality is at the bottom, and they are but babes that do it; their zeal is but a puff. 1 Cor. iv. 6. And observe it, the great division at Corinth was helped forward by water baptism. This the apostle intimates by, "Were ye baptized in the name of Paul?" Ah, brethren! carnal Christians, with outward circumstances, will, if they be let alone, make sad work in the churches of Christ against the spiritual growth of the same. "But I thank God (saith Paul) that I baptized none of you," &c. Not but that it was then an ordinance of God, but they abused it in making parties thereby. "I baptized none of you but Crispus and Gaius, and the household of Stephanas;" men of note among the brethren, men of good judgment, and reverenced by the rest; they can tell you I intended not to make a party to myself thereby. "Besides, I know not whether I baptized any other." By this negligent relating of whom were baptized by him he showeth that he made no such matter of baptism as some in these days do; nay, that he made no matter at all thereof with respect to church communion; for if he did not heed who himself had baptized, he much less heeded who were baptized by others. But if baptism had been the initiating or entering ordinance, and so appointed of God, no doubt he had made more conscience thereof than so lightly

to pass it over. "For Christ sent me not to baptize, but to preach the Gospel." The Gospel then may be effectually preached, and yet baptism neither administered nor mentioned—the Gospel being good tidings to sinners upon the account of free grace through Christ; but baptism, with things of like nature, are duties enjoined such a people who received the Gospel before. I speak not this because I would teach men to break the least of the commandments of God, but to persuade my brethren of the baptized way not to hold too much thereupon, not to make it an essential of the Gospel of Christ, nor yet of communion of saints. "He sent me not to baptize." These words are spoken with a holy indignation against them that abuse this ordinance of Christ. So, when he speaketh of the ministers themselves, which also they had abused, in his speaking he as it were trampled upon them as if they were nothing at all: "Who then is Paul? And who is Apollos? He that planteth is not anything, neither is he that watereth, but God that giveth the increase." Yet for all this the ministers and their ministry are a glorious appointment of God in the world. Baptism also is a holy ordinance; but when Satan abuseth it and wrencheth it out of its place, making that which was ordained of God for the edification of believers the only weapon to break in pieces the love, the unity, the concord of saints, then what is baptism? then neither is baptism any thing. And this is no new doctrine; for God, by the mouth of his prophets of old, cried out against his own institutions when abused by his people: "To what purpose is the multitude of your sacrifices to me? saith the Lord: I am full of burnt-offerings of rams and the fat of fed beasts: I delight not in the blood of bullocks, or of lambs, or of he-goats. When you come to appear before me, who hath required these things at your hands to tread my courts? Bring no more vain oblations; inceuse is an abomination to me; the new moons and the sabbaths and the calling of assemblies I cannot away with; it is iniquity, even the solemn meeting. Your new moons and your appointed feasts my soul hateth; they are a trouble unto me; I am even weary to bear them." And yet all these were his own appointments. But why then did he thus abhor them? Because they retained the evil of their doings, and used them as they did other of his appointments—viz., for strife and debate, and to strike with the fist of wickedness. Isa. lviii.

4. Wherefore when that of God that is great is overweighed by that which is small, it is the wisdom of them that see it to put a load to the other end of the scale, until the things thus abused poise in their own place. But to pass this and proceed.

Ninthly. If we shall reject visible saints by calling, saints that have communion with God, that have received the law at the hand of Christ, that are of holy conversation among men, they desiring to have communion with us, as much as in us lieth we take from them their very privilege and the blessings to which they are born of God. For Paul saith, not only to the gathered Church at Corinth, but to all scattered saints that in every place call upon the name of the Lord, "That Jesus Christ is theirs, that Paul and Apollos, and the world, and life, and death, and all things are theirs," because they are Christ's and Christ is God's. "But (saith he) let no man glory in men," such as Paul and Cephas, though these were excellent, because this privilege comes to you upon another bottom, even by faith of Jesus Christ. "Drink ye all of this" is entailed to faith, not baptism. Nay, baptized persons may yet be excluded this when he that discerneth the Lord's body hath right and privilege to it. 1 Cor. xi. 28, 29. But to exclude Christians from church communion, and to debar them their heaven-born privileges, for the want of that which yet God never made a wall of division between us—

1. This looks too like a spirit of persecution.

2. It respecteth more a form than the spirit and power of godliness.

3. This is to make laws where God hath made none, and to be wise above what is written, contrary to God's word and our own principles.

4. It is a directing of the Spirit of God.

5. It bindeth all men's faith and light to mine opinion.

6. It taketh away the children's bread.

7. It withholdeth from them the increase of faith.

8. It tendeth to harden the hearts of the wicked.

9. It tendeth to make wicked the hearts of weak Christians.

10. It setteth open a door to all temptations.

11. It tempteth the devil to fall upon those that are alone and have none to help them.

12. It is the nursery of all vain janglings, backbitings, and strangeness among the Christians.

13. It occasioneth the world to reproach us.

14. It holdeth staggering consciences in doubt of the right way of the Lord.

15. It giveth occasion to many to turn aside to most dangerous heresies.

16. It abuseth the Holy Scriptures; it wresteth God's ordinances out of their place.

17. It is a prop to Antichrist.

18. Shall I add, is it not that which greatly prevailed to bring down those judgments which at present we feel and groan under? I will dare to say it was the cause thereof.

Tenthly, and lastly. Bear with one word farther. What greater contempt can be thrown upon the saints than for their brethren to cast them off or to debar them church communion? Think you not that the world may groundly say, "Some great iniquity lies hid in the skirts of your brethren," when in truth the transgression is yet your own? But I say, what can the Church do more to the sinners or open profane? Civil commerce you will have with the worst, and what more will you have with these? Perhaps you will say, "We can pray and preach with these, and hold them Christians, saints, and godly." Well, but let me ask you one word farther: Do you believe that, of very conscience, they cannot consent, as you, to that of water baptism, and that if they had light therein, they would as willingly do it as you? Why then, as I have showed you, our refusal to hold communion with them is without a ground from the word of God.

But can you commit your soul to their ministry and join with them in prayer, and yet not count them meet for other Gospel privileges? I would know by what Scripture you do it. Perhaps you will say, I commit not my soul to their ministry, only hear them occasionally for trial. If this be all the respect thou hast for them and their ministry, thou mayest have as much for the worst that pisseth against the wall. But if thou canst hear them as God's ministers, and sit under their ministry as God's ordinance, then show me where God hath such a Gospel ministry as that the persons ministering may not, though desiring it, be admitted with you to the closest communion of saints. But if thou sittest under their ministry for fleshly, politic ends, thou hearest the word like an atheist, and art thyself, while thou judgest thy brother, in the practice of the worst of men. But I say, where do you find this piecemeal communion with men that profess faith and holiness as you and separation from the world?

If you object that my principles lead me to have communion with all, I answer, With all, as afore described, if they will have communion with me.

Objection. Then you may have communion with the members of Antichrist?

Answer. If there be a visible saint yet remaining in that Church, let him come to us and we will have communion with him.

Question. What! though he yet stand a member of that sinful number and profess himself one of them?

Answer. You suppose an impossibility; for it cannot be that at the same time a man should visibly stand a member of two bodies diametrically opposite one to another. Wherefore it must be supposed that he who professeth himself a member of a Church of Christ must forthwith, nay before, forsake the antichristian one. The which, if he refuseth to do, it is evident he doth not sincerely desire to have fellowship with the saints.

But he saith he cannot see that that company to which you stand opposite, and conclude antichristian, is indeed the antichristian Church.

If so, he cannot desire to join with another if he know them to be professedly and directly opposite.

I hold, therefore, to what I said at first: "That if there be any saints in the antichristian Church, my heart and the door of our congregation are open to receive them into closest fellowship with us."

Objection. But how if they yet retain some antichristian principles?

Answer. If they be such as eat out the bowels of a Church so soon as they are detected, they must either be kept out while out or cast out if in. For it must be the prudence of every community to preserve its own unity with peace and truth; the which the churches of Christ may do, and yet, as I have showed already, receive such persons as differ upon the point of water baptism, for the doing or not doing of that neither maketh nor marreth the bowels or foundation of church communion.

Objection. But this is receiving for opinion's sake, as before you said of us.

Answer. No; we receive him for the sake of Christ and grace, and for our mutual edification in the faith; and that we respect not opinions, I mean in lesser matters, it is evident, for things wherein we differ are no breach of communion among us; we let every man have his own faith in such things to himself before God.

I now come to a short application.

1. Keep a strict separation, I pray you, from communion with the open profane, and let no man use his liberty in church relation as an occasion to the flesh; but in love serve one another, looking diligently lest any root of bitterness, (any poisonous herb, Deut. xxix. 18,) springing up, trouble you, and thereby many be defiled; and let those that before were reasons for thy separation be motives to you to maintain the like; and remember that when men have said what they can for a sinful mixture in the worship of God, the arm of the Lord is made bare against it.

2. In the midst of your zeal for the Lord remember that the visible saint is his, and is privileged in all those spiritual things that you have in the word and live in the practice of, and that he is to partake thereof according to his light therein. Quarrel not with him about things that are circumstantial, but receive him in the Lord, as becometh saints; if he will not have communion with you, the neglect is his, not yours. But, saith the open profane, "Why cannot we be reckoned saints also? We have been christened, we go to church, we take the communion." Poor people! this will not do; for so long as in life and conversation you appear to be open profane, we cannot, unless we sin, receive you into our fellowship, for by your ungodly lives you show that you know not Christ; and while you are such by the word, you are reputed but beasts. Now, then, judge yourselves if it be not a strange community that consisteth of men and beasts. Let beasts be with the beasts; you know yourselves do so; you receive not your horse nor your hog to your table; you put them in a room by themselves. Besides, I have showed you before that for many reasons we cannot have communion with you.

1st. The Church of God must be holy. Lev. xi. 44; xix. 2; xx. 7; 1 Pet. i. 15, 16; Isa. xxvi. 2; Ps. cxxviii. 20; Ezek. xliii. 12; xliv. 9; Isa. lii. 11.

2dly. The example of the churches of Christ before hath been a community of visible saints. Rom. i. 7; 1 Cor. i. 2; Eph. i. 1, 2; Col. i. 1; 1 Thess. i. 1, 2; 2 Thess. i. 1. Poor, carnal man! there are many other reasons urged in this little book that show why we cannot have communion with thee; not that we refuse of pride or stoutness, or because we scorn you as men; no, we pity you, and pray to God for you, and could, if you were converted, with joy receive you to fellowship with us. Did you never read in Daniel that "iron is not mixed with miry clay?" Dan. ii. 43. No more can the saints with you in the worship of God and fellowship of the Gospel. When those you read of in the 4th of Ezra attempted to join in temple-work with the children of the captivity, what said the children of Judah?—"You have nothing to do with us, to build an house to the Lord our God; but we ourselves together will build unto the Lord God of Israel," &c.

I return now to those that are visible saints by calling, that stand at a distance one from another upon the accounts before specified. Brethren, close, close; be one, as the Father and Christ are one.

1. This is the way to convince the world that you are Christ's and the subjects of one Lord, whereas the contrary makes them doubt it. John xiii. 34, 35; xvii. 23.

2. This is the way to increase love, that grace so much desired by some and so little enjoyed by others. 2 Cor. vii. 14, 15.

3. This is the way to savour and taste the Spirit of God in each other's experience; for which, if you find it in truth, you cannot but bless (if you be saints) the name of our Lord Jesus Christ. 1 Thess. i. 2, 3, 4.

4. This is the way to increase knowledge, or to see more in the word of God, for that may be known by two that is not seen by one. Isa. lii. 8.

5. This is the way to remove secret jealousies and murmurings one against the other, yea, this is the way to prevent much sin and greatly to frustrate that design of hell. Prov. vi. 16–20.

6. This is the way to bring them out of the world into fellowship that now stand off from our Gospel privileges for the sake of our vain janglings.

7. This is the way to make Antichrist shake, totter, and tremble. Isa. xi. 13, 14.

8. This is the way to leave Babylon as an habitation for devils only, and to make it an hold for foul spirits and a cage only for every unclean and hateful bird.

9. This is the way to hasten the works of Christ's kingdom in the world, and to forward his coming to the eternal judgment.

10. And this is the way to obtain much of that, "Well done, good and faithful servant!" when you stand before his face.

I beseech you, brethren, suffer the words of exhortation; for I have written a letter unto you in few words. Heb. xiii. 22.

DIFFERENCES IN JUDGMENT ABOUT WATER BAPTISM NO BAR TO COMMUNION.

TO COMMUNICATE WITH SAINTS, AS SAINTS, PROVED LAWFUL, IN ANSWER TO A BOOK WRITTEN BY THE BAPTISTS, AND PUBLISHED BY MR. T. P. AND MR. W. K., ENTITLED "SOME SERIOUS REFLECTIONS ON THAT PART OF MR. BUNYAN'S CONFESSION OF FAITH TOUCHING CHURCH COMMUNION WITH UNBAPTIZED BELIEVERS;" WHEREIN THEIR OBJECTIONS AND ARGUMENTS ARE ANSWERED, AND THE DOCTRINE OF COMMUNION STILL ASSERTED AND VINDICATED. HERE IS ALSO MR. HENRY JESSE'S JUDGMENT IN THE CASE, FULLY DECLARING THE DOCTRINE I HAVE ASSERTED.

"Should not the multitude of words be answered? And should a man full of talk be justified? Should thy lies make men hold their peace? And when thou mockest, shall no man make thee an answer?"—Job xi. 2, 3.

"I am for peace; but when I speak, they are for war."—Ps. cxx. 7.

TO THE READER.

Courteous Reader:

Be entreated to believe me I had not set pen to paper about this controversy had we been let at quiet alone in our Christian communion. But being assaulted for more than sixteen years, wherein the brethren of the baptized way, as they had their opportunity, have sought to break us in pieces merely because we are not, in their way, all baptized first, I could not, I durst not, forbear to do a little, if it might be, to settle the brethren, and to arm them against the attempts which also of late they began to revive upon us. That I deny the ordinance of baptism, or that I have placed one piece of an argument against it, though they feign it, is quite without colour of truth. All I say is, that the Church of Christ hath not warrant to keep out of their communion the Christian that is discovered to be a visible saint by the word, the Christian that walketh according to his light with God. I will not make reflections upon those unhandsome brands that my brethren have laid upon me for this, as that I am a Machiavellian, a man devilish, proud, insolent, presumptuous, and the like; neither will I say, as they, "The Lord rebuke thee!"—words fitter to be spoken to the devil than a brother. But, reader, read and compare, lay aside prejudice and judge. What Mr. Kiffin hath done in the matter I forgive, and love him never the worse, but must stand by my principles, because they are peaceable, godly, profitable, and such as tend to the edification of my brother, and, as I believe, will be justified in the day of judgment.

I have also here presented thee with the opinion of Mr. Henry Jesse in the case, which providentially I met with as I was coming to London to put my papers to the press. And that it was his judgment is asserted to me, known many years since to some of the Baptists, to whom it was sent, but never yet answered; and will yet be attested if need shall require. Farewell.

Thine, in all Christian service,
According to my light and power,
JOHN BUNYAN.

DIFFERENCES IN JUDGMENT, &c.

SIR,

Your seemingly serious reflections upon that part of my plain-hearted Confession of Faith which rendereth a reason of my freedom to communicate with those of the saints and faithful who differ from me about water baptism, I have read and considered, and have weighed them so well as my rank and abilities will admit me to do. But finding yours (if I mistake not) far short of a candid replication, I thought convenient, not only to tell you of those impertinencies everywhere scattered up and down in your book, but also that, in my simple opinion, your rigid and church-disquieting principles are not fit for any age and state of the Church.

But before I enter the body of your book give me leave a little to discourse with you about your preamble to the same, wherein are two miscarriages unworthy your pretended seriousness, because void of love and humility.

The first is in that you closely disdain my person because of my low descent among men, stigmatizing me for a person of that rank that need not to be heeded or attended unto. P. 1.

Answer. What it is that gives a man reverence with you I know not, but for certain "he that despiseth the poor reproacheth his Maker;" yet a poor man is better than a liar. To have gay clothing or gold rings, or the persons that wear them, in admiration, or to be partial in your judgment or respects for the sake or upon the account of flesh and blood, doubtless convicteth you to be of the law a transgressor, and not without partiality, &c., in the midst of your seeming sanctity.

Again, you say, "I had not meddled with the controversy at all, had I found any of parts that would divert themselves to take notice of you." P. 2.

Answer. What need you, before you have showed one syllable of a reasonable argument in opposition to what I assert, thus trample my person, my gifts, and grace (have I any) so disdainfully under your feet? What a kind of *you* am *I?* and why is my rank so mean that the most gracious and godly among you may not duly and soberly consider of what I have said? Was it not the art of the false apostles of old to say thus—to bespatter a man that his doctrine might be disregarded? "Is not this the carpenter?" and "His bodily presence is weak and contemptible," did not use to be in the mouths of the saints, for they knew "the wind blew where it listed." Neither is it high birth, worldly breeding, or wealth, but electing love, grace, and the wisdom that comes from heaven, that those who strive for strictness of order in the things and kingdom of Christ should have in regard and esteem. Need I read you a lecture? "Hath not God chosen the foolish, the weak, the base, yea, and even things that are not, to bring to naught things that are?" Why, then, do you despise my rank, my state, and quality in the world?

As for my Confession of Faith, which you also secretly despise, (p. 1,) if it be good and godly why may it not be accepted? "If I have spoken evil, bear witness of the evil; but if well, why smitest thou me?" If you and the brethren of your way did think it convenient to show to the world what you held, if perhaps by that means you might escape the prison, why might not I, after above eleven years' endurance there, give the world a view of my faith and practice, if peradventure wrong thoughts and false judgments of me might by that means be abated and removed?

But you suggest I did it because I was so willing to be known in the world by my singular faith and practice.

How singular my faith and practice is may be better known to you hereafter; but that I did it for a popular applause and fame, as your words seem to bear, (for they proceed

from a taunting spirit,) that will be known to you better in the day of God, when your evil surmises of your brother and my designs in writing my book will be published upon the house-tops.

And even now, before I go any further, I will give you a touch of the reason of my publishing that part thereof which you so hotly oppose.

It was because of those continual assaults that the rigid brethren of your way made, not only upon this congregation to rend it, but also upon many others about us, if peradventure they might break us in pieces and draw from us disciples after them.

Assaults, I say, upon this congregation by times, for no less than these sixteen or eighteen years; yea, myself they have sent for and endeavoured to persuade me to break communion with my brethren; also with many others they have often tampered if haply their seeds of division might take. Neither did they altogether fail of their purpose; for some they did rend and dismember from us, but none but those of whom now they begin to be ashamed; the judgment of God so following their design that the persons which then they prevailed upon are now a stain and reproach to religion. Neither were these spirits content with that discord they did sow among us, but they proceeded to seize upon others. But to pass these, the wild and unsound positions they have urged to maintain their practice would be too large here to insert.

Now, sir, to settle the brethren (the brethren of our community) and to prevent such disorders among others was the cause of my publishing my papers; and, considering my concern in the house of God, I could do no less than to give them warning, that every man might deliver his soul.

You proceed, saying, "It is my liberty, as well as others into whose hands it falls, to weigh what you have said in truth's balance; and if it be found too light to reject it, whether you will or no."

Answer. Do but grant me, without mocking of me, the liberty you desire to take, and, God helping me, I desire no more to shift for myself among you.

As to your saying that I proudly and imperiously insult because I say they are babes and carnal that attempt to break the peace and communion of churches, though upon no better pretences than water, you must know I am still of that mind, and shall be so long as I see the effects that follow — viz., the breach of love, taking off Christians from the more weighty things of God, and to make them quarrel and have heart-burnings one against another.

Where you are pleased to charge me with raging for laying those eighteen particular crimes to the charge of such who exclude Christians from church communion, and debar them their heaven-born privileges, for the want of that which yet God never made the wall of division between us, (p. 116,) I say, when you can prove that God hath made water baptism that wall, and that the stress of the after eighteen charges lies wholly and only in that, then you may, time enough, call my language such as wanteth charity; but I question, though that was granted, whether your saying I rage will be justified in the day of judgment. My great noise, as you call it, about an initiating ordinance you say you shall take no notice of. P. 3.

Answer. Although you do not, I must. For if baptism be not that, but another, and if visible saints may enter into fellowship by that other, and are nowhere forbidden so to do, because they have no light into water baptism, it is of weight to be considered by me, yea, and of others too who are unprejudiced.

2. How ignorant you are of such as hold it the initiating ordinance I know not, and how long you have been of that persuasion I know not. This I know, that men of your own party, as serious, godly, and it may be more learned than yourself, have within less than this twelvemonth urged it. Mr. D., in my hearing did, from Rom. vi. 1, 2, in the meeting in Lothbury, affirm it; also my much-esteemed Mr. D. A. did twice in a conference with me assert it.

3. But whatever you say, whether for or against, it is no matter; for while you deny it to be the entering ordinance, you account it the wall, bar, bolt and door, even that which must separate between the righteous and the righteous; nay, you make want of light therein a ground to exclude the most godly from your communion, when every novice in religion shall be received into your bosom and be of esteem with you because he hath (and from what ground God knows) submitted to water baptism.

I am glad that in p. 4 you conclude with me what is the initiating ordinance; but withal give me leave to correct, as I think, one extravagant expression of yours.

You say, "It is consent on all hands, and nothing else, that makes them members of particular churches; and not faith and baptism." P. 4.

You might have stopped at "and nothing else." You need not, in particular, have rejected faith; your first error was bad enough. What! nothing else but consent? What! not so much as a respect to the matter or end? Why, then, are not all the communities of all the highwaymen in the land truly constituted churches of Christ, unless you can prove that they hold together, but not by consent?

What! consent and nothing else? But why do you throw out faith? Why, I throw out baptism; which, because you cannot as to the case in hand fetch in again, therefore out must faith go too. Your action is much like that harlot's that stood to be judged by Solomon, who, because her own child was dead, would have her neighbour's killed also. Faith, sir, both in the profession and confession of it, is of immediate and absolute concern, even in the very act of the Church's reception of this or another member. Throw out faith, and there is no such thing as a Christian, neither visible or invisible. You ought to receive no man but upon a comfortable satisfaction to the Church that you are now receiving a believer. Faith, whether it be savingly there or no, is the great argument with the Church in receiving any; we receive not men as men, but the man immediately under that supposition: He hath faith, he is a Christian. Sir, consent simply, without faith, makes no man a member of the Church of God, because then would a Church not cease to be a Church, whoever they received among them; yea, by this assertion you have justified the Church of Rome itself to be to this day both good and godly, unless you can prove that they did at first and do now receive their unbelieving members without their own consent.

The Church hath no such liberty to receive men without respect to faith; yea, faith and holiness must be the essentials or basis upon and for the sake of which you receive them—holiness, I say, yet not such as is circumstantial, but that which is such in the very heart of it. Pray you, in your next, therefore, word it better, lest while you slight and trample upon me, you stand before all blameworthy yourself.

The Scriptures you speak of I did not in my first (p. 68) produce to show that persons unbaptized might hold communion with the Church, (though I am fully convinced they may,) but to show that knowledge of those persons, of their faith and holiness in general, ought first to be showed to the Church, before she can lawfully receive them. Acts ix. 25, 26, 27; 1 Cor. xvi. 10; 2 Cor. viii. 23.

As to my answer to a question (p. 70) which you have at p. 5 of yours corrupted, and then abused, I tell you, again, that a discovery of the faith and holiness, and a declaration of the willingness of a person to subject himself to the laws and government of Christ in his Church, is a ground sufficient to receive such a member.

But you descant, "Is baptism none of the laws of Christ?"

Answer. It is none of those laws, neither any part of them, that the Church, as a Church, should show her obedience by. For albeit that baptism be given by Christ our Lord to the Church, yet not for them to worship him by as a Church. Show me what church ordinance it is, and when or where the Church as a Church is to practice it as one of those laws and appointments that he hath commanded his Church to show to him her obedience by?

Again, that submitting to water baptism is a sign or note that was ever required by any of the primitive churches of him that would hold fellowship with them, or that it infuseth such grace and holiness into those that submit thereto as to capacitate them for such a privilege, or that they did acknowledge it a sign thereof, I find not in all the Bible.

I find not, as I told you in my first, that baptism is a sign to any but the person that is baptized. The Church hath her satisfactions of the person from better proof. Col. ii. 12; Rom. vi. 1, 2, 3, 4; 1 Cor. xv. 29; Acts ii. 38; xxii. 16; 1 Pet. iii. 21.

I told you also that baptism makes thee no member of the Church, neither doth it make thee a visible saint; it giveth thee, therefore, neither right to nor being of membership at all. Why, sir, did you not answer these things, but slip them with others, as if you were unconcerned, troubling your reader with such kind of insinuations as must needs be unsavoury to godly ears?

You make the moral law none of Christ's but Moses's; not the Son's, but the servant's; and tell me, because I plead for faith and holiness, according to moral duties gospelized, (they are my words, p. 79,) whereby we ought to judge of the fitness of members, that there-

fore Moses is more beholden to me than Christ. P. 6.

Sir, know you not yet that a difference is to be put betwixt those rules that discover the essentials of holiness and those that in themselves are not such, and that that of faith and the moral law is the one, and baptism, &c., the other?

Is not love to God, abhorrence of idols, to forbear blaspheming, to honour our parents, to do no murder, to forbear theft, not to bear false witness, nor covet, &c.—are not, I say, these the precepts of the Lord Jesus, because delivered by Moses? Or are these such as may better be broken than, for want of light, to forbear baptism with water? Or doth a man, while he liveth in the neglect of these, and in the mean time bustles about those you call Gospel commands, most honour Christ or best fit himself for fellowship with the saints? Need I tell you that the faith of Christ, with the ten commandments, are as much now Gospel commands as baptism, and ought to be in as much and far more respect with the holy ones than that or other the like?

Yea, shall I tell you that baptism will neither admit a man into fellowship nor keep him there if he be a transgressor of a moral precept; and that a man who believeth in Jesus and fulfilleth the moral law doth more glorify God and honour religion in the world than he that keepeth, if there were so many, ten thousand figurative laws?

As to those commands that respect God's instituted worship in a Church as a Church, I have told you that baptism is none of them, and you have been driven to confess it; the Church, then, must first look to faith, then to good living according to the ten commandments; after that she must respect those appointments of our Lord Jesus that respect her outward order and discipline; and then she walks as becomes her, sinning if she neglecteth either, sinning if she overvalueth either.

But why did you not answer those texts I produced for the strengthening of my argument—viz., Rom. xiv. 18; Deut. xxiii. 47; James ii. 8–12; 1 Cor. ix. 21; v. 9, 10, 11; Gal. vi. 15, 16; Philem. 3; 1 Tim. i. 9, 10, 11; Acts xx. 28, 32; Rom. xiii. 13; James iv. 11; 1 Cor. v. 12?

Deal fairly; answer those texts, with the argument made upon them; and when you have, after a godly manner, done that, you may the more boldly condemn.

You tell me that in p. 93 of mine I say, "None ever received baptism without light therein."

What if I did, as I did not? but you grant it. And now I will ask you—and pray deal fairly in your answer—May a man be a visible saint without light therein? May he have a good conscience without light therein? And seeing that baptism is none of the worship that Christ instituted in his Church for them to practice as a Church, must he be kept dark about all other things concerning the worship of God in his Church until he receive light therein?

You have answered already (p. 7) "that they ought to be ashamed, and to repent of that abomination, (their sprinkling,) before they come to have a sight of the pattern of the house of God, the goings in and the comings out thereof." Ezek. xliii. 10, 11.

But, sir, whereof do you find that want of light in water baptism, or because a man hath been sprinkled, that he is to be kept dark in all other temple institutions till he be ashamed and repent of that? Pray produce the texts, for Ezekiel helps you nothing. He speaks only of the pattern of the house, the goings out and comings in thereof. As for the coming in, you have already confessed that baptism is not the entering ordinance. And as for the worship that Christ hath instituted in his Church as a Church, I say, and you also have said it, (p. 40,) baptism is none of the forms thereof, none of the ordinances thereof; for baptism is, as to the practice of it, that which is without the Church, without the house of God. Then, by your own text, if a man do repent him of his christening in his childhood, he may be received into fellowship without submitting to baptism. But I will not strain you too far.

You add, "Is it a person's light that giveth being to a precept?"

Answer. Who said it? Yet it is his light and faith about it that can make him do it acceptably.

You ask again, "Suppose men plead want of light in other commands?"

Answer. If they be not such the forbearance of which disappacitates him of membership, he may yet be received to fellowship.

"But what if a man want light in the supper?" P. 7.

Answer. There is more to be said in that case than in the other, for that is a part of that worship which Christ hath instituted for his Church to be conversant in as a Church,

presenting them as such, with their communion with their Head and with one another as members of him. "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? For we being many, are one bread and one body, for we are all partakers of that one bread." 1 Cor. x. 16, 17. Wherefore this being a duty incumbent on the Church as a Church, and on every member of that body as such, they are obliged in that case more closely to deal with the members than in that wherein they are not so concerned, and with which as such they have nothing to do. No man baptizeth by virtue of his office in the Church; no man is baptized by virtue of his membership there.

"But what if a man want light in his duty to the poor?" P. 8.

Answer. If he doth, God must give it him—I mean, to know his duty as a church member. Now I will add, But what if he that can give a shilling giveth nothing? I suppose all that the Church can do in that case is but to warn, to exhort, and charge, and to show him his duty; and if he neglect, to show him "that he that soweth sparingly shall not reap plentifully." But to cut a man off for this, as you frowardly urge, (page 8,) would argue that Church (at least I think so) a little too bold with so high and weighty a censure. I plead not here for the churl, but seek to allay your heat; and should it be granted that such deserve as you would have it, this makes no matter to the case in hand.

Now, whereas you suggest that "moral evils are but sins against men," (p. 8,) you are too much unadvised. The moral evil, as you call it, whether you respect the breach of the first or second table, is first and immediately a sin against God; and more insufferable, yea and damnable, than for a man for want of light to forbear either baptism or the Lord's Supper.

But you say, "We have now found an advocate for sin against God in the breach of one of his holy commands."

Answer. As if none of the moral precepts were his! But, sir, who have I pleaded for in the denial of any one ordinance of God, yea, or for their neglect of it either? What I say is but that men must have light, that they may not do in darkness, or papist-like live by an implicit faith.

But I see you put no difference between an open breach of the law and a forbearing that which to him is doubtful. But I will suppose a case: There is a man wants light in baptism, yet by his neighbour is pressed to it; he saith he seeth it not to be his duty; the other saith he sins if he doth it not. Now, seeing whatsoever is not of faith is sin, what should this man do? If you say, "Let him use the means," I say so too. But what if, when he hath used, he still continueth dark about it, what will you advise him now? If you bid him wait, do you not encourage him to live in sin as much as I do? Nay, and seeing you will not let him, for want of light in that, obey God in other his institutions, what is it but to say, "Seeing you live for want of light in the neglect of baptism, we will make you, while you continue so, live, though quite against your light, in the breach of all the rest?" And where you are commanded thus, you may show the place when you find it.

Now, where you urge that you are one of them that say, "The epistles were writ to particular churches, and so serve nothing at all for our kind of communion," urging further, "That it will be difficult for me to prove that they were also directed to particular saints."

Answer. I wish there were nothing harder that were good for me to do.

But what should be the reason that our author, with others of his opinion, should stickle so hard to prove all the epistles were wrote to particular churches? Why, because those members were, as they think, every one baptized; and so the epistles from which we fetch our arguments for the love and concord of saints to be only proper to themselves. But if this be true, there is virtue indeed, and more than ever I dreamed of, in partaking of water baptism; for if that shall take away the epistles, and consequently the whole Bible, from all that are not baptized, then are the other churches, and also particular saints, in a very deplorable condition. For he asketh me very devoutly, "Whether any unbaptized persons were concerned in these epistles?" P. 9. But why would they take from us the Holy Scriptures? Verily, that we might have naught to justify our practice withal; for if the Scriptures belong only to baptized believers, they then belong not to the rest; and in truth if they could persuade us to yield them this grant, we should but sorrily justify our practice. But I would ask these men if the word of God came out from them? or if it came to them only? or whether

Christ hath not given his whole word to every one that believeth, whether they be baptized or in or out of church fellowship? (John xviii.,) or whether every saint, in some sort, hath not the keys of the kingdom of heaven, which are the Scriptures and their power?

Would to God they had learned more modesty than thus to take from all others and appropriate to themselves, and that for the sake of their observing a circumstance in religion, so high and glorious a privilege!

But we will come a little to proof. What Church will this author find in Rome, that time the epistle was sent to the brethren there, besides that Church that was in Aquila's house, although many more saints were then in the city? Yea, the apostle, in his salutation at the beginning, embraceth them only as brethren, without the least intimation of their being gathered into fellowship. "To all that be at Rome, beloved of God, called to be saints, grace to you," &c. To all there, to all in that city, beloved of God and that are converted to the Lord Jesus Christ. A Church there was in Aquila's house, and that there were many more saints besides is, and that by the text, manifest. Besides, considering the rules that are given them in the 14th and 15th chapters about their receiving one another, doth yet strongly suggest to me that they were not yet in fellowship, but as it were now about it, when Paul wrote his epistle to them.

The first epistle written to Corinth was also wrote to "all them that in every place called upon the name of the Lord Jesus Christ." 1 Cor. i. 2. But it will be hard work for our author to make it manifest that none in those days did call on the name of our Lord but those that were first baptized.

The second epistle, also, was not only written to the Church at Corinth, but also "to all the saints which were in all Achaia." To the Galatians and Thessalonians, indeed, his salutation was only to the churches there, but the three epistles before were as well to all other, as also that to the Ephesians, Philippians, and Colossians, in which the faithful and saints in Christ Jesus were also every one comprehended. Besides, to what particular Church was the epistle to the Hebrews wrote? or the epistle of James? both those of Peter and the first of John? Nay, that of John was wrote to some at that time out of fellowship, "that they might have fellowship with the Church." Chap. i. 1, 2, 3, 4. So that these brethren must not have all the Scriptures. We have, then, a like privilege with all the saints to use the Scriptures for our godly edifying, and to defend ourselves thereby from the assaults of those that would make spoil of us. But to pass this and come to the next.

You object for that I said, "If water baptism (as the circumstances with which the Church was pestered of old) trouble the peace and wound the consciences of the godly, dismember and break their fellowship, it is, although an ordinance, for the present prudently to be shunned." P. 86.

At this, as I said, you object and say, "Did I ever find baptism a pest or a plague to the churches? and did ever God send an ordinance to be a pest and a plague to his people?"

I answer, I said not that God did send it for any such end at all: God's ordinances are none of this in themselves; not if used as and for the end for which God sent them. But yet both baptism and the supper of the Lord have (by being wrested out of their place) been a great affliction to the godly both in this and other ages. What say you to breaking of bread, which the devil, by abusing, made an engine in the hands of papists to burn, starve, hang, and draw thousands? What say you to John of Leyden? What work did he make by the abuse of the ordinance of water baptism! And I wish this age had not given cause, through the church-rending spirit that some are possessed with, to make complaint of this matter, who have also had for their engine the baptism with water. Yea, yourself, sir, so far as I can perceive, could you get but the opportunity—yourself, I say, under pretence of this innocent ordinance, as you term it—would not stick to make inroads, and outroads too, in all the churches that suit not your fancy in the land. For you have already been bold to affirm, "That all those that have been baptized infants ought to be ashamed and repent before they be showed the pattern of the house." And what is this but to threaten that could you have your will of them you would quickly take from them their present church privileges, and let them see nothing thereof till those qualifications, especially subjection to water baptism, were found to attend to each of them?

As to the persons you speak of, "who have rent churches in pieces by making preaching by method, doctrine, reason, and use to be antichristian," or because they could not have other ministrations performed after their fan-

cies, (pp. 11, 12,) the imprudence of such with yourselves hath been heartbreaking to many a gracious soul, an high occasion of stumbling to the weak, and a reproach to the ways of the Lord. That it may be prudently shunned, I referred you then for proof to what should be offered after; but to this you cry out, and so pass it.

And now, reader, although this author hath thus objected against some passages in this my first argument for communion with persons unbaptized, yet the body of my argument he misseth and passeth over, as a thing not worth the answering; whether because he forgot, or because he was conscious to himself that he knew not what to do therewith, I will not now determine.

1. I effectually prove, "That baptism is not the initiating ordinance." Pp. 71, 75.

2. I prove, "That though it was, yet the case may so fall out that members might be received without it." Pp. 82, 83.

3. I prove, "That baptism makes no man a visible saint, nor giveth any right to church fellowship." P. 76.

4. I prove, "That faith, and a life becoming the law of the ten commandments, should be the chief and most solid argument with the true churches to receive saints to fellowship."

5. I prove, "That circumcision in the flesh, which was the entering ordinance of old, was a type of circumcision in the heart." Pp. 79, 80.

These things, with others, our author letteth pass, although in the proof of them abideth the strength of this first argument, to which I must entreat him in his next to cast his eye and give a fair answer, as also to the Scriptures on which each are built, or he must suffer me to say I am abused. Further, I make a question upon three Scriptures: Whether all the saints, even in the primitive times, were baptized with water? To which also he answereth nothing; whereas he ought to have done it if he will take in hand to confute. The Scriptures are—1 Cor. i. 14, 15, 16; Rom. vi. 2; Gal. iii. 27. Yet were they effectually answered my argument is nothing weakened.

You come to my second argument, drawn from Eph. iv. 4, 5, 6, upon which a little more now to enlarge, and then to take notice of your objection.

The apostle, then, in that 4th of the Ephesians, exhorteth the Church there, "with all lowliness, and meekness, with long-suffering and forbearing one another, to endeavour to keep the unity of the Spirit in the bond of peace." This done, he presents them with such arguments as might fasten his exhortation to purpose upon them.

1. The first is, because the body is one: "There is one body;" therefore they should not divide; for if the Church of Christ be a body, there ought not to be a rent or schism among them.

2. His second argument is, "There is one Spirit," or one quickening principle, by which the body is made to live. For having asserted before that Christ hath indeed a body, it was meet that he showed also that this body hath life and motion. Now that life, being none other than that nourishment or spirit of life from which the "whole body, fitly joined together, and compact by that which every joint supplieth, according to the effectual working of the measure in every part, maketh increase of the body, to the edifying of itself in love"—now this spirit, being first and chiefly in the head, therefore none other but those that hold the head can have this nourishment ministered to them. Besides, this is the spirit that knits the body together, and makes it increase with the increase of God. Col. ii. 16. This is the unity of the Spirit which he before exhorts them to keep.

3. The third argument is, because their hope is also but one: "Even as you are called (saith he) in one hope of your calling." As who should say, My brethren, if you are called with one calling—if your hope, both as to the grace of hope and also the object, be but one—if you hope for one heaven and for one eternal life, then maintain that unity of the Spirit and hope, while here, in love and the bond of peace.

4. The fourth argument is, "There is one Lord," or Husband, or Prince, to whom this Church belongs; therefore if we have husband but one, lord and prince but one, let us not rend into many parties, as if we had many husbands, lords, and princes to govern us as his wife, his house, and kingdom. Is Christ divided?

5. The fifth argument is, "There is one faith," by which we all stand justified by one Lord Jesus Christ; one faith by which we escape the wrath of God; one faith by which only they that have it are blessed. Yea, seeing there is but one faith, by which we are all put into one way of salvation, let us hold together as such.

6. The sixth argument, "There is one baptism." Now we are come to the pinch—viz.,

Whether it be that of water or no? which I must positively deny—

1. Because water baptism hath nothing to do in a Church as a Church; it neither bringeth us into the Church, nor is any part of our worship when we come there: how, then, can the peace and unity of the Church depend upon water baptism? Besides, he saith expressly it is the unity of the Spirit, not water, that is here intended; and the arguments brought to enforce it are such as wholly and immediately relate to the duty of the Church as a Church.

2. Further, that other text that treateth of our being baptized into a body saith expressly it is done by the Spirit: "For by one Spirit we are all baptized into one body." 1 Cor. xii. 13. Here is the Church presented as under the notion of a body; here is a baptism mentioned by which they are brought or initiated into this body; now that this is the baptism of water is utterly against the words of the text: "For by one Spirit are we all baptized into one body." Besides, if the baptism here be of water, then is it the initiating ordinance; but the contrary I have proved, and this author stands by my doctrine. So, then, the baptism here respecting the Church as a body, and water having nothing to do to enter men into the Church nor to command them to practice it as a Church in order to their peace or communion, or respecting the worship of God as such—and I say again the baptism in the sixth argument being urged precisely for no other purpose but with respect to the Church's peace as a body—it must needs be that baptism by virtue of which they were initiated, and joined together in one; and that baptism being only that which the Spirit executeth, this therefore is that one baptism.

7. The other argument is also effectual: "There is one God and Father of all, who is above all, and through all, and in you all." If we are one body, if to it there be but one Spirit, if we have but one hope, one faith, and be all baptized by one Spirit into that one body, and if we have but one Lord, one God, and he in every one of us, let us be also one, and let them that are thus qualified both join together and hold in one.

But our author against this objecteth, "That now I employ my pen against every man, and give the lie to all expositors; for they hold this one baptism to be none other than that of water." P. 13.

Answer. What if I should also send you to answer those expositors that expound certain Scriptures for infant baptism, and that by them brand us for Anabaptists? Must this drive you from your belief of the truth? Expositors I reverence, but must live by mine own faith. God hath nowhere bound himself to them more than to others with respect to the revelation of his mind in his word.

But it becomes not you to run thus to expositors, who are, as to your notions in many things, but of yesterday: "To the law and to the testimony," for out of the mouth of babes the Lord hath ordained strength.

But you bid me tell you "what I mean by Spirit baptism."

Answer. Sir, you mistake me: I treat not here of our being baptized with the Spirit, with respect to its coming from heaven into us, but of that act of the Spirit, when come, which baptizeth us into a body or Church. It is one thing to be baptized *with* the Spirit in the first sense, and another to be baptized *by* it in the sense I treat of: for the Spirit to come upon me is one thing, and for that, when come, to implant, embody, or baptize me into the body of Christ is another.

Your question therefore is grounded on a mistake both of my judgment and the words of the apostle. Wherefore thus I soon put an end to your objections. P. 14. For the Spirit to come down upon me is one thing, and for the Spirit to baptize or implant me into the Church is another; for to be possessed with the Spirit is one thing, and to be led by that Spirit is another. I conclude, then, seeing the argument taken from that one baptism respecteth church fellowship properly, and seeing water baptism meddleth not with it as such, it is the other, even that in 1 Cor. xii. 16, that is here intended, and no other.

But you add, "If nothing but extraordinary gifts are called the baptism of the Spirit in a strict sense, then that baptism (1 Cor. xii.) must be water baptism, as well as that in Ephesians."

Hold: you make your conclusions before you have cause. First prove that in the Ephesians to be meant of water baptism, and that the baptism in 1 Cor. xii. 16 is the baptism you would have it, and then conclude my argument void.

That is the baptism of the Holy Ghost, according to the common notion, I say not; for you to assert it is the baptism of water gives the lie to the text; but that it is an act of the Holy Ghost baptizing the saints into a body

or Church, you will hardly be able to make the contrary appear to be truth.

But behold, while here you would have this to be baptism with water, how you contradict and condemn your own notion! You say water baptism is not the *entering* ordinance, yet the baptism here is such as baptizeth us *into* a body; wherefore, before you say next time that this in 1 Cor. xii. 13 is meant of water baptism, affirm that water baptism is the *initiating* or *entering* ordinance, that your opinion and doctrine may hang better together.

We come to my third argument, which is, "To prove it is lawful to hold church communion with the godly, sincere believer, though he hath not been baptized with water, because he hath the doctrine of baptism. Heb. vi." Which doctrine I distinguish from the practice of it; the doctrine being that which by the outward sign is presented to us, or which by the outward circumstance of the act is preached to the believer—viz., the death of Christ, my death with Christ; also his resurrection from the dead, and mine with him to newness of life. This our author calleth "one of the strangest paradoxes that he hath lightly observed."

Answer. How light he is in his observation of things I know not; this I am sure, the apostle makes mention of the *doctrine* of baptism; now that the *doctrine* of a man or ordinance is the signification of what is preached is apparent to very sense. What is Christ's doctrine, Paul's doctrine, Scripture doctrine, but the truth couched under the words that are spoken? So the doctrine of baptism, yea, and the doctrine of the Lord's Supper, are those truths or mysteries that such ordinances preach unto us. And that the doctrine of baptism in this sense is the great end for which that and the Lord's Supper were instituted is apparent from all the Scriptures. It is that which the apostle seeketh for in that eminent 6th of the Romans: "Know you not that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism, that like as Christ was raised from the dead by the glory of the Father, so we should walk in newness of life. For if we have been planted together in the likeness of his death, we shall also be in the likeness of his resurrection." What is here discoursed but the doctrine of or that which baptism teacheth; with an intimation that that was the chief for the sake of which that shadow was instituted, as also that they that have the doctrine, or that which is signified thereby, they only must reign with Christ?

Again. This is that which he seeketh for among the Corinthians: "If the dead rise not at all, (saith he,) why then were you baptized for the dead?" Why then were you baptized? what did baptism teach you? what doctrine did it preach to you? Further, "Buried with him in baptism, wherein also you are risen again with him through the faith of the operation of God, who raised him from the dead." What is here in chief asserted but the doctrine only which water baptism preacheth, with an intimation that they, and they only, are the saved of the Lord that have heard, received, and that live in this doctrine? Col. ii. 12, 13.

The same may be said of the Lord's Supper; it also hath its doctrine. But against this our author objecteth, saying, "That this is called the doctrine of baptism I am yet to learn."

Answer. Your ignorance of the truth makes it not an error; but I pray you, what is the doctrine of baptism if not that which baptism teacheth, even that which is signified thereby as that is the doctrine of Christ and the Scriptures which he and they teach as the mind of God?

But you say, "I took the doctrine of baptism to be the command that a believer should be baptized for such ends as the Gospel expresseth."

Answer. To assert that a figurative ordinance is of God is one thing, but the doctrinal signification of that ordinance is another; a man may preach the command, yet none of the doctrines which baptism preacheth. The doctrine lieth not in the command, but the mystery discovered to faith by the act.

You object, "If the resurrection be the doctrine of baptism, why doth the apostle make that and the doctrine of baptism things distinct in Heb. vi.?"

Answer. The resurrection, simply considered, is not the doctrine of baptism, but Christ's, and mine by him. Besides, there is more in it than the mystery of this resurrection; there is my death first, and then my rising with him.

But you add, "Under the law, all the sacrifices of that dispensation, with their sabbaths, were types of that Christ who was the substance of all those ceremonies. If any of them, then, that professed faith in the Messias to come should, upon scruples or want of pre-

tended light, neglect the whole or part of that typical worship, why may not a man say of them, as this advocate of the practice under debate, They had the richer and better sacrifice?"

Answer. First, that the brethren which refuse to be baptized, as you and I would have them, refuse it for want of pretended light, becomes you not to imagine, unless your boldness will lead you to judge that all men want sincerity that come not up to our judgment. Their conscience may be better than either yours or mine, yet God, for purposes best known to himself, may forbear to give them conviction of their duty in this particular. But what! because they are not baptized, have they not Jesus Christ? or must we now be afraid to say, Christ is better than water baptism? Yea, God himself, for the sake of this better thing, hath suffered in his Church a suspension of some of his ordinances, yet owned them for his truly constituted congregation. What say you to the Church in the wilderness? I touched you with it in my first, but perceived you listed not to meddle therewith. That Church received members the way which was not prescribed by, but directly against, the revealed mind of God, yet stood a true Church, their members true members; also that Church in that state was such before whom, among whom, and to whom God continually made known himself to be their God and owned them for his peculiar treasure.

And now I am fallen upon it, let me a little enlarge. This Church, according to the then instituted worship of God, had circumcision for their entering ordinance, (Gen. xvii. 13, 14,) without which it was unlawful to receive any into fellowship with them; yea, he that without it was received was to be cut off and cast out again. Further, as to the passover, the uncircumcised was utterly forbidden to eat it. Ex. xii. Now, if our brethren had as express prohibition to justify their groundless opinion as here is to exclude the uncircumcised from the communion of the Church and the passover—I say, if they could find it written, "No unbaptized person shall enter, no unbaptized person shall eat of the supper"—what a noise would they make about it! But yet let the reader observe that although circumcision was the entering ordinance, and our author saith baptism is not, yea, though this Church was expressly forbidden to receive the uncircumcised, (and we have not a syllable now to forbid the unbaptized,) yet this Church received members without and otherwise than by this entering ordinance. They also admitted them to the passover; yea, entertained, retained, and held communion with them so long as forty years without it. I say again, that the number of this sort of communicants was not so few as six hundred thousand. Moreover, to these uncircumcised was the land of Canaan given, yea, a possession of part thereof, before they were circumcised, but the old circumcised ones might not enter therein. I am the larger in this because our author hath overlooked my first mention thereof. And now I ask, What was the reason that God continued his presence with this Church, notwithstanding this transgression? Was it not because they had that richer and better thing, the Lord Jesus Christ? "For they did all eat of that spiritual bread, and drank of that spiritual rock which followed them; and that rock was Christ." 1 Cor. x. I confess I find them under rebukes and judgments in the wilderness, and that they were many times threatened to be destroyed, but yet I find not so much as one check for their receiving of members uncircumcised. Further, in the New Testament, where we have a catalogue of their sins, and also of their punishment for them, we find not a word about circumcision, nor the smallest intimation of the least rebuke for neglecting the entering ordinance. 1 Cor. x. 5, 10. I will therefore say of them, as I have also said of my brethren, "They had the richer and better thing."

But you object, "This putteth the whole of God's instituted worship, both under the law and Gospel, to the highest uncertainties." P. 17.

Answer. This putteth our opposers out of their road, and quencheth the flame of their unwarrantable zeal. For if the entering ordinance, if the ordinance without which no man might be added to the Church, was laid aside for forty years—yea, if more than six hundred thousand did communicate with them without it—I say again, if they did it, and held communion with God, that notwithstanding, yea, and had not, that we read of, all that time one small check for so doing, why may not we now enter communion, hold communion, maintain communion, church communion, without being judged and condemned by you, because we cannot, for want of light, be all baptized before, especially considering baptism makes no man a saint, is not the entering ordinance, is no part of the worship of God enjoined the Church as a Church? To conclude, although

we receive members unbaptized, we leave not God's instituted worship at uncertainties, especially what he hath commanded us as his Church: we only profess our want of light in some things, but see no word to warrant the forbearance of our duty in all for want of persuasion in one.

You object, "I call baptism a circumstance —an outward show I nickname it."

Answer. Deep reproof! But why did you not show me my evil in thus calling it when opposed to the substance and the thing signified? Is it the substance? Is it the thing signified? And why may not I give it the name of a show, when you call it a symbol and compare it to a gentlemen's livery? P. 52.

But you say I call it an outward show.

Answer. Is it an inward one? What is it? "It is a command."

Answer. But doth that install it in that place and dignity that was never intended for it?

You object further, "They cannot have the doctrine of baptism that understand not our way of administering it." P. 18.

This is your mistake, both of the doctrine and thing itself. But if you will not scorn to take notice of me, I advise you again to consider that a man may find baptism to be commanded, may be informed who ought to administer it, may also know the proper subject, and that the manner of baptizing is dipping, and may desire to practice it because it is commanded, and yet know nothing of what water baptism preacheth or of the mystery baptism showeth to faith. But that the doctrine of baptism is not the practice of it, not the outward act, but the thing signified, and that every believer hath that, must argue you more than bold to deny it.

But say you, "Who taught you to divide betwixt Christ and his precepts, that you word it at such a rate, That he that hath the one?" &c.

Answer. To say nothing of faith and the word, verily reason itself teacheth it. For if Christ be my righteousness, and not water, if Christ be my advocate, and not water, if there be that good and blessedness in Christ that is not in water, then is Jesus Christ better than water, and also in these to be eternally divided from water, unless we will make them co-saviours, co-advocates, and such as are equally good and profitable to men.

But say you, "I thought that he that hath Christ had an orderly right to all Christ's promises and precepts, and that the precepts of Christ are part of the riches that a believer hath in and by Christ."

Answer. A believer hath more in Christ than either promise or precept, but all believers know not all things that of God are given to them by Christ. But must they not use and enjoy that which they know because they know not all? or must they neglect the weightier matters because they want mint, anise, and cummin? Your pretended orderly rite is your fancy: there is not a syllable in the whole Bible that bids a Christian to forbear his duty in other things, because he wanteth, as you term it, the symbol or water baptism.

But say you, "He that despiseth his birthright of ordinances, our church privileges, will be found to be a profane person, as Esau, in God's account."

Baptism is not the privilege of a Church as such. But what! are they all Esaus indeed? Must we go to hell and be damned for want of faith in water baptism? And take notice, do not plead for a despising of baptism, but a bearing with our brother that cannot do it for want of light. The best of baptism he hath—viz., the signification thereof; he wanteth only the outward show, which, if he had, would not prove him a truly visible saint; it would not tell me he had the grace of God in his heart; it is no characteristical note to another of my sonship with God.

But why did you not answer these parts of my argument? Why did you only cavil at words, which, if they had been left out, the argument yet stands good? "He that is not baptized, if yet a true believer, hath the doctrine of baptism; yea, he ought to have it before he be convinced it is his duty to be baptized, or else he playeth the hypocrite. There is therefore no difference between that believer that is and he that is not yet baptized with water, but only his going down into the water, there to perform an outward ceremony of the substance which he hath already; which yet he is not commanded to do with respect to membership with the Church, but to obtain by that further understanding of his privilege by Christ, which before he made profession of, and that as a visible believer."

But to come to my fourth argument, which you so tenderly touch as if it burnt your fingers: "I am bold, say I, to have communion with visible saints as before, because God hath communion with them, whose example

in the case we are strictly commanded to follow." Receive ye one another, as Christ Jesus hath received you to the glory of God. Yea, though they be saints in opinion contrary to you or I, "we that are strong, ought to bear the infirmities of the weak, and not to please ourselves"—infirmities that are sinful, for they that are natural are incident to all. Infirmities, therefore, they are that for want of light cause a man to err in circumstantials. And the reason upon which Paul groundeth this admonition is, "For Christ pleased not himself, but, as it is written, The reproaches of them that reproached thee are fallen on me."

You say to this, (p. 20,) "That it is Paul's direction to the Church at Rome how to receive their brethren church members."

I answer:

1. What! are not the poor saints now in this city, are not they concerned in these instructions? Or is not the Church, by these words, at all directed how to carry it to those that were not yet in fellowship? A bold assertion, but grounded upon nothing but that you would have it so.

2. But how will you prove that there was a Church, a right-constituted Church at Rome, besides that in Aquila's house? Chap. xvi. Neither doth this epistle, nor any other in the whole book of God, affirm it. Besides, since Paul, in this last chapter, saluteth the Church in this man's house, but the other only as particular saints, it giveth farther ground of conviction to you that those others were not as yet embodied in such a fellowship.

3. But suppose there was another Church besides, it doth not therefore follow that the apostle exhorteth them only to receive persons already in fellowship, but him, even every him, that there was weak in faith, but not to doubtful disputations.

4. Suppose, again, the receiving here exhorted to be such as you would have it, yet the rule by which they are directed to do it is that by which we perceive that Christ hath received them; but Christ did not receive them by baptism, but as given to him by the Father. Him therefore concerning whom we are convinced that he by the Father is given to Christ, him should we receive.

5. But what need I grant you that which cannot be proved? Yet if you could prove it, it availeth nothing at all, because you may not, cannot, ought not, to dare to limit the exhortation to receiving one another into each other's affections only, and not also receiving saints into communion.

But you object, "To make God's receiving the rule of our receiving in all cases will not hold." P. 21.

Answer. Keep to the thing, man: if it hold in the case in hand, it is enough, the which you have not denied. And that it holds thus is plain, because commanded. But let the reader know that your putting in that way of his receiving which is invisible to us is but an unhandsome straddling over my argument, which treateth only of a visible receiving, such as is manifest to the Church. This you knew, but sought, by evading, to turn the reader from considering the strength of this my argument. "The receiving, then, (said I, p. 29,) because it is set as an example to the Church, is such as must needs be visible unto them, and is best discovered by that word that describeth the visible saints. Whoso then you can judge a visible saint, one that walketh with God, you may, nay, ought to, judge by the same word God hath received him. Now, him that God receiveth, him should you receive." But will any object they cannot believe that God receiveth the unbaptized saints? I will not suppose you so much stupefied, and therefore shall make no answer. But you seem to be much offended because I said, "Vain man! think not, by the straitness of thine order in outward and bodily conformity to outward and shadowish circumstances, that thy peace is maintained with God."

But why so much offended at this?

"Because you intend by this the brethren of the baptized way."

Answer. If they be vain men and set up their own order, how strait soever they make it, they are worthy to be reproved. "If they have rejected the word of the Lord, what wisdom is in them?" And as you suggest the first, I affirm the second. But if you would be justified in excluding those with whom yet you see God hath communion, because they yet see not a shadow with you, produce the Scripture for such order, that we may believe it is the order of God; but deal fairly, lest we show your nakedness and others see your shame.

You tell me of the order of the Colossians. Chap. ii. 5. But if you can prove that that Church refused to hold communion with that saint whom they knew to be received by Christ and held communion with him, or that none but those that are baptized are received

by and hold communion with him, then you justify your order. In the mean while the whole of my argument stands firm against you: "You must have communion with visible saints, because God hath communion with them, whose example in the case we are strictly commanded to follow."

But you ask me, "If outward and bodily conformity has become a crime?" P. 23.

Answer. I nowhere said it, but know that to glorify God with our bodies respecteth chiefly far higher and more weighty things than that of water baptism: "Whatsoever is not of faith is sin;" and to set up an ordinance, though an ordinance of God, that by it the Church may be pulled in pieces or the truly visible saints excluded communion with their brethren—I say again, to make water baptism a bar and division between saint and saint every whit otherwise gracious and holy alike, "this is like fasting for strife and debate, and to smite with the fist of wickedness," and is not to be found within the whole Bible, but is only an order of your own devising. As to the peace you make an objection about, (p. 23,) you have granted me what I intended; and now I add further, that for church peace to be founded in baptism or any other external rite, not having to do with the Church as a Church, is pure peace indeed. Church peace is founded in blood and love to each other for Jesus' sake, bearing with and forbearing one another in all things circumstantial that concern not church worship as such. And in my other I have proved that baptism is not such, and therefore ought not to be urged to make rents and divisions among brethren.

But you ask, "Is my peace maintained in a way of disobedience?" and conclude, if it be, "you fear it is false." P. 24.

Answer. If the first were true, you need not to doubt of the second; but it may be thought he hath little to say in the controversy who is forced to stuff out his papers with such needless prattles as these.

My fifth argument is, "That a failure in such a circumstance as water baptism doth not unchristian us." This you are compelled to grant. P. 25. And I conclude with your words, persons ought to be Christians before visible Christians, such as any congregation in the land may receive to communion with themselves, because God hath showed us that he has received them. Receive him to the glory of God. "To the glory of God" is put in on purpose to show what dishonour they bring to him who despise to have communion with such whom they know do maintain communion with God. I say again, How doth this man or that Church glorify God, or count the wisdom and holiness of heaven beyond them, when they refuse communion with them concerning whom yet they are convinced that they have communion with God?

But my argument you have not denied, nor meddled with the conclusion at all; which is, "That therefore, even because a failure here doth not unchristian us, doth not make us insincere, and I add, doth not lay us open to any revealed judgment or displeasure of God, (if it doth, show where,) therefore it should not, it ought not, to make us obnoxious to the displeasure of the Church of God."

But you say, "I rank Gospel precepts with Old Testament abrogated ceremonies." P. 25.

Answer. You should have given your reader my words, that he might have judged from my own mouth. I said then, (speaking before of Christianity itself, p. 94,) "That thousands of thousands that could not consent to water, as we, are now with the innumerable company of angels and the spirits of just men made perfect." What was said of eating or the contrary may as to this be said of water baptism: Neither if I be baptized am I the better, neither if I be not am I the worse; not the better before God, not the worse before men; still meaning, as Paul, provided I walk according to my light with God. Otherwise it is false; for if a man that seeth it to be his duty shall despisingly neglect it, or if he that hath not faith about it shall foolishly take it up, both these are for this the worse; I mean as to their own sense, being convicted in themselves as transgressors. He therefore that doeth according to this light, doeth well, and he that doth it not for want of light, doth not ill, for he approveth his heart to be sincere with God, even by that his forbearance. And I tell you again, it is nowhere recorded that this man is under any revealed threatening of God for his not being baptized with water, he not having light therein, but is admitted through his grace to as many promises as you. If therefore he be not a partaker of that circumstance, yet he is of that liberty and mercy by which you stand with God.

But that I practice instituted worship upon the same account as Paul did circumcision and shaving is too bold for you to presume to imagine. What! because I will not suffer water to carry away the epistles from the Christians,

and because I will not let water baptism be the rule, the door, the bolt, the bar, the wall of division between the righteous and the righteous, must I therefore be judged to be a man without conscience to the worship of Jesus Christ? The Lord deliver me from superstitious and idolatrous thoughts about any of the ordinances of Christ and of God! But my fifth argument standeth against you untouched; you have not denied, much less confuted, the least syllable thereof.

You tell me my sixth argument is, "Edification."

Answer. If it be, why is it not embraced? But my own words are these: "I am for holding communion thus, because the edification of souls in the faith and holiness of the Gospel is of greater concern than an agreement in outward things; I say, it is of greater concern with us, and of far more profit to our brother, than our agreeing in or contesting for water baptism. John xvi. 13; 1 Cor. xiv. 12; xiii. 1, 2; viii. 1." Now why did you not take this argument in pieces, and answer those Scriptures, on which the strength thereof depends? But if to contest, and fall out about water baptism, be better than to edify the house of God, produce the texts, that we may be informed.

You say, "Edification is the end of all communion, but all things must be done in order, orderly." P. 26.

Answer. When you have proved that there is no such thing as an orderly edifying of the Church without water baptism precede, then it will be time enough to think you have said something.

You add, "Edification as to church fellowship, being a building up, doth suppose the being of a Church, but pray you show us a Church without baptism." P. 26.

Answer. See here the spirit of these men, who, for the want of water baptism, have at once unchurched all such congregations of God in the world. But against this I have and do urge that water baptism giveth neither being nor well-being to a Church; neither is any part of the instituted worship of God, that the Church, as such, should be found in the practice of. Therefore her edification as a Church may, yea, ought to be, attained unto without it.

But you say, "Show us a New Testament Church without baptism." P. 26.

Answer. What say you to the Church all along the Revelation, quite through the reign of Antichrist? Was that a New Testament Church or no?

Again. If baptism be without the Church as a Church, if it hath nothing to do in the constituting of a Church, if it be not the door of entrance into the Church, if it be no part of church worship as such, then, although all the members of that Church were baptized, yet the Church is a Church without water baptism. But all the churches in the New Testament were such; therefore, &c.

Again. If baptism respects believers as particular persons only, if it respects their own conscience only, if it makes a man no visible believer to me, then it hath nothing to do with church membership, because that which respects my own person only, my own conscience only, that which is no character of my visible saintship to the Church, cannot be an argument unto them to receive me into fellowship with themselves. But this is true; therefore, &c.

You proceed, "If by edification be meant the private increase of grace in one another, in the use of private means, as private Christians in meeting together, how doth the principle you oppose hinder that? Endeavour to make men as holy as you can, that they may be fitted for church fellowship when God shall show them the orderly way to it." P. 66.

Answer. What a number of private things have we now brought out to public view? Private Christians, private means, and a private increase of grace. But, sir, are none but those of your way the public Christians? or ought none but those that are baptized to have the public means of grace? or must their graces be increased by none but private means? Are you awake now? or are you become so high in your own fantasies that none have, or are to have, but private means of grace? And are there no public Christians or public Christian meetings but them of your way? I did not think that all but Baptists should only abide in holes.

But you find fault because I said, "Edification is greater than contesting about water baptism." P. 27.

Answer. If it be not, confute me; if it be, forbear to cavil. Water baptism and all God's ordinances are to be used to edification, not to beget heats and contentions among the godly; wherefore edification is best.

Objection. I had thought that the preaching and opening baptism might have been reckoned a part of our edification.

Answer. The act of water baptism hath not place in church worship, neither in whole nor

in part; wherefore, pressing it upon the Church is to no purpose at all.

Objection. Why may you not as well say that edification is greater than breaking of bread? P. 27.

Answer. So it is, else that should never have been instituted to edify withal. That which serveth is not greater than he that is served thereby. Baptism and the Lord's Supper both were made for us, not we for them; wherefore both were made for our edification, but no one for our destruction.

But again: The Lord's Supper, not baptism, is for the Church as a Church; therefore, as we will maintain the Church's edifying, that must be maintained in it; yea, used oft to show the Lord's death till he come. 1 Cor. xi. 22–26.

Besides, because it is a great part of church worship, as such, therefore it is pronounced blessed; the Lord did openly bless it also: "The cup of blessing which we bless." Not to say more, therefore, your reasoning from one to the other will not hold.

Objection. How comes contesting for water baptism to be so much against you?

Answer. First. Because weak brethren cannot bear it, whom yet we are commanded to receive, but not to doubtful disputation—doubtful to them; therefore, for their sakes I must forbear it. Rom. xiv. 1.

Secondly. Because I have not seen any good effect, but the contrary, wherever such hot spirits have gone before me: "For where envy and strife is, there is confusion (or tumults) and every evil work."

Thirdly. Because by the example of the Lord and Paul we must consider the present state of the Church, and not trouble them with what they cannot bear. John xvi. 13; 1 Cor. iii. 1, 2, 3.

I conclude, then, edification in the Church is to be preferred above what the Church as a Church hath nothing to do withal. All things, dearly beloved, are for our edifying. 1 Cor. xiv. 5; xii. 26; 2 Cor. xii. 19; Eph. iv. 26; xv. 2; 1 Cor. xiv. 3; 2 Cor. x. 8; xiii. 10; Rom. xiv. 19.

Before I wind up this argument I present you with several instances showing that the breach of some of God's precepts have been borne with when they came in competition with edification. As first, that of Aaron, who let the offering for sin be burnt that should indeed have been eaten, (Lev. x.;) yet because he could not do it to his edification, Moses was content. But the law was thereby transgressed: "The priest that offereth it for sin shall eat it."

To this you reply, "That was not a constant continued forbearing of God's worship, but a suspending of it for a season."

Answer. We also suspend it but for a season: when persons can be baptized to their edification they have the liberty.

But, secondly. This was not a bare suspension, but a flat transgression of the law. "Ye should indeed have eaten it." Yet Moses was content.

But say you, "Perhaps it was suspended upon just and legal grounds, though not expressed."

Answer. The express rule was against it: "Ye should indeed (saith Moses) have eaten it in the holy place, as I commanded." But, good sir, are you now for unwritten verities? for legal grounds, though not expressed? I will not drive you farther; here is room enough.

As for Eldad and Medad, it cannot be denied but that their edifying of the people was preferred before their conforming to every circumstance. Num. xi. 16–26.

You add, "That Paul, for a seeming low thing, did withstand Peter."

Sir, if you make but a seeming low thing of dissembling and teaching others so to do, especially where the doctrine of justification is endangered, I cannot expect much good conscience from you.

As for your answer to the case of Hezekiah, it is faulty in two respects:

1. For that you make the passover a type of the Lord's Supper, when it was only a type of the body and blood of the Lord: "For even Christ our Passover is sacrificed for us."

2. In that you make it an example to you to admit persons unprepared to the Lord's Supper. P. 29.

Answer. May you indeed receive persons into the Church unprepared for the Lord's Supper: yea, unprepared for that, with other solemn appointments? For so you word it. P. 29. Oh what an engine have you made of water baptism!

Thus, gentle reader, while this author teareth us in pieces for not making baptism the orderly rule for receiving the goodly and conscientious into communion, he can receive persons, if baptized, though unprepared for the supper and other solemn appointments. I would have thee consult the place, and see if

it countenanceth such an act, that a man who pleadeth for water baptism above the peace and edification of the Church ought to be received, although unprepared, into the Church to the Lord's Supper and other solemn appointments, especially considering the nature of right church constitution, and the severity of God towards those that came unprepared to his table of old. 1 Cor. xi. 28, 29, 30. A riddle indeed, that the Lord should, without a word, so severely command that all which want light in baptism be excluded church privileges, and yet against his word admit of persons unprepared to the Lord's table and other solemn appointments!

But, good sir, why so short-winded? Why could not you make the same work with the other Scriptures as you did with these? I must leave them upon you unanswered, and standing by my argument conclude that if laws and ordinances of old have been broken, and the breach of them borne with, when yet the observation of outward things was more strictly commanded than now, if the profit and edification of the Church come in competition, how much more may not we have communion, church communion, when no law of God is transgressed thereby!

And note, that all this while I plead not (as you) for persons unprepared, but godly and such as walk with God.

We come now to my seventh argument for communion with the godly, though baptized persons, which you say is love. P. 29.

My argument is this: "Therefore I am for communion thus, because love, which above all things we are commanded to put on, is of much more worth than to break about baptism." And let the reader note that of this argument you deny not so much as one syllable, but run to another story; but I will follow you.

I add further, that love is more discovered when we receive for the sake of Christ than when we refuse his children for want of water; and tell you again that this exhortation to love is grounded not upon baptism, but the putting on of the new creature, which hath swallowed up all distinctions. Col. iii. 9–14. Yea, there are ten arguments in this one which you have not so much as touched, but thus object, "That man that makes affection the rule of his walking, rather than judgment, it is no wonder if he go out of the way."

Answer. Love to them we are persuaded that God hath received is love that is guided by judgment; and to receive them that are such because God hath bidden us (Rom. xiv.) is judgment guided by rule. My argument, therefore, hath forestalled all your noise, and standeth still on its legs against you.

As to the duties of piety and charity you boast of, (p. 30,) sound not a trumpet, tell not your left hand of it; we are talking now of communion of saints, church communion, and I plead that to love and hold together as such is better than to break in pieces for want of water baptism. My reason is, because we are exhorted in all things to put on love, the love of church communion; contrariwise, you oppose, "above all things put on water," for the best saint under heaven that hath not that, with him you refuse communion. Thus you make baptism, though no church ordinance, a bar to shut out the godly and a trap-door to let the unprepared into churches, to the Lord's Supper and other solemn appointments. P. 79.

But you object, "Must our love to the unbaptized indulge them in an act of disobedience? Cannot we love their persons, parts, graces, but we must love their sins?" P. 30.

Answer. We plead not for indulgence. "But are there not with you, even with you, sins against the Lord your God?" 2 Chron. xxviii. 10. But why can you indulge the Baptists in any acts of disobedience? for to come unprepared into the Church is an act of disobedience; to come unprepared to the supper is an act of disobedience; and to come so also to other solemn appointments are acts of disobedience.

"But for these things (you say) you do not cast nor keep any out of the Church."

Answer. But what acts of disobedience do we indulge them in?

"In the sin of infant baptism."

Answer. We indulge them not, but, being commanded to bear with the infirmities of each other, suffer it, it being indeed in our eyes such, but in theirs they say a duty, till God shall otherwise persuade them. If you be without infirmity, do you first throw a stone at them; they keep their faith in that to themselves and trouble not the brethren therewith; we believe that God hath received them; they do not want to us a proof of their sonship with God; neither hath he made water a wall of division between us; and therefore do we receive them.

Objection. "I take it to be the highest act of friendship to be faithful to these professors, and to tell them they want this one thing in

Gospel order, which ought not to be left undone." P. 30.

Answer. If it be the highest piece of friendship to preach water baptism to unbaptized believers, the lowest act thereof must needs be very low. But, contrariwise, I count it so far off from being any act of friendship to press baptism in our notion on those that cannot bear it that it is a great abuse of the peace of my brother, the law of love, the law of Christ, or the society of the faithful. Love suffereth long and is kind, is not easily provoked: let us therefore follow after the things that make for peace and things wherewith one may edify another: let every one of us please his neighbour, for his good to edification.: bear you one another's burdens, and so fulfil the law of Christ. 1 Cor. xiii.; Rom. xiv. 19; xv. 2; Gal. vi. 2.

But say you, "I doubt when this comes to be weighed in God's balance it will be found no less than flattery, for which you will be reproved."

Answer. It seems you do but doubt it, wherefore the principles from which you doubt it, of that methinks you should not be certain. But this is of little weight to me; for he that will presume to appropriate the epistles to himself and fellows for the sake of baptism, and that will condemn all the churches of Christ in the land for want of baptism, and that will account his brother as profane Esau, (p. 20,) and rejected as idolatrous Ephraim, (p. 32,) because he wanteth his way of water baptism, he acts out of his wonted way of rigidness when he doth but doubt and not affirm his brother to be a flatterer. I leave therefore this your doubt to be resolved at the day of judgment, and in the mean time trample upon your harsh and unchristian surmises.

As to our love to Christians in other cases, I hope we shall also endeavour to follow the law of the Lord; but because it respects not the matter in hand, it concerns us not now to treat thereof.

My argument treateth of church communion, in the prosecution of which I prove—

1. That love is grounded upon the new creature. Col. iii. 9, &c.

2. Upon our fellowship with the Father and Son. 1 John i. 2, 3.

3. That with respect to this it is the fulfilling of the moral law. James iv. 11; Rom. xiv. 21.

4. That it shows itself in acts of forbearing rather than in publishing some truths, communicating only what is profitable, forbearing to publish what cannot be borne. 1 Cor. iii. 1, 2; Acts xx. 18, 19, 20; John xvi. 17.

5. I show further, that to have fellowship for, to make that the ground of, or to receive one another chiefly upon the account of an outward circumstance, to make baptism the including and excluding charter, the bounds, bar, and rule of communion, when by the word of the everlasting Testament there is no word for it, (to speak charitably,) if it be not for want of love, it is for want of light in the mysteries of the kingdom of Christ. Strange! Take two Christians equal in all points but this, nay, let one go beyond the other in grace and goodness as far as a man is beyond a babe, yet water shall turn the scale, shall open the door of communion to the less, and command the other to stand back; yet it is no proof to the Church of this babe's faith and hope, hath nothing to do with his entering into fellowship, is no part of the worship of the Church. These things should have been answered, seeing you will take upon you so roundly to condemn our practice.

You come now to my eighth argument, which you do not only render falsely, but by so doing abuse your reader. I said not that the Church at Corinth did shut each other out of communion, but, for God's people to divide into parties, or to shut each other from church communion, though for greater points and upon higher pretences than that of water baptism, hath hitherto been counted carnal, and the actors therein babyish Christians; and then bring in the factions that were in the Church at Corinth. But why may not the evil of denying church communion now, if proved naught by a less crime in the Church at Corinth, be counted carnal and babyish, but the breach of communion must be charged upon them at Corinth also?

That my argument is good you grant, (p. 32,) saying, "The divisions of the Church at Corinth were about the highest fundamental principles, for which they are often called carnal," yet you cavil at it. But if they were to be blamed for dividing, though for the highest points, are not you much more for condemning your brethren to perpetual banishment from church communion, though found in all the great points of the Gospel, and right in all church ordinances also, because for want of light they fail only in the point of baptism?

As to your quibble about Paul and Apollos, whether they or others were the persons, (though I am satisfied you are out,) yet it weakeneth not my argument; for if they were blameworthy for dividing, though about the highest fundamental principles, (as you say,) how ought you to blush for carrying it as you do to persons perhaps more godly than yourselves, because they jump not with you in a circumstance?

That the divisions at Corinth were helped on by the abuse of baptism to me is evident from Paul's so oft suggesting it: "Were you baptized in the name of Paul? I thank God I baptized none of you, lest any should say I had baptized in my own name."

I do not say that they who baptized them designed this, or that baptism in itself effected it, nor yet (though our author feigns it) "that they were most of them baptized by their factious leaders." P. 55. But that they had their factious leaders is evident, and that these leaders made use of the names of Paul, Apollos, and Christ is as evident; for by these names they were beguiled by the help of abused baptism.

But say you, "Wherein lies the force of this man's argument against baptism, as to its place, worth, and continuance?"

I answer, I have no argument as to its place, worth, or continuance, although you seek thus to scandalize me. But this kind of sincerity of yours will never make me one of your disciples.

Have not I told you even in this argument, "That I speak not as I do to persuade or teach men to break the least of God's commandments, but that my brethren of the baptized way may not hold too much thereupon, may not make it an essential of the Gospel nor yet of the communion of saints?" Yet he feigns that I urge two arguments against it. Pp. 36, 38. But, reader, thou mayest know I have no such reasons in my book. Besides, I should be a fool indeed, were I against it, should I make use of such weak arguments. My words, then, are these: "'I thank God (saith Paul) that I baptized none of you but Crispus,' &c. Not but that then it was an ordinance, but they abused it in making parties thereby, as they abused also Paul and Cephas. 'Besides, (said he,) I know not whether I baptized any other.' By this negligent relating who were baptized by him he showeth that he made no such matter thereof, as some in these days do, nay, that he made no matter at all thereof with respect to a church communion: for if he did not heed who himself had baptized, much less did he heed who were baptized by others. But if baptism had been the initiating ordinance (and I now add) essential to church communion, then no doubt he had made more conscience of it than thus lightly to pass it by."

I add further: where he saith he was not sent to baptize, that he spake with an holy indignation against those that had abused that ordinance. "Baptism is a holy ordinance, but when Satan abuseth it and wrencheth it out of its place, making that which is ordained of God for the edification of believers the only weapon to break in pieces the love, unity, and concord of the saints, then, as Paul said of himself and fellows, 'What is baptism? Neither is baptism any thing.' This is no new doctrine, for God by the mouth of the prophet of old cried out against his own appointments when abused by his own people, 'because they used them for strife and debate, and to smite with the fist of wickedness.'" But to forbear to take notice thus of these things, my argument stands firm against you: "For if they at Corinth were blameworthy for dividing, though their divisions were (if you say true) about the highest fundamentals, you ought to be ashamed thus to banish your brethren from the privileges of church communion for ever for the want of so low a thing as water baptism." I call it not low with respect to God's appointment, though it is far from the highest place in comparison of those fundamentals about which you say "the Corinthians made their division."

You come next to my ninth argument, and serve it as Hanun served David's servants, (2 Sam. x. 4;) you have cut off one half of its beard and its garments to its buttocks, thinking to send it home with shame. You state it thus:

"That by denying communion with unbaptized believers you take from them their privileges to which they are born." P. 40.

Answer. Have I such an argument in all my little book? Are not my words verbatim these? "If we shall reject visible saints by calling, saints that have communion with God, that have received the law at the hand of Christ, that are of a holy conversation among men, they desiring to have communion with us, as much as in us lieth we take from them their very privileges and the blessings to which they were born of God."

This is my argument: now confute it.

Paul saith (1 Cor. i. 1, 2; iii. 22) not only to the gathered Church at Corinth, but to all scattered saints that in every place call upon the name of the Lord, "that Jesus Christ is theirs; that Paul, and Apollos, and Cephas, and the world, and all things else were theirs."

But you answer, "We take from them nothing, but we keep them from a disorderly practice of Gospel ordinances; we offer them their privileges in the way of Gospel order."

Answer. Where have you one word of God that forbiddeth a person so qualified, as is signified in mine argument, the best communion of saints for want of water? There is not a syllable for this in the word of God. So then, you, in this your plausible defence, do make your scriptureless light, which in very deed is darkness, (Isa. viii. 20, 21,) the rule of your brother's faith; and how well you will come off for this in the day of God you might, were you not wedded to your worthless opinion, soon begin to conceive.

I know your reply: "New Testament saints are all baptized first."

Answer. Suppose it granted, were they baptized that thereby they might be qualified for their right to communion of saints, so that without their submitting to water they were to be denied the other? Further, suppose I should grant this groundless notion, were not the Jews in Old Testament times to enter the Church by circumcision, for that, though water is not, was the very entering ordinance? Besides, as I said before, there was a full forbidding of all that were not circumcised from entering into fellowship, with a threatening to cut them off from the Church if they entered in without it, yet more than six hundred thousand entered that Church without it. But how now if such an one as you had then stood up and objected, Sir Moses, what is the reason that you transgress the order of God to receive members without circumcision? Is not that the very entering ordinance? Are not you commanded to keep out of the Church all that are not circumcised? Yea, and for all those that you thus received are you not commanded to cast them out again, "to cut them off from among his people?"

I say, would not this man have had a far better argument to have resisted Moses than you in your wordless notion have to shut out men from the Church more holy than many of ourselves? But do you think that Moses and Joshua and all the elders of Israel would have thanked this fellow, or have concluded that he spake on God's behalf? or that they should then, for the sake of a better than what you call order, have set to the work that you would be doing, even to break the Church in pieces for this?

But say you, "If any will find or force another way into the sheepfold than by the footsteps of the flock, we have no such customs, nor the churches of God." P. 41.

Answer. What was done of old I have showed you; that Christ, not baptism, "is the way to the sheepfold" is apparent; and that the person in mine argument is entitled to all these—viz., Christ, grace, and all the things of the kingdom of Christ in the Church—is, upon the Scriptures urged, as evident.

But you add, "That according to mine old confidence I affirm, 'That drink ye all of this' is entailed to faith, not baptism—a thing, say you, soon said, but yet never proved."

Answer 1. That it is entailed to faith must be confessed of all hands. 2. That it is the privilege of him "that discerneth the Lord's body," and that no man is to deny him it, is also by the text as evident, (and so let him eat,) because he is worthy. Wherefore he, and he only, "that discerneth the Lord's body," he is the worthy receiver, in God's estimation; but that none "discerneth the Lord's body" but the baptized is both fond and ridiculous once to surmise.

Wherefore to exclude Christians, and to debar them their heaven-born privileges, for want of that which yet God never made the wall of division betwixt us, this looks too like a spirit of persecution, (Job xix. 25, 26, 27, 28, &c.,) and carrieth in it those eighteen absurdities which you have so hotly cried out against. And I do still add, "Is it not that which greatly prevaileth with God to bring down those judgments, which at present we (the people of God) groan under? I will dare to say it was a cause thereof." Yea, I will yet proceed: I fear, I strongly fear, that the rod of God is not yet to be taken from us; for what more provoking sin among Christians than to deny one another their rights and privileges to which they are born of God? And then to father these their doings upon God, when yet he hath not commanded it, neither in the New Testament nor the Old!

But I may not lightly pass this by, for because I have gathered eighteen absurdities from this abuse of God's ordinances, or from the sin of binding the brethren to observe or-

der not founded on the command of God, (and I am sure you have none to shut out men as good, as holy and as sound in faith as ourselves from communion,) therefore you call my conclusion *devilish*, (p. 43;) *topfull of ignorance and prejudice*, (p. 41;) *and me one of Machiavel's scholars*, (p. 42;) *also proud, presumptuous, impeaching the judgment of God.*

Answer. But what is there in my proposition that men considerate can be offended at? These are my words: "But to exclude Christians from church communion, and to debar them their heaven-born privileges, for the want of that which yet God never made a wall of division between us, this looks too like a spirit of persecution, this respecteth more the form than the spirit and the power of godliness, &c. Shall I add, is it not that which greatly prevailed to bring down those judgments which at present we feel and groan under? I will dare to say it was a cause thereof." Pp. 116, 117. *A* was in my copy, instead whereof the printer put in *the;* for this, although I speak only the truth, I will not beg of your belief; besides, the bookseller desired me, because of the printer's haste, to leave the last sheet to be overlooked by him, which was the cause it was not among the errata.

But, I say, wherein is the proposition offensive? Is it not a wicked thing to make bars to communion where God hath made none? Is it not a wickedness to make that a wall of division betwixt us which God never commanded to be so? If it be not, justify your practice; if it be, take shame. Besides, the proposition is universal; why then should you be the chief intended? But you have in this done like to the lawyers of old, who when Christ reproved the Pharisees of wickedness before them, said, "Master, thus saying thou reproachest us also."

But you feign, and would also that the world should believe, that the eighteen absurdities which naturally flow from the proposition I make to be the effects of baptism, saying to me, "None but yourself could find an innocent truth big with so many monstrous absurdities." P. 42.

I answer: this is but speaking wickedly of God, or rather to justify your wordless practice. I say not that baptism hath any absurdity in it, though your abusing it hath them all, and many more, while you make it, without warrant from the word, as the flaming sword to keep the brotherhood out of communion, because they, after your manner, cannot consent thereto.

And let no man be offended for that I suggest that baptism may be abused to the breeding such monstrous absurdities, for greater truths than that have been as much abused. What say you to, "This is my body?" To instance no more, although I could instance many, are not they the words of our Lord? Are not they part of the Scriptures of truth? And yet behold, even with those words, the devil by abusing them made an engine to let out the heart-blood of thousands. Baptism also may be abused, and is, when more is laid upon it by us than is commanded by God. And that you do so is manifest by what I have said already, and shall yet say to your fourteen arguments.

My last argument, you say, is this:

"The world may wonder at your carriage to these unbaptized persons in keeping them out of communion."

Answer. You will set up your own words and then fight against them; but my words are these: "What greater contempt can be thrown upon the saints than for their brethren to cut them off from or to debar them church communion!"

And now I add, is not this to deliver them to the devil, (1 Cor. v.,) or to put them to shame before all that see your acts? There is but one thing can hinder this, and that is, bystanders see that these your brethren, that you thus abuse, are as holy men as ourselves. Do you more to the open profane, yea, to all wizards and witches in the land? For all you can do to them (I speak now as to church acts) is no other than to debar them the communion of saints.

And now I say again, the world may well wonder when they see you deny holy men of God that liberty of the communion of saints which you monopolize to yourselves; and though they do not understand the grounds of profession or communion, yet they can both see and say those holy men of God, in all visible acts of holiness, are not one inch behind you. Yea, I will put it to yourselves, if those many, yea very many, who thus severely (but with how little ground is seen by men of God) you deny communion with are not of as good, as holy, as unblamable in life, as sound, if not sounder, in the faith than many among ourselves? Here only they make the stop—they cannot, without light, be driven into water baptism—I mean after our notion of it; but

what if they were, it would be little sign to me that they were sincere with God.

To conclude this:—when you have proved that water baptism (which you yourself have said is not a church ordinance, p. 40) is essential to church communion, and that the Church may, by the word of God, bolt, bar, and for ever shut out those far better than ourselves that have not, according to our notion, been baptized with water, then it will be time enough to talk of ground for so doing. In the mean time I must take leave to tell you there is not in all the Bible one syllable for such a practice; wherefore your great cry about your order is wordless, and therefore faithless, and is a mere human invention.

I come now to your fourteen arguments, and shall impartially consider them.

Your first argument, to prove it lawful to reject the unbaptized saint, is: "Because the great commission of Christ (Matt. xxviii.) from which all persons have their authority for their ministry (if any authority at all) doth clearly direct the contrary. By that commission ministers are first to disciple, and then to baptize them so made disciples, and afterwards to teach them to observe all that Christ commands them as to other ordinances of worship. If ministers have no other authority to teach them other parts of Gospel worship before they believe and are baptized, it may be strongly supposed they are not to admit them to other ordinances before they have passed this first enjoined in the commission."

Answer 1. That the ministers are to disciple and baptize is granted. But that they are prohibited (by the commission, Matt. xxviii.) to teach the disciples other parts of Gospel worship that have not light in baptism, remains for you to prove. Shall I add, this position is so absurd and void of truth that none who have ever read of the love of Christ, the nature of faith, the end of the Gospel, or of the reason of instituted worship, which is edification with understanding, should so much as once imagine.

But where are they here forbidden to teach them other truths before they be baptized? This text as fairly denieth to the unbaptized believer heaven and glory. Nay, our author in the midst of all his flutter about the 28th of Matthew dare venture to gather no more therefrom but that it may be strongly supposed. Behold, therefore, gentle reader, the ground on which these brethren lay the stress of their separation from their fellows is nothing else but a supposition, without warrant, screwed out of this blessed word of God. Strongly supposed! But may it not be as strongly supposed that the presence and blessing of the Lord Jesus with his ministers is laid upon the same grounds also? For thus he concludes the text: "And lo! I am with you always, even to the end of the world." But would, I say, any man from these words conclude that Christ Jesus hath here promised his presence only to them that after disciplining baptize those that are so made, and that they that do not baptize shall neither have his presence nor his blessing? I say again, should any so conclude hence, would not all experience prove him void of truth? The words therefore must be left by you as you found them; they favour not at all your groundless supposition.

To conclude, these words have not laid baptism in the way to debar the saint from fellowship of his brethren, no more than to hinder his inheritance in life and glory. Mark reads it thus: "He that believeth and is baptized shall be saved; but he that believeth not shall be damned;" letting baptism, which he mentioned in the promise, fall when he came at the threatening.

God also doth thus with respect to his worship in the Church; he commands all and every whit of his will to be done, but beareth with our coming short in this, and that, and the other duty. But let us go on.

Your second argument is:

"That the order of Christ's commission, as well as the matter therein contained to be observed, may easily be concluded from God's severity towards them that sought him not according to due order. 1 Chron. xv. 13. Was God so exact with his people then that all things to a pin must be according to the pattern in the mount, (Heb. vii. 16; ix. 11,) whose worship then, comparatively to the Gospel, was but after the law of a carnal commandment, and can it be supposed he should be so indifferent now to leave men to their own liberty to time and place his appointments, contrary to what he hath given an express rule for in his word as before? Ezek. xliv. 7, 9, 10. It was the priest's sin formerly to bring the uncircumcised in heart and flesh into his house."

Answer. That there is no such order in that commission as you feign I have proved. As for your far-fetched instance, (1 Chron. xv.,) it is quite beside your purpose. The express

word was, that the priest, not a cart, should bear the ark of God. Also they were not to touch it, and yet Uzza did. Ex. xxv. 14; 1 Chron. xv. 12–16; Num. iv. 15; 1 Chron. xiii. Now if you can make the 28th of Matthew say, "Receive none that are not baptized first, or that Christ would have them of his that are not yet baptized kept ignorant of all other truths that respect church communion, then you say something, else you do but raise a mist before the simple reader; but whoso listeth may hang on your sleeve.

As for the pins and tacks of the tabernacle, they were expressly commanded; and when you have proved by the word of God that you ought to shut saints out of your communion for want of baptism, then you may begin more justly to make your parallel. How fitly you have urged Ezek. xliv. to insinuate that unbaptized believers are like the uncircumcised in heart and flesh, I leave it to all Gospel novices to consider.

Your third argument is:

"The practice of the first Gospel ministers with them that first trusted in Christ discovers the truth of what I assert. Certainly, they that lived at the spring-head or fountain of truth, and had the law of Christ's own mouth, knew the meaning of his commission better than we; but their constant practice in conformity to that commission, all along the acts of the apostles, discovers that they never arrived to such a latitude as men plead for now-a-days. They that gladly received the word were baptized, and they, yea, they only, were received into the Church."

Answer. How well you have proved what you have asserted is manifest by my answer to the two former arguments. I add, that the ministers and servants of Jesus Christ in the first churches (for that you are to prove) were commanded to forbear to preach other truths to the unbaptized believers, or that they were to keep them out of the Church, or that the apostles and first fathers have given you to understand by their example that you ought to keep as good out of churches as yourselves, hath not yet been showed by the authority of the word. The second of the Acts proveth not that the three thousand were necessitated to be baptized in order to their fellowship with the Church; neither doth it say they, yea, they only, were received into the Church. But suppose all this, as much was done at the first institution of circumcision, &c., yet afterwards thousands were received without it.

Your fourth argument is:

"None of the Scripture saints ever attempted this church privilege without baptism, (if they did, let it be shown.) The eunuch first desired baptism before any thing else; Paul was first baptized before he did essay to join with the Church. Our Lord Christ, the great example of the New Testament, entered not upon his public ministry, much less any other Gospel ordinance of worship, till he was baptized."

Answer. That none of the Scripture saints (if there be any unscripture ones) so much as attempted this church privilege, first remains for you to prove. But suppose they were all baptized because they had light therein, what then? Doth this prove that baptism is essential to church communion, or that Christ commanded in the 28th of Matthew, or gave his ministers by that authority, not to make known to believers other parts of Gospel worship if they shall want light in baptism? The eunuch, Paul, and our blessed Lord Jesus did none of them, by their baptism, set themselves to us examples how to enter into church communion. What Church was the eunuch baptized into or made a member of? But where is it said that the unbaptized believer, how excellent soever in faith and holiness, must, for want of water baptism, be shut out from the communion of saints or be debarred the privilege of his Father's house? This you are to prove.

Your fifth argument is:

"If Christ himself was made manifest to be the Sent of God by baptism, as appears, (Mark i. 9, 10,) then why may not baptism, as the first-fruits of faith and the first step of Gospel obedience as to instituted worship, be a manifesting, discovering ordinance upon others who thus follow Christ's steps?"

Answer. That Jesus Christ was manifested as the Sent of God by baptism, or that baptism is the first-fruit of faith and the first step of Gospel obedience as to instituted worship, is both without proof and truth: the text saith not he was manifest to be the Sent of God by baptism; nay, it saith not that by that he was manifest to others to be anything: you have therefore but wronged the text to prove your wordless practice by. Yea, John himself, though he knew him before he was baptized to be a man of God; for, saith he, "I have need to be baptized of thee, and comest thou to me?" and knew him after to be the Sent of God; yet not in or by, but after he was baptized—viz., by the descending of the Holy Ghost

after he was come out of the water, as he was in prayer; for the heavens were opened to John, and he saw and bore record, because he saw the Spirit descend from heaven and abide upon Jesus after his baptism, as he was in prayer. Matt. iii. 13–17; Luke iii. 21, 22. Thus we find him made known before and after, but not at all by baptism, to be the Sent of God.

And that baptism is the fruit of faith, or that faith ought to be tied to take its first step in water baptism in the instituted worship of God, (this you must prove,) is not found expressed within the whole Bible. Faith acts according to its strength and as it sees; it is not tied or bound to any outward circumstance; one believeth he may and another believeth he may not either do this or that.

Your sixth argument is:

"If baptism be in any sense any part of the foundation of a Church as to order, (Heb. vi. 1, 2,) it must have place here or nowhere: why are those things called first principles if not first to be believed and practised? Why are they rendered by the learned the A, B, C, of a Christian and the beginning of Christianity milk for babes if it be no matter whether baptism be practised or no? If it be said, Water baptism is not there intended, let them show me how many baptisms there are besides water baptism. Can you build and leave out a stone in the foundation? I intend not baptism a foundation any other way but in respect of order, and it is either intended for that or nothing."

Answer. Baptism is in no sense the foundation of a Church. I find no foundation of a Church but Jesus Christ himself. Matt. xvi. 18; 1 Cor. iii. 11. Yea, the foundation mentioned (Heb. iv. 1, 2) is nothing else but this very Christ. For he is the foundation, not only of the Church, but of all that good that at any time is found in her. He is the foundation of our repentance and of our faith towards God. Ver. 1, 2. Further, baptisms are not here mentioned with respect to the act in water, but of the doctrine—that is, the signification thereof, the doctrine of baptisms. And observe, neither faith, nor repentance, nor baptisms are called here foundations. Another thing for a foundation is here by the Holy Ghost intended, even a foundation for them all—a foundation of faith, of repentance, of the doctrine of baptisms, of the resurrection of the dead, and of eternal judgment. And this foundation is Jesus Christ himself, and these are the first principles, the milk, the A, B, C, and the beginning of the Christian religion in the world.

I dare not say, No matter whether water baptism be practised or no. But it is not a stone in the foundation of a Church, no not respecting order; it is not to another a sign of my sonship with God; it is not the door into fellowship with the saints; it is no church ordinance, as you yourself have testified. P. 40. So, then, as to church work, it hath no place at all therein.

Your seventh argument is:

"If Paul knew the Galatians only upon the account of charity, no other ways to be the sons of God by faith but by this part of their obedience, as he seems to import, then the same we may judge of the truth of men's profession of faith when it shows itself by this self-same obedience, (Gal. iii. 26, 27;) baptism being an obligation to all following duties."

Answer. This your argument, being builded upon no more than a seeming import, and having been above ten times overthrown already, I might leave still with you till your seeming import is come to a real one, and both to a greater persuasion upon your own conscience. But verily, sir, you grossly abuse your reader. Must imports, yea, must seeming imports, now stand for arguments, thereby to maintain your confident separation from your brethren? Yea, must such things as these be the basis on which you build those heavy censures and condemnations you raise against your brethren that cannot comply without you, because you want the word? A seeming import! But are these words of faith? or do the Scriptures only help you to seeming imports and me-hap-soes for your practice? No, nor yet to them neither, for I dare boldly affirm it, and demand if you can to prove that there is so much as a seeming import in all the word of God that countenanceth your shutting men better than ourselves from the things and privileges of our Father's house.

That to the Galatians saith not that Paul knew them to be the sons of God by faith no other way but by this part of their obedience; but puts them upon concluding themselves the sons of God if they were baptized into the Lord Jesus, which could not (ordinarily) be known but unto themselves alone, because being thus baptized respecteth a special act of faith, which only God and him that hath and acteth it can be privy to. It is one thing for

nim that administereth to baptize in the name of Jesus; another thing for him that is the subject by that to be baptized into Jesus Christ. Baptizing into Christ is rather the act of the faith of him that is baptized than his going into water and coming out again; but that Paul knew this to be the state of the Galatians no other way but by their external acts of being baptized with water is both wild and unsound, and a miserable import indeed.

Your eighth argument is:

"If being baptized into Christ be a putting on of Christ, as Paul expresses, then they have not put on Christ, in that sense he means, that are not baptized; if this putting on of Christ doth not respect the visibility of Christianity, assign something else as its signification; great men's servants are known by their master's liveries, so are Gospel believers by this livery of water baptism, that all that first trusted in Christ submitted unto, which is in itself as much an obligation to all Gospel obedience as circumcision was to keep the whole law."

Answer. For a reply to the first part of this argument go back to the answer of the seventh.

Now that none have put on Christ in Paul's sense, yea, in a saving, in the best sense, but them that have, as you would have them, gone into water, will be hard for you to prove, yea, is ungodly for you to assert.

Your comparing water baptism to a gentleman's livery, by which his man is known to be his, is fantastical.

Go you but ten doors from where men have knowledge of you, and see how many of the world or Christians will know you by this goodly livery to be one that hath put on Christ. What! known by water baptism to be one that hath put on Christ, as a gentleman's man is known to be his master's servant by the gay garment his master gave him! Away, fond man! you do quite forget the text: "By this shall all men know that you are my disciples, if you love one another."

That baptism is in itself obliging, to speak properly, it is false, for set it by itself and it stands without the stamp of heaven upon it, and without its signification also; and how, as such, it should be obliging I see not.

Where you insinuated it comes in the room of and obligeth as circumcision, you say you know not what. Circumcision was the initiating ordinance, but this you have denied to baptism. Further, circumcision then bound men to the whole obedience of the law when urged by the false apostles and received by an erroneous conscience. Would you thus urge water baptism? Would you have men to receive it with such consciences? Circumcision in the flesh was a type of circumcision in the heart, and not of water baptism.

Your ninth argument is:

"If it were commendable in the Thessalonians that they follow the footsteps of the Church of Judea, (1 Thess. ii. 24,) who it appears followed this order of adding baptized believers unto the Church, then they that have found out another way of making church members are not by that rule praiseworthy, but rather to be blamed: it was not what was since in corrupted times, but that which was from the beginning: the first churches were the purest pattern."

Answer. That the text saith there was a Church of Judea I find not. 1 Thess. ii. 14. And that the Thessalonians are commended for refusing to have communion with the unbaptized believers, (for that is our question,) prove it by the word, and then you do something. Again, that the commendations (1 Thess. ii. 14) do chiefly or at all respect their being baptized, "or because they followed the churches of God which in Judea were in Christ Jesus" in the example of water baptism, is quite beside the word. The verse runs thus: "For the brethren became followers of the churches of God which in Judea are in Christ Jesus, for ye also have suffered like things of your own countrymen, even as they have of the Jews," &c. This text then commends them, not for that they were baptized with water, but for that they stood their ground although baptized with suffering, like them in Judea, for the name of the Lord Jesus: "For suffering like things of their own countrymen, as they did of the Jews." Will you not leave off to abuse the word of God, and forbear turning it out of its place to maintain your unchristian practice of rejecting the people of God and excluding them their blessed privileges?

The unbaptized believer, instead of taking shame for entering into fellowship without it, will be ready, I doubt, to put you to shame for bringing Scriptures so much beside the purpose, and for stretching them so miserably to uphold you in your fancies.

Your tenth argument is:

"If it so be that any of the members at Corinth, Galatia, Colosse, Rome, or them that

Peter wrote to, were not baptized, then Paul's arguments for the resurrection to them, or to press them to holiness from that ground, (Rom. vi.; Col. ii.; 1 Cor. xv.,) was out of doors and altogether needless; yea, it bespeaks his ignorance, and throweth contempt upon the Spirit's wisdom (Heb. vi.; 1 Pet. iii. 12) by which he wrote; if that must be asserted as a ground to provoke them to such an end which had no being, and if all the members of all those churches were baptized, why should any plead for an exemption from baptism for any such member now?"

Answer. Suppose all, if all these churches were baptized, what then? that answereth not our question. We ask where you find it written that those that are baptized should keep men as holy and as much beloved of the Lord Jesus as themselves out of church communion for want of light in water baptism?

Why we plead for their admission, though they see not yet that that is their duty, is because we are not forbidden, but commanded, to receive them, because God and Christ hath done it. Rom. xiv. 15.

Your eleventh argument is:

"If unbaptized persons must be received into churches only because they are believers, though they deny baptism, then why may not others plead for the like privileges that are negligent in any other Gospel ordinance of worship, from the same ground of want of light, let it be what it will? So, then, as the consequence of this principle, churches may be made up of visible sinners instead of visible saints."

Answer. I plead not for believers simply because they are believers, but for such believers of whom we are persuaded by the word that God hath received them.

2. There are some of the ordinances that, be they neglected, the being of a Church, as to her visible Gospel constitution, is taken quite away; but baptism is none of them, it being no church ordinance as such, nor any part of faith, nor of that holiness of heart or life that showeth me to the Church to be indeed a visible saint. The saint is a saint before, and may walk with God, and be faithful with the saints and to his own light also, though he never be baptized. Therefore to plead for his admission makes no way at all for the admission of the open profane, or to receive, as you profess you do, persons unprepared to the Lord's table and other solemn appointments. P. 29.

Your twelfth argument is:

"Why should professors have more light in breaking of bread than baptism, that this must be so urged for their excuse? Hath God been more sparing in making out his mind in the one rather than the other? Is there more of precept or precedent for the supper than baptism? Hath God been so bountiful in making out himself about the supper that few or none that own ordinances scruple at it? And must baptism be such a rock of offence to professors that few will inquire after it or submit to it? Hath not man's wisdom interposed to darken this part of God's counsel, by which professors seem willingly led, though against so many plain commands and examples, written as with a sunbeam, that he that runs may read? And must an advocate be entertained to plead for so gross a piece of ignorance that the meanest babes of the first Gospel times were never guilty of?"

Answer. Many words to little purpose.

1. Must God be called to an account by you why he giveth more light about the supper than baptism? May he not show to or conceal from this or any other of his servants which of his truths he pleaseth? Some of the members of Jerusalem had a greater truth than this kept from them, for aught I know, as long as they lived, (Acts xi. 19,) yet God was not called in question about it.

2. Breaking of bread, not baptism, being a church ordinance, and that such also as must be often reiterated, yea, it being an ordinance so full of blessedness as likely to present union and communion with Christ to all the members that worthily eat thereof—I say, the Lord's Supper being such that while the members sit at that feast they show to each other the death and blood of the Lord, as they ought to do, *till he comes*, (1 Cor. x. 15, 16, 17; xi. 22, 23, 24, 25, 26,) the Church as a Church is much more concerned in that than in water baptism, both as to her faith and comfort, both as to her union and communion.

3. Your supposition that very few professors will seriously inquire after water baptism is too rude. What! must all the children of God that are not baptized for want of light be still stigmatized with want of serious inquiry after God's mind in it?

3. That I am an advocate, entertained to plead for so gross a piece of ignorance as want of light in baptism, is but like the rest of your

jumbling. I plead for communion with men godly and faithful; I plead that they may be received that God hath showed us he hath received and commanded we should receive them.

Your thirteenth argument is:

"If obedience must discover the truth of a man's faith to others, why must baptism be shut out, as if it was no part of Gospel obedidience? Is there no precept for this practice, that it must be thus despised as a matter of little use? Or shall one of Christ's precious commands be blotted out of a Christian's obedience, to make way for a church fellowship of man's devising?"

Answer 1. This is but round, round, the same thing over and over. That my obedience to water is not a discovery of my faith to others is evident; from the body of the Bible we find nothing that affirms it.

And I will now add, that if a man cannot show himself a Christian without water baptism, "he shall never show either saint or sinner that he is a Christian by it."

2. Who they are that despise it I know not; but that church membership may be without it (seeing even you yourself have concluded it is no church ordinance, p. 40, nor the entering ordinance, pp. 3, 4) standeth both with Scripture and reason, as mine arguments make manifest. So that all your arguments prove no more than this, "that you are so wedded to your wordless notions that charity can have no place with you." Have you all this while so much as given me one small piece of a text to prove it unlawful for the Church to receive those whom she, by the word, perceiveth the Lord God and her Christ hath received? No; and therefore you have said so much as amounts to nothing.

Your last argument is:

"The baptism of John was so far honoured and dignified that they that did submit to it are said to justify God, and those that did it not are said to reject his counsel against themselves; so that their receiving or rejecting the whole doctrine of God hath its denomination from this single practice. And is there not as much to be said of the baptism of Christ, unless you will say it is inferior to John's in worth and use?"

Answer 1. That our denomination of believers, and of our receiving the doctrine of the Lord Jesus, is not to be reckoned from our baptism is evident, because, according to our notion of it, they only that have before received the doctrine of the Gospel, and so show it us by their confession of faith, they only ought to be baptized. This might serve for an answer for all; but—

2. The baptism of John was "the baptism of repentance for the remission of sins," of which water was but an outward signification Mark i. 4. Now what is the baptism of repentance but an unfeigned acknowledgment that they were sinners, and so stood in need of a Saviour, Jesus Christ. This baptism, or baptism under this notion, the Pharisees would not receive, "for they trusted to themselves that they were righteous, that they were not as other men, that they had need of no repentance;" not but that they would have been baptized with water, might that have been without an acknowledgment that they were sinners; wherefore, seeing the counsel of God respected rather the remission of sins by Jesus Christ than the outward act of water baptism, ye ought not, as you do by this your reasoning, to make it rather, at least in the revelation of it, to terminate in the outward act of being baptized, but in unfeigned and sound repentance and the receiving Jesus Christ by faith.

Further. A desire to submit to John's water baptism, or of being baptized by him in water, did not demonstrate by that single act the receiving of the whole doctrine of God, as you suggest.

Why did John reject the Pharisees that would have been baptized, and Paul examine them that were? Matt. iii. 7; Acts xix. 2, 3.

If your doctrine be true, why did they not rather say, Oh, seeing you desire to be baptized, and seeing you have been baptized, you need not to be questioned any further; your submitting to John's water to us is a sufficient testimony, even that single act, that you have received the whole doctrine of God.

But I say, why did John call them vipers, and Paul ask them whether they had yet received the Holy Ghost? Yea, it is evident that a man may be desirous of water, that a man may be baptized, and neither own the doctrine of repentance nor know on whom he should believe—evident I say, and that by the same texts.

You have grounded therefore this your last argument, as also the rest, upon an utter mistake of things.

I come now to your questions; which althongh they be mixed with gall, I will

with patience see if I can turn them into food.

Your first question is:

"I ask your own heart whether popularity and applause of variety of professors be not in the bottom of what you have said—that hath been your snare to pervert the right ways of the Lord, and lead others into a path wherein we can find none of the footsteps of the flock of the first ages?"

Answer. Setting aside a retaliation like your question, I say, and God knows I speak the truth, I have contemplated to do what I have done by a provocation of sixteen years long—tempted, I say, by the brethren of your way, who, whenever they saw their opportunity, have made it their business to seek to rend us in pieces; mine own self they have endeavoured to persuade to forsake the Church; some they have rent quite off from us, others they have attempted and attempted to divide and break off from us, but by the mercy of God have hitherto prevented.

A more large account you may have in my next, if you think good to demand it; but I thank God that I have written what I have written.

Question 2. "Have you dealt brotherly or like a Christian to throw so much dirt upon your brethren, in print, in the face of the world, when you had opportunity to converse with them of reputation amongst us before printing, being allowed the liberty by them at the same time for you to speak among them?"

Answer. I have thrown no dirt upon them, nor laid anything to their charge, if their practice be warrantable by the word; but you have not been offended at the dirt yourselves have thrown at all the godly in the land that are not of your persuasion, in counting them unfit to be communicated with or to be accompanied with in the house of God. This dirt you never complained of, nor would, I doubt, to this day, might you be still let alone to throw it. As to my book, it was printed before I spake with any of you or knew whether I might be accepted of you. As to them of reputation among you, I know others not one tittle inferior to them, and have my liberty to consult with whom I like best.

Question 3. "Doth your carriage answer the law of love or civility, when the brethren used means to send for you for a conference, and their letter was received by you, that you should go out again from the city, after knowledge of their desires and not vouchsafe a meeting with them, when the glory of God and the vindication of so many churches is concerned?"

Answer. The reason why I came not amongst you was, partly because I consulted mine own weakness, and counted not myself (being a dull-headed man) able to engage so many of the chief of you as I was then informed intended to meet me; I also feared, in personal disputes, heats and bitter contentions might arise, a thing my spirit hath no pleasure in. I feared also that both myself and words would be misrepresented, and that not without cause; for if they that answer a book will alter and screw arguments out of their places, and make my sentences stand in their own words, not mine—when (I say) my words are in a book to be seen, what would you have done, had I in the least, either in matter or manner, though but seemingly, miscarried among you?

As for the many churches which you say are concerned, as also the glory of God, I doubt not to say they are only your wordless opinions that are concerned; the glory of God is vindicated: "We receive him that God hath received, and that to the glory of God." Rom. xv. 16.

Question 4. "Is it not the spirit of Diotrephes of old in you, who loved to have the pre-eminence, that you are so bold to keep out all the brethren that are not of your mind in this matter from having any entertainment in the churches or meetings to which you belong, though you yourself have not been denied the like liberty among them that are contrary-minded to you? Is this the way of your retaliation? Or are you afraid lest the truth should invade your quarters?"

Answer. I can say I would not have the spirit you talk of; what I have of it, God take it from me. But what was the spirit of Diotrephes? Why, not to receive the brethren into the Church and to forbid them that would. 3 John 9, 10. This do not I; I am for communion with saints because they are saints; I shut none of the brethren out of the churches, nor forbid them that would receive them. I say again, show me the man that is a visible believer and that walketh with God, and though he differ with me about baptism, the doors of the Church stand open for him, and all our heaven-born privileges, he shall be admitted to them. But how came Diotrephes so lately into our parts? Where was he in those days that our brethren of the baptized way would neither receive into the Church nor pray with

men as good as themselves, because they were not baptized, but would either, like Quakers, stand with their hats on their heads or else withdraw till we had done?

As to our not suffering those you plead for to preach in our assemblies, the reason is because we cannot yet prevail with them to repent of their church-rending principles. As to the retaliation, mind the hand of God and remember Adonibezek. Judg. i. 7.

Let the truth come into our quarters and welcome, but sowers of discord, because the Lord hates it, we also ourselves will avoid them.

Question 5. "Is there no contempt cast upon the brethren who desired your satisfaction, that at the same time when you had opportunity to speak to them, instead of that you committed the letters to others by way of reflection upon them?"

Answer. It is no contempt at all to consult men more wise and judicious than him that wrote or myself either. But why not consult with others? Is wisdom to die with you? Or do you count all that yourselves have no hand in done to your disparagement?

Question 6. "Did not your presumption prompt you to provoke them to printing in your letter to them, when they desired to be found in no such practice, lest the enemies of truth should take advantage by it?"

Answer. What provoked you to print will be best known at the day of judgment—whether you fear of losing your wordless opinion or my plain answer to your letter. The words in my letter are, "As for my book, never defer its answer till you speak with me, for I strive not for mastery, but truth." Though you did not desire to write, yet with us there was continual labour to rend us to pieces, and to prevent that which was in my first book written. And let who will take advantage, so the truth of God and the edification of my brother be promoted.

Question 7. "Whether your principle and practice is not equally against others as well as us—viz., Episcopals, Presbyterians, and Independents—who are also of our side for our practice, though they differ with us about the subject of baptism? Do you delight to have your hand against every man?"

Answer. I own water baptism to be God's ordinance, but I make no idol of it. Where you call now the Episcopal to side with you, and also the Presbyterian, &c., you will not find them easily persuaded to conclude with you against me. They are against your manner of dipping, as well as the subject of water baptism; neither do you, for all you flatter them, agree together in all but the subject. Do you allow their sprinkling? Do you allow their signing with the cross? Why then have you so stoutly, an hundred times over, condemned these things as antichristian? I am not against every man, though by your abusive language you would set every one against me; but I am for union, concord, and communion of saints as saints, and for that cause I wrote my book.

To conclude:

1. In all I have said I put a difference between my brethren of the baptized way; I know some are more moderate than some.

2. When I plead for the unbaptized, I chiefly intend those that are not so baptized as my brethren judge right, according to the first pattern.

3. If any shall count my papers worth the scribbling against, let him deal with mine arguments and things immediately depending upon them, and not conclude he hath confuted a book when he hath only quarrelled at words.

4. I have done when I have told you that I strive not for mastery nor to show myself singular, but, if it might be, for union and communion among the godly. And count me not as an enemy because I tell you the truth.

5. And now, dissenting brethren, I commend you to God, who can pardon your sin, and give you more grace and an inheritance among them that are sanctified by faith in Jesus Christ. Amen.

HERE FOLLOWETH MR. HENRY JESSE'S JUDGMENT UPON THE SAME ARGUMENT.

Such as are weak in the faith receive you, &c.—Rom. xiv. 1.

Whereas some suppose the receiving there mentioned was but receiving into brotherly affection such as were in church fellowship, but not a receiving of such as were weak into the Church;

For answer unto which, consider—

That in the text are two things to be inquired into:

First. What weakness of faith this is that must not hinder receiving.

Secondly. By whom and to what he that is weak in the faith is to be received.

To the first, What weakness of faith this is that must not hinder receiving—whether was it weakness in the graces of faith or in the doctrine of faith? It is conceived the first is included, but the second principally intended.

First. That some of the Lord's people are weak in the graces of faith will be confessed by all, and that the Lord would have his lambs fed as well as his sheep, and his children as well as grown men, and that he hath given the right to Gospel privileges not to degrees of grace, but to the truth. "Him that is weak in the faith receive you," or unto you, as some good translations read it. Rom. xiv. 1.

Secondly. It is supposed this command of receiving him that is weak in the faith doth principally intend he that is weak in the doctrine of faith, and that not so much in the doctrine of justification as in Gospel institutions, as doth appear by the second and sixth verses, which show that it was in matters of practice, wherein some were weak and at which others were offended; notwithstanding the glorious Lord, who bears all Israel upon his heart, receives (verse 3) and commandeth, "Him that is weak in the faith receive you," or unto you.

Therefore, here we are to inquire of the receiving in the text, "by whom and to what" he that is weak in the faith should be received?

In which inquiry there are two parts:

First. By whom?

Secondly. To what?

To the first. The text makes answer, "Him that is weak in the faith receive you," or unto you; which must be the Church at Rome, to whom the epistle was writ, as also to all the beloved of God, called to be saints. Rom. i. 7. And as to them, so unto all churches and saints beloved and called throughout the world.

Note, that epistles are as well to direct how churches are to carry things towards saints without as to saints within, and also towards all men, so as to give no offence to Jew or Gentile, nor to the Church of God.

The second part of the inquiry is, To what he that is weak in the faith is to be received? Whether only unto mutual affection, as some affirm, as if he were in church fellowship before that were weak in the faith? Or whether the text doth as well, if not rather, intend the receiving such as were and are weak in the faith not only unto mutual affection if in the Church, but unto church fellowship also if they were out. For clearing of which consider to whom the epistle was written. Rom. i. 7. Not only to the Church there, but unto all that were beloved of God and called to be saints in all ages. And as at Rome it is like there then were, and in other places now are, saints weak in the faith, both in and out of church fellowship, so it is probable there then were, and elsewhere now are, those that will cast such out of their mutual affection. And if they will cast such out of their mutual affection that are within, no doubt they will keep out of their church fellowship those that are without.

Argument 1. Whereas the Lord's care extends to all his, and if it were a good argument in the third verse for them to receive those within because God hath received them, it would be as good an argument to receive in those without, for God hath received them also; unless it could be proved that all that were and are weak in the faith were and are in church fellowship, which is not likely, for if they would cast such out of their affection that are within, they would, upon the same account, keep them out of church fellowship that were without. Therefore, as it is a duty to receive those within unto mutual affection, so it is no less a duty, by the text, to receive such weak ones as are without into church fellowship.

Argument 2 is urged from the words themselves, which are, "Receive him that is weak in the faith," wherein the Lord puts no limitation in this text or in any other; and who is he then that can restrain it, unless he will limit the Holy One of Israel? And how would such an interpretation foolishly charge the Lord, as if he took care only of those within, but not like care of those without; whereas he commandeth them to receive them, and useth this motive, *he had received them;* and he receiveth those that are weak in the faith, if without as well as those within.

From the example, viz., that God had received them; whereas had he been of the Church, they would have been persuaded of that before the motive was urged, for no true Church of Christ's would take in or keep in any whom they judged the Lord had not received; but those weak ones were such as they questioned whether the Lord had received them, else the text had not been an answer sufficient for their receiving them. There

might have been objected, They hold up Jewish observations of meats and days, which by the death of Christ were abolished, and so did deny some of the effects of his death; yet the Lord, who was principally wronged, could pass this by, and commandeth others to receive them also. And if it be a good argument to receive such as are weak in anything whom the Lord hath received, then there can be no good argument to reject for anything for which the Lord will not reject them; for else the command in the first verse and this example in the third verse were insufficient without some other arguments, unto the Church, besides his command and example.

Some object, "Receive ye one another, as Christ hath received us unto the glory of God," and from thence supposing they were all in church fellowship before, whereas the text saith not so; for if you consider the 8th and 9th verses, you may see he speaks unto Jews and Gentiles in general, that if the Jews had the receiving, they should receive Gentiles, and if the Gentiles had the receiving, they should receive Jews; for had they not been on both sides commanded, the Jews might have said to the Gentiles, You are commanded to receive us, but we are not commanded to receive you; and if the weak had the receiving, they should receive the strong, and if the strong had the receiving, they should not keep out the weak; and the text is reinforced with the example of the Son's receiving us unto the glory of God, that as he receiveth Jews and poor Gentiles, weak and strong, in church fellowship or out of church fellowship, so should they, to the glory of God. And as the Lord Jesus received some, though they held some things more than were commanded and some things less than were commanded, and as those that were weak and in church fellowship, so those that were weak and out of church fellowship, and that not only into mutual affection, but unto fellowship with himself; and so should they not only receive such as were weak within into mutual affection, but such as were without both to mutual affection and to church fellowship, or else such weak ones as were without had been excluded by the text. Oh how is the heart of God the Father and the Son set upon this, to have his children in his house and in one another's hearts as they are in his, and are borne upon the shoulders and breasts of his Son, their High Priest! And as if all this will not do it, but the devil will divide them still, whose work it properly is; "But the God of peace will come in shortly, and bruise Satan under their feet," as in Rom. xvi. 20. And they will agree to be in one house when they are more of one heart; in the mean time pray as in Rom. xv. 5: "Now the God of patience and consolation grant that we be like-minded one towards another, to Christ Jesus."

I shall endeavour the answering of some objections, and leave it unto consideration.

Objection. Some say, "This bearing or receiving was but in things indifferent."

Answer. That eating or forbearing upon a civil account are things indifferent is true, but not when done upon the account of worship, as keeping of days and establishing Jewish observations about meats, which by the death of Christ are taken away; and it is not fairly to be imagined the same Church at Rome looked so upon them as indifferent, nor that the Lord doth. That it were all alike to him to hold up Jewish observations or to keep days or no days, right days or wrong days, as indifferent things, which is a great mistake, and no less than to make God's grace little in receiving such; for if it were but in things wherein they had not sinned, it were no great matter for the Lord to receive, and it would have been as good an argument or motive to the Church to say the things were indifferent as to say the Lord had received them.

Whereas the text is to set out the riches of grace to the vessels of mercy, as Rom. ix. 15. That as at first he did freely choose and accept them, so when they fail and miscarry in many things, yea, about his worship also, although he be most injured thereby, yet he is first in passing it by, and persuading others to do the like: that as the good Samaritan did in the Old Testament, so our good Samaritan doth in the New, when priest and Levite passed by, pastor and people pass by, yet he will not, but pours in oil, and carries them to his inn, and calls for receiving and setting it upon his account.

Objection. "That this bearing with and receiving such as are weak in the faith must be limited to meats, and days, and such like things that had been old Jewish observations, but not unto the being ignorant in or doubting of any New Testament institution."

Answer. Where the Lord puts no limitation, men should be wary how they do it, for they must have a command or example before they can limit this command; for although the Lord took this occasion from their difference

about meats and days to give this command, yet the command is not limited there, no more than in Matt. xii. 1, 2, 3, 4, 5, 6, 7. That when they made use of his good law rigorously in the letter, he presently published an act of grace in the 7th verse, and tells them, "Had they known what this meaneth, I will have mercy and not sacrifice, they would not have condemned the guiltless;" as also in Matt. ix. 13: "Go learn what this meaneth: I will have mercy and not sacrifice," which is not to be limited unto what was the present occasion of publishing the command, but observed as a general rule upon all occasions wherein mercy and sacrifice come in competition, to show the Lord will rather have a duty omitted that is due to him than mercy to his creatures omitted by them. So in the text, when some would not receive such as were weak in the faith as to matters of practice, the Lord was pleased to publish this act of grace: "Him that is weak in the faith receive you, but not to doubtful disputation." Now unless it be proved that no saint can be weak in the faith in anything but meats and days or in some Old Testament observations, and that he ought not to be judged a saint that is weak in the faith as it relates to Gospel institutions in matters of practice, you cannot limit the text, and you must also prove his weakness such as that the Lord will not receive him, else the command in the first verse, and the reason or motive in the third verse, will both be in force upon you —viz., "Him that is weak in the faith receive you, (or unto you,) for God hath received him."

Objection. But some may object from 1 Cor. xii. 13, "For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles." Some there are that affirm this to be meant of water baptism, and that particular churches are formed thereby, and all persons are to be admitted and joined unto such churches by water baptism.

Answer. That the baptism intended in the text is the Spirit's baptism, and not water baptism, and that the body the text intends is not principally the Church of Corinth, but all believers, both Jews and Gentiles, being baptized into one mystical body, as in Eph. iv. 4: "There is one body and one Spirit," wherein there is set out the uniter and the united; therefore in the third verse they are exhorted to keep the unity of the Spirit in the bond of peace. The united are all the faithful in one body. Into whom? In the fifth verse, in one Lord Jesus Christ. By what? One faith, one baptism; which cannot be meant of water baptism, for water baptism doth not unite all this body, for some of them never had water baptism, and are yet of this body and by the Spirit gathered into one Lord Jesus Christ, (Eph. i. 10,) both which are in heaven and in earth, Jew and Gentile, (Eph. ii. 16,) that he might reconcile both unto God in one body by his cross; the instrument you have in ver. 18, "by one Spirit." That the Gentiles should be fellow-heirs of the same body, (ver. 15,) "of whom the whole family in heaven and earth is named." And the reason of their keeping the unity of the Spirit in Eph. iv. 3 is laid down in verses 4, 5, being one body, one Spirit, having one hope, one Lord, one faith, one baptism, whether they were Jews or Gentiles, such as were in heaven or in earth; which cannot be meant of water baptism, for in that sense they had not all one baptism, nor admitted and united thereby: "For by one Spirit we are all baptized into one body, whether Jews or Gentiles, whether we be bond or free, we having been all made to drink into one Spirit;" which cannot be meant of water baptism, in regard all the body of Christ, Jews and Gentiles, bond and free, partook not thereof.

Objection. "But Eph. iv. 5 saith, There is but 'one baptism,' and by what hath been said, if granted, water baptism will be excluded, or else there is more baptisms than one."

Answer. It followeth not that because the Spirit will have no co-rival, that therefore other things may not be in their places; that because the Spirit of God taketh the pre-eminence, therefore other things may not be subservient. The apostle tells them, "That the anointing which they had received of him abideth in them; and you need not (saith he) that any man teach you, but as the same anointing teacheth you all things." By this some may think John excludes the ministry; no such matter, though the Holy Ghost hath confirmed and instructed them so in the truth of the Gospel as that they were furnished against seducers in ver. 26, yet you see John goes on still teaching them in many things as also in Eph. iv. 11, 12, 13; he gave some apostles, some evangelists, some pastors, and teachers, (ver. 12,) for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; verse 13: "Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a per-

fect man, unto the measure of the stature of the fulness of Christ." So in the Spirit's baptism, though it have the pre-eminence, and appropriateth some things as peculiar to itself, it doth not thereby destroy the use and end of water baptism, or any other ordinance in its place; for water baptism is a means to increase grace, and in it and by it sanctification is forwarded and remission of sins more cleared and witnessed; yet the giving graces and regenerating and renewing is the Holy Spirit's peculiar. Consider Tit. iii. 5: "By the washing of regeneration and the renewing of the Holy Ghost," baptism being the outward sign of the inward graces wrought by the Spirit, a representation or figure, as in 1 Pet. iii. 21: "The like figure whereunto baptism doth now also save us, not the putting away of the filth of the flesh, but the answer of a good conscience towards God, by the resurrection of Jesus Christ," not excluding water baptism, but showing that the spiritual part is chiefly to be looked at; though such as slight water baptism, as the Pharisees and lawyers did, (Luke vii. 30,) reject the counsel of God against themselves, not being baptized; and such as would set water baptism in the Spirit's place exalt a duty against the deity and dignity of the Spirit, and do give the glory due unto him, as God blessed for ever, unto a duty.

By which mistake of setting up water baptism in the Spirit's place, and assigning it a work which was never appointed unto it, of forming the body of Christ, either in general, (as in 1 Cor. xii. 13; Eph. iv. 5,) or as to particular churches of Christ, we may see the fruit, that instead of being the means of uniting as the Spirit doth, that it hath not only rent his seamless coat, but divided his body, which he hath purchased with his own blood, and opposed that great design of Father, Son, and Spirit in uniting poor saints, thereby pulling in pieces what the Spirit hath put together. "Him that is weak in the faith receive you, for God hath received him;" being such as the Spirit had baptized and admitted of the body of Christ, he would have his churches receive them also; whose baptism is the only baptism, and so is called the one baptism. Therefore consider whether such a practice hath a command or an example that persons must be joined into church fellowship by water baptism; for John baptized many, yet he did not baptize some into one Church and some into another, nor all into one Church, (as the Church of Rome doth;) and into what Church did Philip baptize the eunuch, or the apostle the jailer and his house? And all the rest they baptized, were they not left free to join themselves for their convenience and edification? All which I leave to consideration. I might have named some inconveniencies, if not absurdities, that would follow the assertion; as to father the mistakes of the baptizers on the Spirit's act, who is not mistaken in any he baptized; no false brethren creep in unawares into the mystical body by him; and also how this manner of forming churches would suit a country where many are converted and willing to be baptized, but there being no Church to be baptized into, how shall such a church state begin? The first must be baptized into no Church, and the rest into him as the Church, or the work stand still for want of a Church.

Objection. "But God is a God of order, and hath ordained order in all the churches of Christ; and for to receive one that holds the baptism he had in his infancy, there is no command nor example for, and by the same rule children will be brought in to be church members."

Answer. That God is a God of order, and hath ordained orders in all the churches of Christ, is true, and that this is one of the orders, to receive him that is weak in the faith, is as true. And though there be no example or command in so many words—Receive such an one that holds the baptism he had in his infancy, nor to reject such an one—but there is a command to receive him that is weak in the faith, without limitation; and it is like this might not be a doubt in those days, and so not spoken of in particular.

But the Lord provides a remedy for all times in the text, "Him that is weak in the faith receive you;" for else receiving would not be upon the account of saintship, but upon knowing and doing all things according to rule and order; and that must be perfectly, else for to deny any thing or affirm too much is disorderly and would hinder receiving; but the Lord deals not so with his people, but accounts love the fulfilling of the law, though they be ignorant in many things both as to knowing and doing; and receives them into communion and fellowship with himself, and would have others do the same also; and if he would have so much in bearing apostles' days, when they had infallible helps to expound truths unto them, much more now the Church hath been so long in the wilderness and in

captivity, and not that his people should be driven away in the dark day, though they are sick and weak. And that it should be supposed such tenderness would bring in children in age to be church members, yea, and welcome, if anybody could prove them in the faith, though never so weak; for the text is, "Him that is weak in the faith receive you;" it is not he, and his wife, and children, unless it can be proved they are in the faith.

Objection. "By this some ordinances may be lost or omitted; and is it to be supposed the Lord would suffer any of his ordinances to be lost or omitted in the Old or New Testament, or the right use of them, and yet own such for true churches? and what reason can there be for it?"

Answer. The Lord hath suffered some ordinances to be omitted and lost in the Old Testament, and yet owned the Church. Though circumcision were omitted in the wilderness, yet he owned them to be his Church, and many of the ordinances were lost in the captivity. See Ainsworth upon Ex. xxviii. 30, &c., which showed what the high priest was to put on, and were not to be omitted upon pain of death, as the Urim and Thummim; yet being lost, and several other ordinances, the ark, with the mercy-seat and cherubims, the fire from heaven, the majesty and divine presence, &c., yet he owns the second temple, though short of the first, and filled it with his glory, and honoured it with his Son being a member and a minister therein: "The Lord whom you seek will suddenly come to his temple." So in the New Testament, since their wilderness condition and great and long captivity, there is some darkness and doubts and want of light in the best of the Lord's people in many of his ordinances, and that for several ages; and yet how hath the Lord owned them for his churches, wherein he is to have "glory and praise throughout all ages!" And so should we own them, unless we will condemn the generation of the just. It must be confessed that if exact practice be required and clearness in Gospel institutions before communion, who dare be so bold as to say his hands are clean, and that he hath done all the Lord's commands as to institutions in his worship? and must not confess the change of times doth necessitate some variation, if not alteration, either in the matter or manner of things according to primitive practice? yet owned for true churches and received as visible saints, though ignorant either wholly or in great measure in laying on of hands, singing, washing of feet, and anointing with oil, in the gifts of the Spirit, which is the Urim and Thummim of the Gospel? And it cannot be proved that the churches were so ignorant in the primitive times, nor yet that such were received into fellowship; yet now herein it is thought meet there should be bearing, and why not in baptism, especially in such as own it for an ordinance, though in some things miss it, and do yet show their love unto it and unto the Lord, and unto his law therein, that they could be willing to die for it rather than to deny it, and to be baptized in their blood; which showeth they hold it in conscience their duty, while they have further light from above, and are willing to hear and obey as far as they know, though weak in the faith as to clearness in Gospel institutions; surely the text is on their side, or else it will exclude all the former: "Him that is weak in the faith receive you, but not to doubtful disputation." Let every man be fully persuaded in his own mind, and such the Lord hath received.

As to the query, "What reason is there why the Lord should suffer any of his ordinances to be lost?"

Answer. If there were no reason to be shown it should teach us silence, for he doth nothing without the highest reason; and there doth appear some reason in the Old Testament why those ordinances of Urim and Thummim, &c., were suffered to be lost in the captivity, that they might long and look for the Lord Jesus, the Priest that was to stand up with Urim and Thummim, which the Lord by this puts them upon the hoping for, and to be in expectation of so great a mercy, which was the promise of the Old Testament, and all the churches' losses in the New Testament. By all the dark night of ignorance she hath been in, and long captivity she hath been under in her wandering wilderness state, therein she hath rather been fed with manna from heaven than by men upon earth; and after all her crosses and losses the Lord lets light break in by degrees and deliverance by little and little; "and she is coming out of the wilderness leaning upon her Beloved; and the Lord hath given the valley of Achor for a door of hope," that ere long she may receive the promise of the Gospel richly by the Spirit, to be poured upon us from on high, "and the wilderness be a fruitful field, and the fruitful field become a forest, and then the Lord will take away the covering cast over all people and the veil that is spread over all na-

tions; for the earth shall be filled with the knowledge of the Lord as the waters cover the sea. Then Ephraim shall not envy Judah, and Judah shall not vex Ephraim." Thus will the God of peace bruise Satan under foot shortly; and one reason why the Lord may suffer all the darkness and differences that have been, and yet are, is, that we might long and look for this blessed promise of the Gospel, the pourings out of the Spirit.

Objection. "But many authors do judge that the weak and strong were all in church fellowship before, and that the receiving was but into mutual affection."

Answer. It ought to be seriously weighed how any differ from so many worthy authors is confessed, to whom the world is so much beholden for their help in many things; but it would be of dangerous consequence to take all for granted they say, and unlike the noble Bereans. Though they had some infallible teachers, yet they took not their words or doctrines upon trust; and there may be more ground to question expositors on this text, in regard their principles necessitate them to judge that the sense; for if it be in their judgments a duty to compel all to come in, and to receive all and their children, they must needs judge by that text they were all of the Church and in fellowship before their scrupling meats and days, because that is an act of grown persons at years of discretion, and therefore the receiving is judged by them to be only into mutual affection, for it is impossible for them to hold their opinion and judge otherwise of the text; for in baptism they judge infants should be received into church fellowship, and then scrupling meats and days must needs be after joining. Their judgments might as well be taken that it is a duty to baptize infants as that they can judge of this text rightly and hold their practice.

Objection. "But no uncircumcised person was to eat the passover. And doth not the Lord as well require the sign of baptism now as of circumcision then? And is there not like reason for it?"

Answer. The Lord, in the Old Testament, expressly commanded no uncircumcised person should eat the passover, (Ex. xii. 28,) and in Ezek. xxxiv. 9 that no stranger, uncircumcised in heart or uncircumcised in flesh, should enter into his sanctuary; and had the Lord commanded that no unbaptized person should enter into his churches, it had been clear; and no doubt Christ was as faithful as a Son in all his house as Moses was as a servant; and although there had been but little reason if the Lord had commanded it so to be; yet in God's worship we must not make the likeness of any thing in our reason, but the will of God, the ground of duty: for upon such a foundation some would build the baptizing of infants, because it would be like unto circumcision, and so break the second commandment, in making the likeness of things of their own contrivance of force with institutions in the worship of God.

The most that I think can be said is, that we have no Gospel example for receiving without baptism or rejecting any for want of it; therefore it is desired what hath been said may be considered, lest while we look for an example we do not overlook a command upon a mistake, supposing that they were all in church fellowship before; whereas the text saith not so, but "him that is weak in the faith receive you," or unto you.

We may see also how the Lord proceeds under the law: though he accounts those things that were done contrary to his law sinful, though done ignorantly, yet never required the offender to offer sacrifice till he knew thereof. Lev. v. 5, compared with 15th and 16th verses. And that may be a man's own sin through his ignorance, that though it may be another's duty to endeavour to inform him in, yet not thereupon to keep him out of his Father's house; for surely the Lord would not have any of his children kept out without we have a word for it. And though they scruple some meats in their Father's house, yet it may be dangerous for the stronger children to deny them all the rest of the dainties therein till the weak and sick can eat strong meat; whereas Peter had meat for one and milk for another, and Peter must feed the poor lambs as well as the sheep; and if others will not do it, the great Shepherd will come ere long and look up what hath been driven away. "He will feed his flock like a shepherd; he shall gather the lambs into his bosom, and gently lead those that are with young."

PEACEABLE PRINCIPLES AND TRUE;

OR,

A BRIEF ANSWER

TO

MR. DANVERS' AND MR. PAUL'S BOOKS AGAINST MY CONFESSION OF FAITH, AND DIFFERENCES IN JUDGMENT ABOUT WATER BAPTISM NO BAR TO COMMUNION; WHEREIN THEIR SCRIPTURELESS NOTIONS ARE OVERTHROWN AND MY PEACEABLE PRINCIPLES STILL MAINTAINED.

Do ye indeed speak righteousness, O congregation? Do ye judge uprightly, O ye sons of men?—Ps. lviii. 1.

SIR:

I HAVE received and considered your short reply to my "Differences in Judgment about Water Baptism no Bar to Communion," and observe that you touch not the argument at all, but rather labour what you can, and beyond what you ought, to throw odiums upon your brother for reproving you for your error —viz.: "That those believers that have been baptized after confession of faith made by themselves ought and are in duty bound to exclude from their church fellowship and communion at the table of the Lord those of their holy brethren that have not been so baptized." This is your error: error, I call it, because it is not founded upon the word, but a mere human device; for although I do not deny, but acknowledge, that baptism is God's ordinance, yet I have denied that baptism was ever ordained of God to be a wall of division between the holy and the holy—the holy that are, and the holy that are not so baptized with water as we. You, on the contrary, both by doctrine and practice, assert that it is, and therefore do separate yourself from all your brethren that in that matter differ from you, accounting them, notwithstanding their saving faith and holy lives, not fitly qualified for church communion, and all because they have not been, as you, baptized; further, you count their communion among themselves unlawful, and therefore unwarrantable; and have concluded, "They are joined to idols, and that they ought not to be showed the pattern of the house of God until they be ashamed of their sprinkling in their infancy, and accept of and receive baptism as you." Yea, you count them as they stand not the churches of God, saying, We have no such custom, nor the churches of God.

At this I have called for your proofs, the which you have attempted to produce; but in conclusion have showed none other, but "that the primitive churches had those they received, baptized before so received."

I have told you that this, though it were granted, comes not up to the question: "For we ask not whether they were so baptized, but whether you find a word in the Bible that justifieth your concluding that it is your duty to exclude those of your holy brethren that have not been so baptized?" From this you cry out that I take up the arguments of them that plead for infant baptism. I answer, I take up no other argument but your own—viz., "That there being no precept, precedent, nor example in all the Scripture for our excluding our holy brethren that differ in this point from us, therefore we ought not to dare to do it," but, contrariwise, to receive them, because God hath given us sufficient proof that himself hath received them, whose example in this case he hath commanded us to follow. Rom. xiv. 15.

This might serve for an answer to your reply, but because, perhaps, should I thus conclude, some might make an ill use of my brevity, I

shall therefore briefly step after you, and examine your short reply, at least where show of argument is.

Your first five pages are spent to prove me either proud or a liar for inserting in the title-page of my *Differences*, &c., that your book was written by the Baptists or brethren of your way.

In answer to which, whoso (if unbiassed) readeth your second, your fifth and sixth questions to me may not perhaps be easily persuaded to the contrary; but the two last in your reply are omitted by you, whether for brevity's sake, or because you were conscious to yourself that the sight of them would overthrow your insinuations, I leave to the sober to judge. But put the case I had failed herein, doth this warrant your unlawful practice?

You ask me next, "How long is it since I was a Baptist?" and then add, "'Tis an ill bird that bewrays his own nest."

Answer. I must tell you, (avoiding your slovenly language,) I know none to whom that title is so proper as to the disciples of John. And since you would know by what name I would be distinguished from others, I tell you, I would be, and hope I am, a Christian; and choose, if God should count me worthy, to be called a Christian, a believer, or other such name which is approved by the Holy Ghost. And as for those factious titles of Anabaptists, Independents, Presbyterians, or the like, I conclude that they came neither from Jerusalem nor Antioch, but rather from hell and Babylon, for they naturally tend to divisions: you may know them by their fruits.

Next, you tell me of "your goodly harmony in London, or of the amicable Christian correspondency betwixt those of divers persuasions there until my turbulent and mutineering spirit got up."

Answer. The cause of my writing I told you of, which you have neither disapproved in whole nor in part. And now I ask what kind of Christian correspondency you have with them? Is it such as relates to church communion, or such only as you are commanded to have with every brother that walketh disorderly, that they may be ashamed of their church communion, which you condemn? If so, your great flourish will add no praise to them; and why they should glory in a correspondency with them as Christians who yet count them under such deadly sin, which will not by any means, as they now stand, suffer you to admit them to their Father's table, to me is not easy to believe.

Further, your Christian correspondency (as you call it) will not keep you now and then from fingering some of their members from them, nor from teaching them that you so take away to judge and condemn them that are left behind. Now who boasteth in this besides yourself I know not.

Touching Mr. Jesse's judgment in the case in hand, you know it condemned your practice; and since in your first you have called for an author's testimony, I have presented you with one whose arguments you have not condemned.

For your insinuating my abusive and unworthy behaviour as the cause of the brethren's attempting to break our Christian communion is not only false, but ridiculous—false, for they have attempted to make me also one of their disciples, and sent to me and for me for that purpose. Besides, it is ridiculous: surely their pretended order and, as they call it, our disorder, was the cause, or they must render themselves very malicious, to seek the overthrow of a whole congregation for (if it had been so) the unworthy behaviour of one.

Now since you tell me (p. 9) "that Mr. Kiffin had no need of my forgiveness for the wrong he hath done me in his epistle"—

I ask, Did he tell you so? But let it lie as it doth; I will at this time turn his argument upon him, and desire his direct answer: "There being no precept, precedent, or example for Mr. Kiffin to exclude his holy brethren from Christian communion that differ with him about water baptism, he ought not to do it; but there is neither precept, precedent, nor example; therefore," &c.

You blame me for writing his name at length, but I know he is not ashamed of his name; and for you, though at the remotest rate, to insinuate it, must needs be damage to him.

Your artificial, squibbing suggestions to the world about myself, imprisonment, and the like I freely bind upon me as an ornament, among the rest of my reproaches, till the Lord shall wipe them off at his coming. But they are no argument that you have a word that binds you to exclude the holy brethren communion.

Now what if (as you suggest) the sober Dr. Owen, though he told me and others at first he would write an epistle to my book, yet waived it afterwards? This is also to my advantage, because it was through the earnest solicitations of several of you that at that time his hand was stopped; and perhaps it was more for the glory of God that truth should go naked into

the world than as seconded by so mighty an armour-bearer as he.

You tell me also that some of the sober Independents have showed dislike to my writing on this subject: what then? If I should also say, as I can without lying, that several of the Baptists have wished yours burnt before it had come to light, is your book ever the worse for that?

In p. 13 you tell us, "You meddle not with Presbyterians, Independents, Mixed Communionists, (a new name,) but are for liberty for all, according to their light."

Answer. I ask then, suppose an holy man of God that differeth from you, as those above named do, in the manner of water baptism—I say, suppose such an one should desire communion with you, yet abiding by his own light as to the things in question, would you receive him to fellowship? If no, do you not dissemble?

But you add, "If unbaptized believers do not walk with us they may walk with them with whom they are better agreed."

Answer. Then it seems you do but flatter them. You are not, for all you pretend to give them their liberty, agreed they should have it with you; thus do the Papists give the Protestants their liberty, because they can neither will nor choose.

Again. But do you not follow them with clamours and outcries that their communion, even amongst themselves, is unwarrantable? Now, how then do you give them their liberty? Nay, do not even these things declare that you would take it away if you could?

"For the time that I have been a Baptist (say you) I do not remember that ever I knew that one unbaptized person did so much as offer himself to us for church fellowship."

Answer. This is no proof of your love to your brethren, but rather an argument that your rigidness was from that day to this so apparent that those good souls despaired to make such attempts; we know they have done it elsewhere where they hoped to meet with encouragement.

In p. 14 you seem to retract your denial of baptism to be the initiating ordinance. And indeed Mr. Danvers told me that you must retract that opinion, and that he had or would speak to you to do it; yet by some it is still so acknowledged to be, and in particular by your great helper, Mr. Denne, who strives to maintain it by several arguments; but your denial may be a sufficient confutation to him, so I leave you together to agree about it, and conclude you have overthrown him.

But it seems, though you do not now own it, to be the inlet into a particular Church, yet (as you tell us in p. 14 of your last) "you never denied that baptism doth not make a believer a member of the universal, orderly Church visible." And in this Mr. Danvers and you agree. "Persons enter into the visible Church thereby," saith he.

Answer. Universal—that is, the whole Church. This word now comprehendeth all the parts of it, even from Adam to the very world's end, whether in heaven or earth, &c. Now that baptism makes a man a member of this Church I do not yet believe, nor can you show me why I should.

1. The universal, orderly Church. What Church this should be (if by orderly you mean harmony or agreement in the outward parts of worship) I do not understand neither.

And yet thus you should mean, because you add the word visible to all at the last—the universal, orderly, visible Church. Now I would learn of this brother where this Church is, for if it be visible he can tell and also show it. But to be short, there is no such Church; the universal Church cannot be visible; a great part of that vast body being already in heaven, and a great part as yet (perhaps) unborn.

But if he should mean by universal, the whole of that part of this Church that is on earth, then neither is it visible nor orderly.

1. Not visible; for the part remains always to the best man's eye utterly invisible.

2. This Church is not orderly; that is, hath not harmony in its outward and visible parts of worship, some parts opposing and contradicting the other most severely. Yea, would it be uncharitable to believe that some of the members of this body could willingly die in opposing that which others of the members hold to be a truth of Christ? As for instance at home: could not some of those called Baptists die in opposing infant baptism? And again, some of them that are for infant baptism die for that as a truth? Here therefore is no order, but an evident contradiction, and that too in such parts of worship as both count visible parts of worship indeed.

So then by universal, orderly, visible Church this brother must mean those of the saints only that have been or are baptized as we; this is clear, because baptism (saith he) maketh a believer a member of this Church; his meaning then is, that there is an universal, orderly,

visible Church, and they alone are the Baptists; and that every one that is baptized is by that made a member of the universal, orderly, visible Church of Baptists, and that the whole number of the rest of the saints are utterly excluded.

But now if other men should do as this man, how many universal churches should we have? An universal, orderly, visible Church of Independents; an universal, orderly, visible Church of Presbyterians, and the like: and who of them, if as much confused in their notions as this brother, might not (they judging by their own light) contend for their universal Church as he for his? But they have more wit.

But suppose that this unheard-of, fictitious Church were the only true universal Church, yet whoever they baptize must be a visible saint first; and if a visible saint, then a visible member of Christ; and if so, then a visible member of his body, which is the Church, before they be baptized; now he that is a visible member of the Church already, that which hath so made him hath prevented all those claims that by any may be made or imputed to this or that ordinance to make him so. His visibility is already; he is already a visible member of the body of Christ, and after that baptized. His baptism, then, neither makes him a member nor visible member of the body of Christ.

You go on: "That I said it was consent that makes persons members of particular churches is true."

Answer. But that it is consent and nothing else; consent without faith, &c., is false. Your after endeavour to heal your unsound saying will do you no good; faith gives being to, as well as probation for, membership.

What you say now of the epistles, that they were written to particular saints, and those too out of churches as well as in, I always believed; but in your first you were pleased to say, "You were one of them that objected against our proofs out of the epistles, because they were written to particular churches, (intending these baptized,) and that they were written to other saints would be hard for me to prove;" but you do well to give way to the truth.

What I said about baptism being a pest, take my words as they lie and I stand still thereto: "Knowing that Satan can make any of God's ordinances a pest and plague to his people, even baptism, the Lord's table, and the Holy Scriptures; yea, the ministers also of Jesus Christ may be suffered to abuse them, and wrench them out of their place." Wherefore I pray, if you write again, either consent to or deny this position before you proceed in your outcry.

But I must still continue to tell you, though you love not to hear thereof, that, supposing your opinion hath hold of your conscience, if you might have your will you would make inroads and outroads too in all the churches that are not as you in the land. You reckon that church privileges belong not to them who are not baptized as we, saying, "How can we take these privileges from them before they have them? We keep them from a disorderly practice of ordinances, especially among ourselves," intimating you do what you can also among others; and he that shall judge those he walketh not with, or say, as you, that "they, like Ephraim, are joined to an idol, and ought to repent and be ashamed of that idol before they be showed the pattern of the house," and then shall back all with the citation of a text, doth it either in jest or in earnest: if in jest, it is abominable; if in earnest, his conscience is engaged; and being engaged, it putteth him upon doing what he can to extirpate the thing he counteth idolatrous and abominable out of the churches abroad, as well as that he stands in relation unto. This being thus, 'tis reasonable to conclude you want not an heart, but opportunity, for your inroads and outroads among them.

Touching those five things I mentioned in my second, you should not have counted they were found nowhere because not found under that head which I mention; and now, lest you miss them again, I will present you with them here:

1. Baptism is not the initiating ordinance.

2. That though it was, the case may so fall out that members might be received without it.

3. That baptism makes no man a visible saint.

4. That faith and a life becoming the ten commandments should be the chief and most solid argument with churches to receive to fellowship.

5. That circumcision in the flesh was a type of circumcision in the heart, and not of water baptism.

To these you should have given fair answers; then you had done like a workman.

Now we are come to pp. 22 and 23 of yours,

where you labour to insinuate "that a transgression against a positive precept respecting instituted worship hath been punished with the utmost severity that God hath executed against men, on record, on this side hell."

Answer. Mr. Danvers says, "That to transgress a positive precept respecting worship is a breach of the first and second commandments." If so, then 'tis for the breach of them that these severe rebukes befall the sons of men.

1. But you instance the case of Adam, his eating the forbidden fruit, yet to no great purpose. Adam's first transgression was, that he violated the law that was written in his heart in that he hearkened to the tempting voice of his wife, and after because he did eat of the tree: he was bad, then, before he did eat of the tree, which badness was infused over his whole nature, and then he bare this evil fruit of eating things that God hath forbidden. "Either make the tree good and his fruit good, or the tree bad and his fruit bad;" men must be bad ere they do evil, and good ere they do good.

Again, which was the greatest judgment, to be defiled and depraved or to be put out of paradise, do you in your next determine.

But as to the matter in hand: "What positive precept do they transgress that will not reject him that God bids us receive" if he want light in baptism?

As for my calling for Scripture to prove it lawful thus to exclude them, blame me for it no more; verily I still must do it; and had you but one to give, I had had it long before this. But you wonder I should ask for a Scripture to prove a negative.

Answer. Are you at that door, my brother? If a drunkard, a swearer, or whoremonger should desire communion with you, and upon your refusal demand your grounds, would you think his demands such you ought not to answer? Would you not readily give him by scores? So doubtless would you deal with us but that in this you are without the lids of the Bible.

2. But again, you have acted as those that must produce a positive rule. You count it your duty, a part of your obedience to God, to keep those out of church fellowship that are not baptized as you. I then demand what precept bids you do this? Where are you commanded to do it?

You object that in Eph. iv. and 1 Cor. xii. is not meant of Spirit baptism, but Mr. Jesse says it is not, cannot be, the baptism with water; and you have not at all refuted him.

And now for the Church in the wilderness: you thought, as you say, I would have answered myself in the thing, but yet I have not, neither have you. But let us see what you urge for an answer.

1. Say you, "Though God dispensed with their obedience to circumcision in that time, it follows not that you or I should dispense with the ordinance of water baptism now."

Answer. God commanded it and made it the initiating ordinance to Church communion. But Moses, and Aaron, and Joshua, and the elders of Israel dispensed with it for forty years; therefore the dispensing with it was ministerial, and that with God's allowance, as you affirm. Now if they might dispense with circumcision, though the initiating ordinance, why may not we receive God's holy ones into fellowship, since we are not forbidden it, but commanded? yea, why should we make water baptism, which God never ordained to that end, a bar to shut out and let in to church communion?

2. You ask, "Was circumcision dispensed with for want of light, it being plainly commanded?"

Answer. Whatever was the cause, want of light is as great a cause; and that it must necessarily follow, they must needs see it, because *commanded* savours too much of a tang of free will, or of the sufficiency of our understanding, and entrencheth too hard on the glory of the Holy Ghost, whose work it is "to bring all things to our remembrance, whatsoever Christ hath said to us."

3. You ask, "Cannot you give yourself a reason that their moving, travelling state made them uneapable, and that God was merciful? Can the same reason, or any thing like it, for refusing baptism be given now?"

Answer. I cannot give myself this reason, nor can you by it give me any satisfaction.

First. Because their travelling state could not hinder, if you consider that they might, and doubtless did, lie still in one place years together.

1. They were forty years going from Egypt to Canaan, and they had but forty-two journeys thither.

2. They at times went several of these journeys in one and the same year. They went (as I take it) eleven of them by the end of the third month after they came out of the

land of Egypt. Compare Ex. xix. 1 with Num. xxxiii. 15.

3. Again, in the fortieth year we find them in Mount Hor, where Aaron died and was buried. Now that was the year they went into Canaan, and in that year they had nine journeys more, or ten by that they got over Jordan. Here, then, were twenty journeys in less than a year and a half. Divide then the rest of the time to the rest of the journeys, and they had above thirty-eight years to go their two and twenty journeys in. And how this should be such a travelling, moving state as that it should hinder their keeping this ordinance in its season viz., "to circumcise their children the eighth day"—especially considering to circumcise them in their childhood, as they were born, might be with more security than to let them live while they were men—I see not.

If you should think that their wars in the wilderness might hinder them, I answer, they had, for aught I can discern, ten times as much fighting in the land of Canaan where they were circumcised as in the wilderness where they were not. And if carnal or outward safety had been the argument, doubtless they would not have circumcised themselves in the sight (as it were) of one and thirty kings—I say, they would not have circumcised their six hundred thousand warriors and have laid them open to the attempts and dangers of their enemies. No such thing, therefore, as you are pleased to suggest, was the cause of their not being as yet circumcised.

Fourthly. "An extraordinary instance to be brought into a standing rule are no parellels." That is the sum of your fourth.

Answer. The rule was ordinary, which was circumcision; the laying aside of this rule became as ordinary so long a time as forty years, and in the whole Church also. But this is a poor shift, to have nothing to say but that the case was extraordinary when it was not.

But you ask, "Might they do so when they came in Canaan?"

Answer. No, no. No more shall we do as we do now when that which is perfect is come.

You add, "Because the Church in the wilderness could not come by ordinances, &c., therefore when they may be come at we need not practise them."

Answer. Nobody told you so. But are you out of that wilderness mentioned in Rev. xii.? Is Antichrist down and dead to aught but your faith? Or are we only out of that Egyptian darkness that in baptism have got the start of our brethren? For shame, be silent: yourselves are yet under so great a cloud as to imagine to yourselves a rule of practice not found in the Bible; that is, "to count it a sin to receive your holy brethren, though not forbidden, but commanded to do it."

Your great flourish against my fourth argument I leave to them that can judge of the weight of your words, as also what you say of the fifth or sixth.

For the instance I give you of Aaron, David, and Hezekiah, who did things not commanded, and that about holy matters, and yet were held excusable, you, nor yet your abettors for you, can by any means overthrow. Aaron transgressed the commandment; David did what was not lawful; and they in Hezekiah's time did eat the passover otherwise than it was written. But here I perceive the shoe pincheth, which makes you glad of Mr. Denne's evasion for help. At this also Mr. Danvers (but you to no purpose) cries out, charging me with asserting "that ignorance absolves from sin of omission and commission." But, sirs, fairly take from me the texts, with others that I can urge, and then begin to accuse.

You have healed your suggestion of unwritten veritics poorly. But any shift to shift off the force of truth. After the same manner also you have helped your asserting, "That you neither keep out nor cast out from the Church, if baptized, such as come unprepared to the supper and other solemn appointments." Let us leave yours and mine to the pondering of wiser men.

My seventh argument (as I said) you have not so much as touched, nor the ten in that one, but only derided at the ten. But we will show them to the reader:

1. Love, which above all other things we are commanded to put on, is much more worth than to break about baptism.

2. Love is more discovered when we receive for the sake of Christ and grace than when we refuse for want of water.

3. The Church at Colosse was charged to receive and forbear the saints because they were new creatures.

4. Some saints were in the Church at Jerusalem that opposed the preaching of salvation to the Gentiles, and yet retained their membership.

5. Divisions and distinctions among saints are of later date than election and the signs of that, and therefore should give place.

6. It is love, not baptism, that discovereth us to the world to be Christ's disciples. John xiii. 35.

7. It is love that is the undoubted character of our interest in and fellowship with Christ.

8. Fellowship with Christ is sufficient to invite to, and the new creature the great rule of, our fellowship with Christ.

9. Love is the fulfilling of the law; wherefore he that hath it is accepted with God, and ought to be approved of men; but he fulfils it not who judgeth and setteth at naught his brother.

10. Love is sometimes more seen and showed in forbearing to urge and press what we know than in publishing and imposing. John xvi. 12; 1 Cor. iii. 1, 2.

11. When we attempt to force our brother beyond his light or to break his heart with grief, to thrust him beyond his faith or bar him from his privileges, how can we say, I love?

12. To make that the door to communion which God hath not, to make that the including, excluding charter, the bar, bounds, and rule of communion, is for want of love.

Here are two into the bargain.

If any of these, sir, please you not in this dress, give me a word and I shall, as well as my wit will serve, give you them in a syllogistical mode.

Now that you say, (practically,) "for some speak with their feet" (their walking) that water is above love and all other things, is evident, because have they all but water you refuse them for want of that, yea, and will be so hardy, though without God's word, to refuse communion with them.

In our discourse about the carnality that was the cause of the divisions that were at Corinth you ask, "Who must the charge of carnality fall upon—them that defend or them that oppose the truth?"

Answer. Perhaps on both, but be sure upon them that oppose: "Wherefore look ye to yourselves, who, without any command of God to warrant you, exclude your brother from communion—your brother, whom God hath commanded you to receive."

My ninth argument you make yourself merry with in the beginning, but why do you, by and by, so cut and hack and cast it as it were in the fire? These seventeen absurdities you can by no means avoid. For if you have not, as indeed you have not, (though you mock me for speaking a word in Latin,) one word of God that commands you to shut out your brethren for want of water baptism from your communion—I say, if you have not one word of God to make this a duty to you, then unavoidably—

1. You do it by a spirit of persecution.

2. With more respect to a form than the spirit and power of godliness.

3. This also makes laws where God makes none, and is to be wise above what is written.

4. It is a directing the Spirit of the Lord.

5. And bindeth all men's consciences to our light and opinion.

6. It taketh away the children's bread.

7. And withholdeth from them the increase of faith.

8. It tendeth to make wicked the hearts of weak Christians.

9. It tendeth to harden the hearts of the wicked.

10. It setteth open a door to all temptation.

11. It tempeth the devil to fall upon them that are alone.

12. It is the nursery of all vain janglings.

13. It occasioneth the world to reproach us.

14. It holdeth staggering consciences in doubt of the right ways of the Lord.

15. It abuseth the Holy Scriptures.

16. It is a prop to Antichrist.

17. And giveth occasion to many to turn aside to most dangerous errors.

And though the last is so abhorred by you that you cannot contain yourselves when you read it, yet do I affirm, as I did in my first, (p. 116,) "That to exclude Christians from church communion, and to debar them their heaven-born privileges, for the want of that which God never yet made a wall of division between us, did, and doth, and will prevail with God to send those judgments we have or may hereafter feel." Like me yet as you will.

I come next to what you have said in justification of your fourteen arguments. "Such as they were, (say you,) I am willing to stand by them: what I have offered I have offered modestly, according to the utmost light I have into those Scriptures upon which they are bottomed; having not arrived unto such a peremptory way of dictatorship as what I render must be taken for laws binding to others in faith and practice, and therefore express myself by suppositions, strong presumptions, and fair-seeming conclusions from the premises."

Answer. Your arguments, as you truly say, are builded upon or drawn from suppositions and presumptions, and all because you want

for your help the words of the Holy Scripture. And let the reader note, for as I have often called for the word, but as yet could never get it, because you have it not, neither in precept, precedent, nor example, therefore come you forth with your seeming imports and presumptions.

The judicious reader will see in this last that not only here, but in other places, to what poor shifts you are driven to keep your pen going.

But, sir, since you are not peremptory in your proof, how came you to be so absolute in your practice? For notwithstanding all your seeming modesty, you will neither grant these communion with you nor allow of their communion among themselves that turn aside from your seeming imports and that go not with you in your strong presumptions. You must not, you dare not, lest you countenance their idolatry and nourish them up in sin; they live in the breach of Gospel order, and, Ephraim-like, are joined to an idol. And as for your love, it amounts to this: you deal with them and withdraw from them, and all because of some strong presumptions and suppositions.

But you tell me, "I use the arguments of the Pedobaptist, viz.: But where are infants forbidden to be baptized?"

But I ingenuously tell you I know not what *Pedo* means, and how then should I know his arguments?

I take no man's argument but Mr. K.'s, (I must not name him farther;)—I say, I take no man's argument but his now, viz.: "That there being no precept, precedent, or example for you to shut your holy brethren out of church communion, therefore you should not do it." That you have no command to do it is clear, and you must of necessity grant it. Now, where there is no precept for a foundation, it is not what you by all your reasonings can suggest can deliver you from the guilt of adding to his word.

Are you commanded to reject them? If yea, where is it? If nay, for shame be silent.

"Let us say what we will (say you) for our own practice, unless we bring positive Scriptures that yours is forbidden, though nowhere written, you will be as a man in a rage without it, and would have it thought you go away with the garland."

Answer. 1. I am not in a rage, but contend with you earnestly for the truth. And say what you will or can, though with much more squibbling, frumps, and taunts than hitherto you have mixed your writing with, Scripture, Scripture, we cry still; and it is a bad sign that your cause is naught when you snap and snarl because I call for Scripture.

2. Had you a Scripture for this practice that you ought to keep your brethren out of communion for want of water baptism, I had done; but you are left of the word of God, and confess it.

3. And as you have not a text that justifies your own, so neither that condemns our holy and Christian communion; we are commanded also to "receive him that is weak in the faith, for God hath received him." I read not of garlands, but those in the Acts; take you them. And I say, moreover, that honest and holy Mr. Jesse hath justified our practice, and you have not condemned his arguments; they therefore stand upon their feet against you.

I leave your 2d, 3d, 4th, 5th, and 6th arguments under my answers, where they are suppressed. In your 7th you again complain for that I touch your seeming import, saying, "I do not use to say, as John Bunyan, This I say, and I dare to say. I please myself by commending my apprehension soberly and submissively to others much above me."

Answer 1. Seeming imports are a base and unworthy foundation for a practice in religion, and therefore I speak against them.

2. Where you say you submit your apprehensions soberly to those much above you, it is false, unless you conclude none are above you but those of your own opinion. Have you soberly and submissively commended your apprehensions to those congregations in London that are not of your persuasion in the case in hand? and have you consented to stand by their opinion? Have you commended your apprehensions soberly and submissively to those you call Independents and Presbyters? and are you willing to stand by their judgment in the case? Do you not reserve to yourself the liberty of judging what they say, and of choosing what you judge is right, whether they conclude with you or no? If so, why do you so much dissemble with all the world in print to pretend to submit to others' judgment and yet abide to condemn their judgments? You have but one help; perhaps you think they are not above you. and by that proviso secure yourself; but it will not do.

For the offence you take at my comment upon your calling baptism a livery, and for your calling it the Spirit's metaphorical description of baptism, both phrases are boldness

without the word; neither do I find it called a listing ordinance nor the solemnization of the marriage betwixt Christ and a believer. But perhaps you had this from Mr. Danvers, who pleaseth himself with this kind of wording it, and says, moreover, in justification of you, "That persons entering into the visible Church thereby (by baptism, which is untrue, though Mr. Baxter also saith it) are by consent admitted into particular congregations, where they may claim the privileges due to baptized believers, being orderly put into the body, and put on Christ by their baptismal vow and covenant; for by that public declaration of consent is the marriage and solemn contract made betwixt Christ and a believer in baptism. And (saith he) if it be preposterous and wicked for a man and woman to cohabit together and to enjoy the privileges of a married estate without the passing of that public solemnity, so it is no less disorderly, upon a spiritual account, for any to claim the privileges of a Church, or be admitted to the same, till the passing of this solemnity by them."

Answer. But these words are very black.

First. Here he hath not only implicitly forbidden Jesus Christ to hold communion with the saints that are not yet his by baptism, but is bold to charge him with being as preposterous and wicked if he do as a man that liveth with a woman in the privileges of a married state, without passing that public solemnity.

Secondly. He here also chargeth him as guilty of the same wickedness that shall but dare to claim church communion without it; yea, and the whole Church too, if they shall admit such members to their fellowship.

And now, since cleaving to Christ by vow and covenant will not do without baptism after personal confession of faith, what a state are all those poor saints of Jesus in that have avowed themselves to be his a thousand times without this baptism! yea, and what a case is Jesus Christ in too, by your argument, to hold that communion with them that belongeth only unto them that are married to him by this solemnity!

Brother, God gave him repentance. I wot that through ignorance and a preposterous zeal he said it. Unsay it again with tears, and by a public renunciation of so wicked and horrible words. But I thus sparingly pass you by.

I shall not trouble the world any farther with an answer to the rest of your books. The books are public to the world; let men read and judge. And had it not been for your endeavouring to stigmatize me with reproach and scandal, (a thing that does not become you,) I need not have given you two lines in answer.

And now, my angry brother, if you shall write again, pray keep to the question—namely, "What precept, precedent, or example have you in God's word to exclude your holy brethren from church communion for want of water baptism?"

Mr. Denne's great measure, please yourself with it; and when you shall make his arguments your own, and tell me so, you perhaps may have an answer; but considering him, and comparing his notions with his conversation, I count it will be better for him to be better in morals before he be worthy of an answer.

THE CONCLUSION.

READER: When Moses sought to set the brethren that strove against each other at one, he that did the wrong thrust him away, as unwilling to be hindered in his ungodly attempts; but Moses continuing to make peace betwixt them, the same person attempted to charge him with a murderous and bloody design, saying, "Wilt thou kill me as thou didst the Egyptian yesterday?"—a thing too commonly thrown upon those that seek peace and ensue it. "My soul (saith David) hath long dwelt with him that hateth peace. I am for peace, (saith he,) but when I speak they are for war." One would think that even nature itself should count peace and concord a thing of greatest worth among saints, especially since they, above all men, know themselves; for he that best knoweth himself is best able to pity and bear with another; yet even among these such will arise as will make divisions among their brethren, and seek to draw away disciples after them, crying still that they, even they, are in the right, and all that hold not with them in the wrong and to be withdrawn from.

But whenever he hath said all that he can, it is one of the things which the Lord hateth, to sow discord among brethren.

Yet many years' experience we have had of these mischievous attempts, as also have others in other places, as may be instanced if occasion require it; and that especially by

those of the rigid way of our brethren, the Baptists so called, whose principles will neither allow them to admit to communion the saint that differeth from them about baptism, nor consent they should communicate in a church state among themselves; but take occasion still, ever as they can, both to reproach their church state and to finger from amongst them who they can to themselves. These things being grievous to those concerned, (as we are, though perhaps those at quiet are too little concerned in the matter,) therefore, when I could no longer forbear, I thought good to present to public view the warrantableness of our holy communion and the unreasonableness of their seeking to break us to pieces. At this Mr. William K., Mr. Thomas Paul, and Mr. Henry Danvers, and Mr. Denne, fell in might and main upon me; some comparing me to the devil, others to a bedlam, others to a sot, and the like, for my seeking peace and truth among the godly. Nay, further, they began to cry out murder, as if I intended nothing less than to accuse them to the magistrate and to render them incapable of a share in the commonwealth, when I only struck at their heart-breaking, church-rending principles and practice, in their excluding their holy brethren's communion from them, and their condemning of it among themselves. They also follow me with slanders and reproaches, counting (it seems) such things arguments to defend themselves.

But I, in the mean time, call for proof, Scripture proof, to convince me it is a duty to refuse communion with those of the saints that differ from them about baptism. At this Mr. P. takes offence, calling my demanding of proof for their rejecting the unbaptized believer, how excellent soever in faith and holiness, a clamorous calling for proof with high and swelling words, which he counteth not worthy of answer; but I know the reason—he, by this demand, is shut out of the Bible, as himself also suggesteth; wherefore, when coming to assault me with arguments, he can do it but by seeming import, suppositions, and strong presumptions; and tells you further, in his reply, "That this is the utmost of his light in the Scriptures urged for his practice;" of which light thou mayest easily judge, good reader, that hast but the common understanding of the mind of God concerning brotherly love. Strange! that the Scripture, that everywhere commandeth and presseth to love, to forbearance, and bearing the burden of our brother, should yet imply or implicitly import that we should shut them out of our Father's house, or that those Scriptures that command us to receive the weak should yet command us to shut out the strong! Thinkest thou, reader, that the Scripture hath two faces and speakest with two mouths? Yet we must do so by these men's doctrine. It saith expressly, "Receive one another, as Christ also received us to the glory of God." But these men say it is not our duty; it is preposterous and idolatrous; concluding that to receive this brother is not a custom of them nor yet of the churches of God; consequently telling thee that those who receive such a brother are not (let them talk while they will) any of the churches of God. See their charity, their candour, and love in the midst of their great pretensions of love!

But be thus assured, Christian reader, that for these their uncharitable words and actions they have no footing in the word of God, neither can they heal themselves with suggesting their amicable correspondence to the world. Church communion I plead for, church communion they deny them; yet church communion is Scripture communion, and we read of none other among the saints. True, we are commanded to withdraw from every brother that walks disorderly, that they may be ashamed, yet not to count him an enemy, but to admonish him as a brother. If this be that they intend, for I know not of another communion that we ought to have with those to whom we deny church communion, then what ground of rejoicing those have that are thus respected by their brethren, I leave it to themselves to consider of.

In the mean while I affirm that baptism with water is neither a bar nor bolt to communion of saints, nor a door nor inlet to communion of saints. The same which is the argument of my books, and, as some of the moderate among themselves have affirmed, that neither Mr. K., Mr. P., nor Mr. Danvers have made invalid, though sufficiently they have made their assault.

For Mr. Denne, I suppose they count him none of themselves, though both he and Mr. Lamb (like to like) are brought for authors and abettors of their practice and to repel my peaceable principles. For Mr. Denne, if either of the three will make his arguments their own, they may see what their servant can do; but I shall not bestow paper and ink upon him, nor yet upon Mr. Lamb—the one already

having given his profession the lie, and for the other, perhaps they that know his life will see little of conscience in the whole of his religion, and conclude him not worth the taking notice of. Besides, Mr. P. hath also concluded against Mr. Denne that baptism is not the initiating ordinance, and that his utmost strength for the justification of his own practice is suppositions, imports, and strong presumptions—things that they laugh at, despise, and deride when brought by their brethren to prove infant baptism.

Railing for railing I will not render, though one of these opposers (Mr. Dan by name) did tell me that Mr. Paul's reply, when it came out, would sufficiently provoke me to so beastly a work; but what is the reason of his so writing if not the peevishness of his own spirit or the want of better matter?

This I thank God for, that some of the brethren of this way are of late more moderate than formerly, and that those that retain their former sourness still are left by the brethren to the vinegar of their own spirits, their brethren ingenuously confessing that could these of their company bear it they have liberty in their own souls to communicate with saints as saints, though they differ about water baptism.

Well, God banish bitterness out of the churches, and pardon them that are the maintainers of schisms and divisions among the godly. "Behold how good and how pleasant it is for brethren to dwell together in unity! It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard, and that went down to the skirts of his garment; (farther) it is as the dew of Hermon, that descended on the mountains of Sion. (Mark!) For there the Lord commanded the blessing, even life for evermore."

I was advised by some, who considered the wise man's proverb, not to let Mr. Paul pass with all his bitter invectives, but I considered that the wrath of man worketh not the righteousness of God; therefore I shall leave him to the censure and rebuke of the sober, where I doubt not but his unsavoury ways with me will be seasonably brought to his remembrance. Farewell.

I am thine to serve thee, Christian, so long as I can look out at those eyes that have had so much dirt thrown at them by many.

JOHN BUNYAN.

QUESTIONS

ABOUT

THE NATURE AND PERPETUITY OF THE SEVENTH-DAY SABBATH;

AND PROOF THAT THE FIRST DAY OF THE WEEK IS THE TRUE CHRISTIAN SABBATH.

The Son of man is Lord also of the sabbath day.

TO THE READER.

SOME may think it strange, since God's Church has already been so well furnished with sound grounds and reasons by so many wise and godly men for proof that the first day of the week is our true Christian sabbath, that I should *now* offer this small treatise upon the *same* account. But when the scales are *even* by what already is put in, a little more, you know, makes the weight the better.

Or grant that we had down-weight before, yet something over and above may make *his* work the harder who shall, by hanging fictions on the other end, endeavour to make things seem too light.

Besides, this book, being little, may best suit such as have but *shallow* purses, *short* memories, and but *little* time to spare, which usually is the lot of the mean and poorest sort of men.

I have also written upon this subject for that I would, as in other Gospel truths, be a fellow-witness with good men that the day in which our Lord rose from the dead should be much set by of Christians.

I have observed that some, otherwise sound in faith, are apt to be entangled with a Jewish sabbath, &c.; and that some also that are far off from the observation of that, have but little to say for their own practice, though good; and might I help them I should be glad.

A Jewish seventh-day sabbath has no promise of grace belonging to it, if that be true (as to be sure it is) where Paul says, "The command to honour parents is the first commandment with promise."

Also it follows from hence that the sabbath that has a promise annexed to the keeping of it is rather that which the Lord Jesus shall give to the churches of the Gentiles. Isa. lvi.

Perhaps my method here may not in all things keep the common path of argumentation with them that have gone before me; but I trust the godly wise will find a taste of Scripture truth in what I present them with as to the sanction of our Christian sabbath.

I have *here*, by handling four questions, proved that the seventh-day sabbath was not moral. For that must of necessity be done before it can be made to appear that the first day of the week is that which is the sabbath day for Christians. But withal it follows that if the seventh-day sabbath was not moral, the first day is not so. What is it then? Why a sabbath for holy worship is moral, but *this* or *that* day appointed for such service is sanctified by precept or by approved example. The timing, then, of a sabbath for us lies in God, not man; in grace, not nature; nor in the ministration of death written and engraven in stones; God always reserving to himself a power to *alter* and *change* both *time* and *modes* of worship according to his own will.

A sabbath, then, or day of rest from worldly affairs, to solemnize worship to God in, all good men do by nature conclude is meet, yea, necessary; yet *that, not* nature, *but* God reveals.

Nor is that day or time by God so fixed on, in its own nature, better than any other; the holiness then of a sabbath lies not in the nature or place of a day, but in the ordinance of God.

Nor doth our sanctifying of it to the ends for which it is ordained lie in a bare confession that it is such, but in a holy performance of the duty of the day to God by Christ according to his word.

But I will not enlarge to detain the reader longer from the following sheets, but shall commit both him and them to the wise disposal of God, and rest,

Thine to serve thee,
JOHN BUNYAN.

QUESTIONS, &c.

QUESTION I.

Whether the seventh-day sabbath is of, or made known to man by, the law and light of nature?

SOMETHING must be here premised before I show the grounds of this question.

First, then. By the law or light of nature I mean that law which was concreate with man; that which is natural to him, being original with and essential to himself; consequently that which is invariable and unalterable, as is that nature.

Secondly. I grant that by this law of nature man understands that there is one eternal God; that this God is to be worshipped according to his own will; consequently that time must be allowed to do it in; but whether the *law* or *light* of nature teacheth, and *that of itself*, without the help of revelation, that the seventh day of the week is that time sanctified of God and set apart for his worship, that is the question; and the grounds of it are these:

First. Because the *law of nature* is antecedent to this day, yea, completed as a law before it was known or revealed to man that God either did or would sanctify the seventh day of the week at all.

Now this law, as was said, being natural to a man, (for "man is a law unto himself,") could only teach the things of a man, and there the apostle stints it. But to be able to determine, and that about things that were yet without being either in nature or by revelation, is that which belongs not to a man as a man; and the seventh-day sabbath, as yet, was such. For Adam was completely made the day before, and God did not sanctify the seventh day before it was none otherwise than by his secret decree. Therefore, by the law of nature Adam understood it not; it was not made known to him thereby.

Secondly. To affirm the contrary is to make the law of nature *supernatural*, which is an impossibility. Yea, they that do so make it a predicter, a prophet—a prophet about divine things to come; yea, a prophet able to foretell *what shall be*, and that *without* a revelation, which is a strain that never yet prophet pretended to.

Besides, to grant this is to run into a grievous error, for this doth not only make the law of nature the *first* of prophets, contrary to Gen. iii. 10, compared with John i. 1, but it seems to make the will of God made known by a revelation a needless thing. For if the law of nature, as such, can predict or foretell God's secrets, and that before he reveals them, and this law of nature is universal in every individual man in the world, what need is there of particular prophets or of their holy writings? (and indeed here the Quakers and others split themselves.) For if the law of nature can of itself reveal unto me *one thing* pertaining to instituted worship, for that we are treating of now, and the exact time which God has not yet sanctified and set apart for the performance thereof, why may it not reveal unto me more, and so still more, and at last *all* that is requisite for me to know, both as to my salvation and how God is to be worshipped in the Church on earth?

Thirdly. If it be of the law of nature, then all men by nature are convinced of the necessity of keeping it, and that though they never read or heard of the revealed will of God about it; but this we find not in the world.

For though it is true that the law of nature is common to all, and that all men are to this day under the power and command thereof, yet we find not that they are by nature under a conviction of the necessity of keeping of a seventh-day sabbath. Yea, the Gentiles, though we read not that they ever despised the law of nature, yet never had, as such, a reverence of a seventh-day sabbath, but rather the contrary.

Fourthly. If, therefore, the seventh-day sabbath is not of the law of nature, then it should seem not to be obligatory to all. For instituted worship and the necessary circum-

stances thereunto belonging is obligatory but to some. The tree that Adam was forbid to eat of, we read not but that his children might have eaten the fruit thereof; and circumcision, the passover, and other parts of the instituted worship were enjoined but to some.

Fifthly. I doubt the seventh-day sabbath is not of the law of nature, and so not moral; because though we read that the law of nature, and that before Moses, was charged upon the world, yet I find not till then that the profauation of a seventh-day sabbath was charged upon the world; and indeed to me this very thing makes a great scruple in the case.

A law, as I said, we read of, and that from Adam to Moses. The transgression also of that law we read of then, and that particularly, as in Genesis, Ezekiel, Deuteronomy, and Romans the first and second chapters.

But in all the Scriptures we do not read that the breach of the seventh-day sabbath was charged upon men as men all that time. Whence I gather, that either a seventh-day sabbath was not discerned by the light of nature, and so not by that law imposed; or else that men, by the help and assistance of that, (for we speak of men as men,) in old time kept it better than in after ages did the Church of God with better assistance by far, for they are there yet found fault with as breakers of that sabbath.

It follows, therefore, that if the law of nature doth not of itself reveal to us, as men, that the seventh day is the holy sabbath of God, that that day, as to the sanction of it, is not moral, but rather arbitrary—to wit, imposed by the will of God upon his people until the time he thought fit to change it for another day.

And if so, it is hence to be concluded that, though by the light of nature men might see that time must be allowed and set apart for the performance of that worship that God would set up in his house, yet, as such, it could not see *what* time the Lord would to that end choose. Nature therefore saw *that* by a positive preeept or a word revealing it, and by no other means.

Nor doth this at all take away a whit of that sanction which God once put upon the seventh-day sabbath, unless any will say, and by sufficient argument prove, that an ordinance for divine worship receiveth greater sanction from the law of nature than from a divine precept, or staudeth stronger when it is established by a law human, for such is the law of nature, than when imposed by revelation of God.

But the text will put this controversy to an end. The sanction of the seventh-day sabbath, even as it was the "rest of God," was not till after the law of nature was completed: "God rested the seventh day, and sanctified it"—sanctified it; that is, set it apart to the end there mentioned—to wit, to rest thereon.

Other grounds of this question I might produce, but at present I will stop here, and conclude that if a seventh-day sabbath was an essential necessary to the instituted worship of God, then itself also, as to its sanction for that work, was not founded but by a positive precept, consequently not known of man at first but by the revelation of God.

QUESTION II.

Whether the seventh-day sabbath, as to man's keeping of it holy, was ever made known to or imposed by a positive precept upon him until the time of Moses, which from Adam was about two thousand years?

SOMETHING must also be here premised in order to my propounding of my grounds for this question; and that is, that the seventh day was sanctified so soon as it had being in the world unto the rest of God, (as it is Gen. ii. 2, 3,) and he did rest from all his works which he had made therein. But the question is, *Whether, when God did thus sanctify this day to his own rest, he did also, by the space of time above mentioned, impose it as an holy sabbath of rest upon men,* to the end they might solemnize worship to him in special manner thereon? And I question this—

First. *Because that we read not that it was.* And reading—I mean of the divine testimony—is ordained of God, for us to find out the mind of God, both as to our faith and our performance of acceptable service to him.

In reading also we are to have regard to two things:

1. To see if we can find a precept; or,

2. A countenanced practice for what we do. For both these ways we are to search, that we may find out what is that good, that acceptable will of God.

For the first of these we have Gen. ii. 16, 17; and for the second, Gen. viii. 20, 21.

Now as to the imposing of a seventh-day sabbath upon men from Adam to Moses, of

that we find nothing in holy writ either from precept or example. True, we find that solemn worship was performed by the saints that then lived—for both Abel, Noah, Abraham, Isaac, Jacob sacrificed unto God—but we read not that the seventh day was the time prefixed of God for their so worshipping, or that they took any notice of it. Some say that Adam in eating the forbidden fruit broke also the seventh-day sabbath, because he fell on that day, but we read not that the breach of the sabbath was charged upon him. That which we read is this: "Hast thou eaten of the tree whereof I commanded thee that thou shouldst not eat?" Some say also that Cain killed Abel on a sabbath day, but we read not that in his charge God laid any such thing at his door. This was it of which he stood guilty before God—namely, "That his brother's blood cried unto God against him from the ground."

I therefore take little notice of what a man saith, though he flourisheth his matter with many brave words, if he bring not with him, "Thus saith the Lord." For that, and that only, ought to be my ground of faith as to how my God would be worshipped by me. For in the matters material to the worship of God it is safest that thus I be guided in my judgment, for here only I perceive "the footsteps of the flock." They say further that for God to sanctify a thing is to set it apart. This being true, then it follows that the seventh-day sabbath was sanctified—that is, set apart—for Adam in paradise; and so that it was ordained a sabbath of rest to the saints from the beginning.

But I answer, as I hinted before, that God did sanctify it to his own rest. "The Lord also hath set apart him that is godly for himself." But again, it is one thing for God to sanctify this or that thing to an use, and another thing to command that that thing be forthwith in being to us. As for instance, the land of Canaan was set apart many years for the children of Israel before they possessed that land. Christ Jesus was long sanctified—that is, set apart to be our Redeemer—before God sent him into the world.

If, then, by God's sanctifying of the seventh day for a sabbath you understand it for a sabbath for man, (but the text saith not so,) yet it might be so set apart for man long before it should be, as such, made known unto him. And that the seventh-day sabbath was not as yet made known to men, consider—

Secondly. Moses himself seems to have the knowledge of it at first, not by *tradition*, but by *revelation;* as it is, (Ex. xvi. 23,) "This is that," saith he, "that the Lord hath said," (namely, to me, for we read not, as yet, that he said it to anybody else,) "To-morrow is the sabbath of the holy rest unto the Lord."

Also holy Nehemiah suggesteth this when he saith of Israel to God, "Thou madest known to them thy holy sabbaths." The first of these texts shows us that tidings of a seventh-day sabbath for men came first to Moses from heaven; and the second, that it was to Israel before unknown.

But how could be either the one or the other if the seventh-day sabbath was taught men by the light of nature, which is the moral law, or if from the beginning it was given to men by a positive precept for to be kept?

This therefore strengtheneth my doubt about the affirmative of the first question, and also prepareth an argument for what I plead as to this we have now under consideration.

Thirdly. This yet seems to me more scrupulous because that the punishment due to the breach of the seventh-day sabbath was hid from men to the time of Moses, as is clear for that it is said of the breaker of the sabbath, "They put him in ward, because it was not as yet declared what should be done unto him." But methinks, had this seventh-day sabbath been imposed upon men from the beginning, the penalty or punishment due to the breach thereof had certainly been known before now.

When Adam was forbidden to eat of the tree of the knowledge of good and evil, the penalty was then, if he disobeyed, annexed to the prohibition. So also it was it was as to circumcision, the passover, and other ordinances for worship. How then can it be thought that the seventh-day sabbath should be imposed upon men from the beginning, and that the punishment for the breach thereof should be hid with God for the space of two thousand years?

Fourthly. God's giving of the seventh-day sabbath was with respect to stated and stinted worship in his Church; the which, until the time of Moses, was not set up among his people. Things till then were adding or growing—now a sacrifice, then circumcision, then again, long after that, the passover, &c. But when Israel was come into the wilderness, there to receive, as God's congregation, a stated, stinted, limited way of worship, then he appoints them a time and times to perform this

worship in; but, as I said afore, before that it was not so, as the whole five books of Moses plainly show; wherefore the seventh-day sabbath, as such a limited day, cannot be moral or of the law of nature, nor imposed till then.

And methinks Christ Jesus and his apostles do plainly enough declare this very thing; for that when they repeat unto the people or expound before them the moral law, they quite exclude the seventh-day sabbath; yea, Paul makes that law to us complete without it.

We will first touch upon what Christ doth in this case.

As in his sermon upon the mount, in all that large and heavenly discourse upon this law, you have not one syllable about the seventh-day sabbath.

So when the young man came running and kneeling, and asking what good thing he should do to inherit eternal life, Christ bids him keep the commandments; but when the young man asked which, Christ quite leaves out the seventh day and puts him upon the other.

You will say he left out the first, and second, and third likewise. To which I say, that was because the young man by his question did presuppose that he had been a doer of them, for he professed in his supplication that he was a lover of that which is naturally good, which is God, in that his petition was so universal for every thing which he had commanded.

Paul also, when he makes mention of the moral law, quite leaves out of that the very name of the seventh-day sabbath, and professeth that to us Christians the law of nature is complete without it.

"He that loveth another," saith he, "hath fulfilled the law. For this, Thou shalt not commit adultery, thou shalt not kill, thou shalt not steal, thou shalt not covet; and if there be any other commandment, it is briefly comprehended under this saying, Thou shalt love thy neighbour as thyself. Love worketh no ill to his neighbour; therefore love is the fulfilling of the law."

I make not an argument of this, but take an occasion to mention it as I go. But, certainly, had the seventh-day sabbath been moral or of the law of nature, (as some would fain persuade themselves,) it would not so slenderly have been passed over in all these repetitions of this law, but would by Christ or his apostles have been pressed upon the people where so fair an opportunity as at these times offered itself unto them. But they knew what they did, and wherefore they were so silent as to the mention of the seventh-day sabbath when they so well talked of the law as moral.

Fifthly. Moses and the prophet Ezekiel both do fully confirm what has been insinuated by us—to wit, that the seventh day as a sabbath was not imposed upon men until Israel was brought into the wilderness.

1. Moses saith to Israel, "Remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence through a mighty hand and by a stretched-out arm; therefore the Lord thy God commandeth thee to keep the sabbath day."

Yea, he tells us that the covenant which God made with them in Horeb, that written in stones, "was not made with their forefathers, (to wit, Abraham, Isaac, and Jacob,) but with them."

2. Ezekiel also is punctual as to this: "I caused them," saith God by that prophet, "to go forth out of the land of Egypt, and brought them into the wilderness. And I gave them my statutes and showed them my judgments, which if a man do he shall even live in them. Moreover, I gave them my sabbaths to be a sign between me and them, that they might know that I am the Lord that sanctifieth them."

What can be more plain? And these, to be sure are two notable witnesses of God, who, as you see, do jointly concur in this—to wit, that it was not from paradise, nor from the fathers, but from the wilderness and from Sinai that men received the seventh-day sabbath to keep it holy.

True, it was God's sabbath before, for on the first seventh day we read that God rested thereon and sanctified it. Hence he calls it, in the first place, *my sabbath:* "I gave them my sabbath." But it seems it was not given to the Church till he had brought them into the wilderness.

But, I say, if it had been moral it had been natural to man, and by the light of nature men would have understood it, even both before it was, and otherwise. But of this you see we read nothing, either by *positive law* or *countenanced* example, or any other way, but rather the flat contrary—to wit, that Moses had the knowledge of it first from heaven, not by tradition; that Israel had it not of or from their fathers, but in the wilderness from him, to wit, Moses, after he had brought them out of the land of Egypt; and that that whole law in which this seventh-day sabbath is placed was given for the bounding and better ordering of

them in their church state for their time, till the Messias should come and put, by a better ministration, this out of his Church, as we shall further show anon.

The seventh-day sabbath, therefore, was not from paradise, nor from nature, nor from the fathers, but from the wilderness and from Sinai.

QUESTION III.

Whether, when the seventh-day sabbath was given to Israel in the wilderness, the Gentiles, as such, were concerned therein?

BEFORE I show my ground for this question I must also first premise that the Gentiles, as such, were then without the Church of God and pale thereof; consequently had nothing to do with the essentials or necessary circumstances of that worship which God had set up for himself now among the children of Israel.

Now then for the ground of the question:

First. We read not that God gave it to any but to the seed of Jacob. Hence it is said to Israel, and to Israel only, "The Lord hath given (you) his sabbath;" and again, "I also gave (them) my sabbaths."

Now if the gift of the seventh-day sabbath was only to Israel, as these texts do more than seem to say, then to the Gentiles, as such, it was not given; unless any should conclude that God by thus doing preferred the Jew to a state of Gentilism, or that he bestowed on them by thus doing some high Gentile privilege; but this would be very fictious; for, to lay aside reason, the text always, as to preference, did set the Jew in the first of places, (Rom. ii. 10,) nor was his giving the seventh-day sabbath to them but a sign and token thereof.

But the great objection is because the seventh-day sabbath is found amongst the rest of those precepts which is so commonly called the Moral Law, for thence it is concluded to be of a perpetual duration.

But I answer, that neither that, as given on Sinai, is moral; I mean as to the *manner* and *ends* of its ministration, of which, God permitting, we shall say more in our answer to the fourth question, whither I direct you for satisfaction. But,

Secondly. The Gentiles could not be concerned, as such, with God's giving of a seventh-day sabbath to Israel, because, as I have showed before, it was given to Israel considered as the Church of God. Acts vii. 31.

Nor was it given to them as such, but with rites and ceremonies thereto belonging. Lev. xxiv. 5–9; Num. xxviii. 9, 10; Neh. xiii. 22; Ezek. xlvi. 4.

Now, I say, if this sabbath hath ceremonies thereto belonging, and if these ceremonies were essential to the right keeping of the sabbath, and again, if these ceremonies were given to Israel only, excluding all but such as were their proselytes, then this sabbath was given to them as excluding the Gentiles as such. But if it had been moral, the Gentiles could as soon have been deprived of their nature as of a seventh-day sabbath, though the Jews should have appropriated it unto themselves only.

Again, to say that God gave this seventh-day sabbath to the Gentiles, as such, (and yet so he must if it be of the moral law,) is as much as to say that God hath ordained that *that* sabbath should be kept by the Gentiles *without*, but by the Jews *not* without, her ceremonies. And what conclusion will follow from hence but that God did at one and the same time set up two sorts of acceptable worship in the world—one among the Jews, another among the Gentiles? But how ridiculous such a thought would be, and how repugnant to the wisdom of God, you may easily perceive.

Yea, what a diminution would this be to God's Church that then was, for one to say the Gentiles were to serve God with more liberty than the Jew! For the law was a *yoke*, and yet the Gentile is called the *dog*, and said to be without God in the world. Deut. vii. 7; Ps. cxlvii. 19, 20; Matt. xv. 26; Eph. ii. 11, 12.

Thirdly. When the Gentiles, at the Jews' return from Babylon, came and offered their wares to sell to the children of Israel at Jerusalem on this sabbath, yea, and sold them too, yet *not they*, but the Jews, were rebuked as the only breakers of that sabbath. Nay, there dwelt then at Jerusalem men of Tyre that on this sabbath sold their commodities to the Jews and men of Judah, yet *not they*, but the men of Judah, were contended with as the breakers of this sabbath.

True, good Nehemiah did threaten the Gentiles that were merchants for lying then about the walls of the city, for that by that means they were a temptation to the Jews to break their sabbaths, but still he charged the breach thereof *only* upon his own people. Neh. xiii. 15, 16, 17, 18, 19, 20.

But can it be imagined, had the Gentiles now been concerned with *this sabbath* by the law divine, that so holy a man as Nehemiah would

have let them escape without a rebuke for so notorious a transgression thereof, especially concerning that now also they were upon God's ground—to wit, *within* and *without* the walls of Jerusalem?

Fourthly. Wherefore he saith to Israel again, "Verily, my sabbaths (ye) shall keep." And again, (Ye) "shall keep my sabbaths." And again, "The children of Israel shall keep my sabbaths, to observe my sabbath throughout (their) generations."

What can be more plain, these things thus standing in the Testament of God, than that the seventh-day sabbaths, as such, were given to Israel, to Israel only, and that the Gentiles, as such, were not concerned therein?

Fifthly. The very reason also of God's giving of the seventh-day sabbath to the Jews doth exclude the Gentiles, as such, from having any concern therein. For it was given to the Jews, as was said before, as they were considered God's Church, and for a sign and token by which they should know that he had chosen and sanctified them to himself for a peculiar people. Ex. xxxi. 13, 14, 15, 16, 17; Ezek. xx. 12, 13. And a great token and sign it was that he had so chosen them, for in that he had given to them this sabbath he had given to them (his own rest) a figure and pledge of his sending his Son into the world to redeem them from the bondage and slavery of the devil; of whom, indeed, this sabbath was a shadow or type. Col. ii. 16, 17.

Thus have I concluded my ground for this third question: I shall therefore propound another.

QUESTION IV.

Whether the seventh-day sabbath did not fall, as such, with the rest of the Jewish rites and ceremonies? Or whether that day, as a sabbath, was afterwards by the apostles imposed upon the churches of the Gentiles?

I WOULD now also, before I show the grounds of my proposing this question, premise what is necessary thereunto—to wit, that *time* and *day* were both fixed upon by law for the solemn performance of divine worship among the Jews, and that *time* and *day* is also by law fixed for the solemnizing of divine worship to God in the churches of the Gentiles; but that the seventh-day sabbath, as such, is *that* time, *that* day, that still I question.

Now, before I show the grounds of my questioning of it, I shall inquire into the *nature* of *that* ministration in the bowels of which this seventh-day sabbath is placed. And—

First. I say, as to that, the *nature* of the law is *moral*, but the ministration and circumstances thereunto belonging are *shadowish* and *figurative*.

By the *nature* of it, I mean the matter thereof; by the ministration and circumstances thereto belonging, I do mean the giving of it by such hands, at such a place and time, in such a mode, as when it was given to Israel in the wilderness.

The matter therefore—to wit, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength, and thy neighbour as thyself"—is everlasting, (Mark xii. 29, 30, 31,) and is not from Sinai nor from the two tables of stone, but in nature; for this law commenced and took being and place that day in which man was created; yea, it was concreate with him, and without it he cannot be a rational creature, as he was in the day in which God created him. But for the ministration of it from Sinai, with the circumstances belonging to that ministration, they are not moral, not everlasting, but shadowish and figurative only.

That ministration cannot be moral, for three reasons:

1. It commenced not when morality commenced, but two thousand years after.

2. It was not universal, as the moral law is; it was given only to the Church of the Jews in those tables.

3. Its end is passed as such a ministration, though the same law, as to the morality thereof, abides. Where are the tables of stone and this law as therein contained? We only, as to that, have the notice of such a ministration and a rehearsal of the law, with that mode of giving it, in the Testament of God.

But to come to particulars:

1. The very preface to that ministration carrieth in it a type of our deliverance from the bondage of sin, the devil, and hell, Pharaoh, and Egypt, and Israel's bondage there being a type of these.

2. The very stones in which this law was engraven were a figure of the tables of the heart. The first two were a figure of the heart carnal, by which the law was broken; the last two of the heart spiritual, in which the new law, the law of grace, is written and preserved. Ex. xxxiv. 1; 2 Cor. iii. 3.

2. The very mount on which this ministra-

tion was given was typical of Mount Zion. See Heb. xii., where they are compared.

3. Yea, the very Church whom that ministration was given to was a figure of the Church of the Gospel that is on Mount Zion. See the same Scripture, and compare it with Acts vii. 38; Rev. xiv.

5. That ministration was given in the hand and by the disposition of angels, to prefigure how the new law or ministration of the Spirit was to be given afterwards to the churches, under the New Testament, by the hands of the angel of God's everlasting covenant of grace, who is his only-begotten Son.

6. It was given to Israel also in the hand of Moses as a mediator, to show or typify out that the law of grace was in aftertimes to come to the Church of Christ by the hand and mediation of Jesus our Lord.

7. As to this ministration, it was to continue "but till the Seed should come," and then must, as such, give place to a better ministration. Gal. iii. 19. "A better covenant, established upon better promises." Heb. viii. 6.

From all this, therefore, I conclude that there is a difference to be put between the morality of the law and the ministration of it upon Sinai. The law, as to its morality, was before, but as to this ministration, it was not till the Church was with Moses and he with the angels on Mount Sinai in the wilderness.

Now in the law, as moral, we conclude a time propounded, but no seventh-day sabbath enjoined; but in that law as thus ministered, which ministration is already out of doors, we find a seventh day—that seventh day on which God rested, on which God rested from all his works—enjoined. What is it, then? Why, the whole ministration as written and engraven in stones being removed, the seventh-day sabbath must also be removed; for that the time, nor yet the day, was, as to our holy sabbath or rest, moral, but imposed with that whole ministration, as such, upon the Church, until the time of reformation; which time being come, this ministration, as I said, as such, ceaseth, and the whole law, as to the morality of it, is delivered into the hand of Christ, who imposes it now also, but not as a law of works, nor as that ministration written and engraven in stones, but as a rule of life to those that have believed in him. 1 Cor. ix. 21.

So, then, that law is still moral, and still supposes, since it teaches that there is a God, that time must be set apart for his Church to worship him in, according to that will of his that he hath revealed in his word. But though by that law time is required, yet by that, as moral, the time never was prefixed. The time, then, of old was appointed by such a ministration of that law as we have been now discoursing of, and when that ministration ceased that time did also vanish with it. And now by our new Lawgiver, the Son of God, he being "Lord also of the sabbath day," we have a time prefixed, as the law of nature requireth, a new day, by him who is Lord of it—I say, appointed, wherein we may worship, not in the oldness of that letter written and engraven in stones, but according to, and most agreeing with, his new and holy Testament. And this I confirm further by those reasons that now shall follow:

First. Because we find not, from the resurrection of Christ to the end of the Bible, any thing written by which is imposed that seventh-day sabbath upon the churches. Time, as I said, the law as moral requires, but that time we find no longer imposed; and in all duties pertaining to God and his true worship in his churches we must be guided by his laws and testaments—by his old laws when his old worship was in force, and by his new laws when his new worship is in force. And he hath verily now said, "Behold, I make all things new."

Secondly. I find, as I have showed, that this seventh-day sabbath is confined not to the law of nature, as such, but to that ministration of it which was given on Sinai; which ministration, as it is come to an end as such, for it is rejected by Paul as a ministration no ways capable of abiding in the Church now, since the ministration of the Spirit also hath taken its place. 2 Cor. iii. Wherefore, instead of propounding it to the churches with arguments tending to its reception, he seeks, by degrading it of its own lustre and glory, to wean the churches from any likement thereof.

Thirdly. 1. By calling of it the ministration of death, of the letter, and of condemnation—a term more frightful, but no ways alluring to the godly.

2. By calling it a ministration that now has NO glory, by reason of the exceeding glory of that ministration under which by the Holy Spirit the New Testament churches are; and these are weaning considerations. 2 Cor. iii.

3. By telling of them it is a ministration that tendeth to blind the mind and to veil the heart as to the knowledge of their Christ; so that they cannot, while under that, behold his beauteous face but as their heart shall turn from it to him. 2 Cor. iii.

4. And that they might not be left in the dark, but perfectly know what ministration it is that he means, he saith expressly it is "that written and engraven in stones." See again 2 Cor. iii. And in that ministration it is that this seventh-day sabbath is found.

But shall we think that the apostle speaks any thing of all here said to wean saints from the law of nature, as such? No, verily; that he retains in the Church, as being managed there by Christ. But THIS ministration is dangerous now, because it cannot be maintained in the Church but in a way of contempt to the ministration of the Spirit, and is derogatory to the glory of that.

Now these, as I said, are weaning considerations. No man, I do think, that knows himself or the glory of a Gospel ministration, can, if he understands what Paul says here, desire that such a ministration should be retained in the churches.

Fourthly. This seventh-day sabbath has lost its ceremonies, (those unto which before you are cited by the texts,) which were with it imposed upon the old Church for her due performance of worship to God thereon. How then can this sabbath now be kept—kept, I say, according to law? For if the Church on which it was at first imposed was not to keep it, yea could not keep it legally without the practising of those ceremonies, and if those ceremonies are long ago dead and gone, how will those that pretend to a belief of a continuation of the sanction thereof keep it, I say, according as it is written?

If they say they retain the day, but change their manner of observation thereof, I ask, Who has commanded them so to do? This is one of the laws of the sabbath: "Thou shalt take fine flour and bake twelve cakes thereof: two tenth deals shall be in one cake. And thou shalt set them in two rows, six on a row, upon the pure table of the Lord. And thou shalt put pure frankincense upon each row, that it may be on the bread for a memorial, even an offering made by fire unto the Lord. Every sabbath he shall set it in order before the Lord continually, being taken from the children of Israel by an everlasting covenant." Lev. xxiv. 5–9.

Now if these be the laws of the sabbath, this seventh-day sabbath, and if God did never command that this sabbath should by his Church be sanctified without them, and, as was said before, if these ceremonies have been long since dead and buried, how must this sabbath be kept?

Let men take heed, lest while they plead for law, and pretend themselves to be the only doers of God's will, they be not found the biggest transgressors thereof. And why can they not as well keep the other sabbaths as the sabbaths of months, of years, and the jubilee? For this, as I have showed, is no moral precept; it is only a branch of the ministration of death and condemnation.

Fifthly. The seventh-day sabbath, as such, was a sign and shadow of things to come; and a sign cannot be the thing signified and substance too. Wherefore when the thing signified or substance is come, the sign or thing shadowing ceaseth. And I say, the seventh-day sabbath being so, as a seventh-day sabbath it ceaseth also. See again Ex. xxxi. 13, 14; Ezek. xx. 12, 21; Col. ii. 14.

Nor do I find that our Protestant writers, notwithstanding their reverence of the sabbath, do conclude otherwise, but that though time, as to worshipping God, must needs be contained in the bowels of the moral law as moral, yet they, for good reasons, forbear to affix the seventh day as that time thereto. They do it, I say, for good reasons—reasons drawn from the Scripture—or rather for that the Scripture draws them so to conclude, yet they cast not away the morality of a sabbath of rest to the Church. It is to be granted, then, that time for God's worship abideth for ever, but the seventh day vanishes as a shadow and sign, because such indeed it was, as the Scripture above cited declares as to the sanction thereof as a sabbath.

The law of nature, then, calls for time, but the God of nature assigns it, and has given power to his Son to continue SUCH time as himself shall, by his eternal wisdom, judge most meet for the churches of the Gentiles to solemnize worship to God by him in. Hence he is said to be the "Lord even of the sabbath day." Matt. xii. 9.

Sixthly. I find by reading God's word that Paul, by authority apostolical, takes away the sanctions of all the Jews' festivals and sabbaths.

This is manifest for that he leaves the observation or non-observation of them as things

indifferent to the mind and discretion of the believers: "One man esteemeth one day above another: another esteemeth every day alike. Let every man be fully persuaded in his own mind."

By this last clause of the verse, "Let every man be fully persuaded in his own mind," he doth plainly declare that such days are now stript of their sanction; for none of God's laws, while they retain their sanction, are left to the will and mind of the believers as to whether they will observe them or no. Men, I say, are not left to their liberty in such a case; for when a stamp of divine authority is upon the law, and abides, so long we are bound not to our mind, but to that law; but when a thing once sacred has lost its sanction, then it falls, as to faith and conscience, among other common or indifferent things. And so the seventh-day sabbath did. Again—

Seventhly. Thus Paul writes to the Church of Colossians: "Let no man judge you in meat, or in drink, or in respect of any holy day, or of the new moon, or of the sabbath, which are a shadow of things to come, but the body is Christ." Here also as he serveth other holy days he serveth the sabbath; he gives a liberty to believers to refuse the observation of it, and commands that no man should judge against them for their so doing. And as you read the reason of his so doing is because the *body*, the substance, is come: Christ saith he, is the body, or that which these things were a shadow or figure of. "The body is Christ."

Nor hath the apostle, (since he saith, "or of the sabbath,") one would think, left any hole out at which men's inventions could get, but man has sought out many, and so many he will use.

But again. That the apostle by this word *sabbath* intends the seventh-day sabbath is clear, for that it is by Moses himself counted for a sign, as we have showed, and for that none of the other sabbaths were a more clear shadow of the Lord Jesus Christ than this. For that, and that alone, is called "the rest of God;" in it God rested from all his works. Hence he calls it, by way of emineney, *my sabbath* and *my holy day*.

Yet could that rest be nothing else but typical, for God never since the world began really rested but in his Son: "This is he (saith God) in whom I am well pleased." This sabbath, then, was God's rest typically, and was given to Israel as a sign of his grace towards them in Christ; wherefore when Christ was risen it ceased, and was no longer of obligation to bind the conscience to the observation thereof. ("Or of the sabbath.") He distinctly singleth out *this seventh day* as that which was a noble shadow, a most exact shadow. And then puts that with the other together, saying they are a shadow of things to come, and that Christ hath answered them all. "The body is Christ."

Eighthly. No man will, I think, deny but that Heb. iv. 4 intends the seventh-day sabbath, on which "God rested from all his works," for the text doth plainly say so; yet may the observing reader easily perceive that both it and the rest of Canaan also, made mention of in verse 5, were typical as to a day made mention of in verse 7 and 8, which day he calls *another*. He would not *afterwards* have made mention of *another* day: If Joshua had given them rest, he would not. Now if they had not that rest in Joshua's days, be sure they had it not by Moses, for he was still before.

And all the *rests* therefore that Moses gave them, and that Joshua gave them too, were but typical of *another* day, in which God would give them rest. Verses 9, 10. And whether the day to come was Christ or heaven, it makes no matter: it is enough that they before did fail, as always shadows do, and that therefore mention by David is, and that *afterward*, made of another day. "There remains, therefore, a rest to the people of God." A rest to come, of which the *seventh day* in which God rested and the land of Canaan was a type; which rest begins in Christ *now*, and shall be consummated *in glory*.

And in that he saith, "There remains a rest," referring to that of David, what is it if it signifies not that the other rests remain *not?* There *remains* therefore a rest—a rest prefigured by the seventh day and by the rest of Canaan, though they are fled and gone.

"There remains a rest"—a rest which stands not now in signs or shadows in the seventh day or Canaan, but in the Son of God and his kingdom, to whom and to which the weary are invited to come for rest. Isa. xxxviii. 12; Matt. xi. 28; Heb. iv. 11.

Yet this casts not out the Christian's holy day or sabbath; for that was not ordained to be a type or shadow of things to come, but to sanctify the name of their God in, and to perform that worship to him which was also in a shadow signified by the ceremonies of the law,

as the epistle to the Hebrews doth plentifully declare.

And I say again, the seventh-day sabbath cannot be it, for the reason showed afore.

Ninthly. Especially if you add to all this that nothing of the ministration of death written and engraven in stones is brought by Jesus or his apostles into the kingdom of Christ as a part of his instituted worship. Hence it is said of that ministration in the bowels of which this seventh-day sabbath is found that it has now no glory, that its glory is done away in or by Christ, and so is laid aside, the ministration of the Spirit that excels in glory being come in the room thereof.

I will read the text to you:

"But if the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance, which glory was to be done away, (it was given at first with this proviso, that it should not always retain its glory, that sanction, as a ministration,) how shall not the ministration of the Spirit be rather glorious! For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory. For even that which was made glorious had no glory in this respect, by reason of the glory that exceelleth. For if that which was done away was glorious, much more that which remaineth is glorious!" 2 Cor. iii.

What can be more plain? The text says expressly that this ministration doth not remain; yea, and insinuates that in its first institution it was ordained with this proviso, "It was to be done away." Now if in its first institution upon Sinai it was thus ordained, and if by the coming in of the ministration of the Spirit this ordination is now executed—that is, if by it, and the apostle saith it, it is done away by a ministration that remains—then where is that seventh-day sabbath?

Thus, therefore, I have discoursed upon this fourth question; and having showed by this discourse that the old seventh-day sabbath is abolished and done away, and that it has nothing to do with the churches of the Gentiles, I am next to show what day it is that must abide, that must abide as holy to the Christians, and for them to perform their New Testament church service in. Take the question thus:

QUESTION V.

Since it is denied that the seventh-day sabbath is moral, and found that it is not to abide as a sabbath for ever in the Church, what time is to be fixed on for New Testament saints to perform together divine worship to God by Christ in?

Upon this question hangs the stress of all as to the subject now under consideration. But before I can speak distinctly to it I must premise, as I have in order to my speaking to the questions before, something for the better clearing of our way:

First, then. We are not now speaking of *all* manner of worshipping God, nor of all times in which *all* manner of worship is to be performed, but of that worship which is church worship, or worship that is to be performed by the assembly of saints, when by the will of God they, in all parts of his dominion, assemble together to worship him; which worship hath a prefixed time allotted to or for its performance, and without which it cannot, according to the mind of God, be done. This is the time, I say, that we are to discourse of, and not of *all* time appointed for all manner of worship.

I do not question but that worship by the godly is performed to God every day of the week, yea, and every night too, and that time is appointed or allowed of God for the performance of such worship. But this time is not fixed to the same moment or hour universally, but is left to the discretion of the believers, as their frame of spirit, or occasions, or exigences, or temptations, or duty shall require.

We meddle then *only* with that *time* that the worship aforesaid is to be performed in; which *time* the law of nature, as such, *supposes*, but the God of nature *chooses*. And *this* time, as to the churches of the Gentiles, we have proved is not *that* time which was assigned to the Jews—to wit, THAT seventh day which was imposed upon them by the ministration of death—for, as we have showed already, that ministration indeed is done away by a better and more glorious ministration, the ministration of the Spirit, which ministration surely would be much more inferior than that which has now no glory, was it defective as to this—that is, if it imposed a Gospel service, but appointed no time to perform that worship in, or if, notwithstanding all its commendation, it

should be forced to borrow of a ministration inferior to itself—*that*, to wit, the time without which by no means its most solemn worship can be performed.

This, then, is the conclusion, that TIME to worship God in is required by the law of nature; but that the law of nature doth, as such, fix it on the seventh day from the creation of the world, that I utterly deny, for what I have said already and have yet to say on that behalf. Yea, I hope to make it manifest, as I have, that *this* seventh day is removed—that God, by the ministration of the Spirit, has changed the day to another time—to wit, *the first day of the week*. Therefore we conclude the time is fixed for the worship of the New Testament Christians or churches of the Gentiles unto that day.

Now in my discourse upon this subject I shall—

1. Touch upon those texts that are more close, yet have a divine intimation of this thing in them.

2. And then I shall come to texts more express.

First, for those texts that are more close, yet have a divine intimation of this thing in them.

First. The comparison that the Holy Ghost makes between the rest of God from his works and the rest of Christ from *his* doth intimate such a thing: "He that hath entered into his rest, he also hath ceased from his own works, as God did from his." Heb. iv. 10.

Now God rested from his works, and sanctified a day of rest to himself, as a signal of that rest; which day he also gave to his Church as a day of holy rest likewise. And if Christ thus rested from his own works, (and the Holy Ghost says he did thus rest,) he also hath sanctified a day to himself as that in which he hath finished his work, and given it also to his Church to be an everlasting memento of his so doing, and that they should keep it holy for his sake.

And see, as the Father's work was first, so his day went before, and as the Son's work came after, so his day accordingly succeeded. The Father's day was on the seventh day from the creation—the Son's, the *first day* following.

Nor may this be slighted, because the text says as God finished his work, so Christ finished his: "He also hath ceased from his own works, as God did from his." He rested, I say, as God did; but God rested on his resting-day, and therefore so did Christ. Not that he rested on the Father's resting-day, for it is evident that then he had great part of his work to do, for he had not as then got his conquest over death; but the next day he also entered into his rest, having, by his rising again, finished his work—viz., made a conquest over the powers of darkness, and brought life and immortality to light through his so doing.

So, then, that being the day of the rest of the Son of God, it must needs be the day of the rest of his churches also. For God gave his resting-day to his Church to be a sabbath: "and Christ rested from his own works as God did from his;" therefore he also gave the day in which he rested from his works a sabbath to the churches, as did the Father. Not that there are TWO sabbaths at once. The Father's was imposed for a time, even until the Son's should come; yea, as I have showed you, even in the very time of its imposing it was also ordained to be done away. Hence he saith that ministration was to be done away. 2 Cor. iii. Therefore we plead not for two sabbaths to be at one time, but that a succession of time was ordained to the New Testament saints or churches of the Gentiles to worship in; which time is that in which the Son rested from his own works, as God did from his.

Secondly. Hence he calls himself "the Lord even of the sabbath day," as Luke v. and Matt. xii. show. Now, to be a LORD is to have dominion, dominion over a thing, and so power to alter or change it according to that power; and where is he that dares say Christ has not this absolutely?

We will therefore conclude that it is granted on all hands he hath. The question then is, Whether he hath exercised that power to the demolishing or removing of the Jews' seventh day and establishing another in its room? The which I think is easily answered in that he did not rest from his own works therein, but chose for his own rest to himself another day.

Surely had the Lord Jesus intended to have established the seventh day to the churches of the Gentiles, he would himself in the first place have rested from his own works therein; but since he passed by that day and took no notice of it as to the finishing of his own works, as God took notice of it when he had finished his, it remains that he fixed upon another day, even the first day of the week; on which, by his rising again and showing himself to his disciples before his passion, he made it manifest that he had chosen, as Lord of the sabbath, that day for his own rest; con-

sequently, and for the rest of his churches and for his worship to be solemnized in.

Thirdly. And on *this* day some of the saints that *slept* arose and began their eternal sabbath. See how the Lord Jesus had glorified *this* day! Never was such a stamp of divine honour put upon any other day, no not since the world began. "And the graves were opened, and many bodies of the saints which slept arose and came out of their graves after his resurrection," &c. That is, they rose as soon as he was risen. But why was not all this done on the seventh day? No, that day was set apart that saints might adore God for the works of creation, and that saints through that might look for redemption by Christ. But now a work more glorious than that is to be done, and therefore another day is assigned for the doing of it in—a work, I say, of redemption completed. A day, therefore, by itself must be assigned for this, and some of the saints to begin their eternal sabbath with God in heaven; therefore a day by itself must be appointed for this. Yea, and that this day might not want *that* glory that might attract the most dim-sighted Christian to a desire after the sanction of it, the resurrection of Christ and also of those saints met together on it; yea, they both did begin their eternal rest thereon.

Fourthly. The Psalmist speaks of a day that the Lord Jehovah, the Son of God, has made, and saith, "We will rejoice and be glad in it." But what day is this? Why, the day in which Christ was made "the head of the corner," which must be applied to the day in which he was raised from the dead, which is the first of the week.

Hence Peter saith to the Jews, when he treateth of Christ before them, and particularly of his resurrection, "This is the stone which (was) set at naught of you builders, which (is) become the head of the corner." He was set at naught by them the whole course of his ministry unto his death, and was made the head of the corner by God that day he rose from the dead. This day, therefore, is the day that the Lord Jehovah has made a day of rejoicing to the Church of Christ, and we will rejoice and be glad in it.

For can it be imagined that the Spirit by the prophet should thus signalize *this* day *for nothing*, saying, "This is the day which the Lord hath made," to no purpose? Yes, you may say, for the resurrection of his Son.

But I add that this is not all; it is a day that the Lord has both made for that, and that "we might rejoice and be glad in it." Rejoice, that is, before the Lord, while solemn divine worship is performed on it by all the people that shall partake of the redemption accomplished then.

Fifthly. God the Father again leaves such another stamp of divine note and honour upon this day as he never before did leave upon any, where he saith to our Lord, "Thou art my Son, this day have I begotten thee;" still, I say, having respect to "the first day of the week," for that, and no other, is the day here intended by the apostle; *This day*, saith God, is the day. "And as concerning that he raised him up from the dead, now no more to return to corruption, he saith on this wise: I will give thee the sure mercies of David;" wherefore he saith in another Psalm, "Thou shalt not suffer thine Holy One to see corruption." Wherefore, the day in which God did this work is greater than that in which he finished the work of the creation; for his making of the creation saved it not from corruption, but now he hath done a work which corruption cannot touch; wherefore, the day on which he did this has this note from his own mouth, *This day*, as a day that doth transcend.

And, as I said, this day is the first of the week, for it was in that day that God begat his beloved Son from the dead. This first day of the week, therefore on it God found that pleasure which he found not in the seventh day from the world's creation, for that in it his Son did live again to him.

Now shall not Christians, when they do read that God saith, *This day*, and that too with reference to a work done on it by him so full of delight to him and so full of life and heaven to them, set also a remark upon it? "This was the day of God's pleasure," for that his Son did rise thereon, "and shall it not be the day of my delight in him?" This is the day in which his Son was both begotten, and born, and became the first fruits to God of them that sleep; yea, and in which also he was made by him the chief and *head of the corner;* and shall not we rejoice in it?

Shall kings, and princes, and great men set a remark upon the day of their birth and coronation, and expect that both subjects and servants should do them high honour on that day, and shall the day in which Christ was both begotten and born be a day contemned

by Christians, and his name not be but of a common regard on that day?

I say again, shall God, as with his finger, point, and that in the face of the world, at this day, saying, "Thou art my Son, this day," &c., and shall not Christians fear and awake from their employments to worship the Lord on this day?

If God remembers it, well may I. If God says, and that with all gladness of heart, "Thou art my Son, this day have I begotten thee," may not, ought not, I also to set this day apart to sing the songs of my redemption in?

This day my redemption was finished.

This day my dear Jesus revived.

This day he was declared to be the Son of God with power.

Yea, this is the day in which the Lord Jesus finished a greater work than ever yet was done in the world; yea, a work in which the Father himself was more delighted than he was in making of heaven and earth. And shall darkness and the shadow of death stain this day, or shall a cloud dwell on this day? Shall God regard this day from above, and shall not his light shine upon this day? What shall be done to them that curse this day, and would not that the stars should give their light thereon? *This day!* After this day was come, God never, that we read of, made mention with delight of the old seventh-day sabbath more.

Sixthly. Nor is that altogether to be slighted when he saith, "When he bringeth his first-begotten into the world let all the angels of God worship him"—to wit, at that very time and day.

I know not what our expositors say of this text, but to me it seems to be meant of his resurrection from the dead, both because the apostle is speaking of that and closes that argument with this text, "Thou art my Son, this day have I begotten thee." And again, "I will be his Father, and he shall be my Son." And again, when he bringeth his first-begotten into the world he saith, "And let all the angels of God worship him."

So, then, for God's bringing of his first-begotten *now* into the world, was by his raising him again from the dead after they by *crucifying* of him had turned him out of the same.

Thus, then, God brought him into the world, never by them to be hurried out of it again: for "Christ, being now raised from the dead, dies no more; death hath no more dominion over him."

Now, saith the text, when he bringeth him thus into the world he requireth that worship to be done unto him. When? That very day, and that by all the angels of God. And if by all, then ministers are not excluded; and if not ministers, then not churches; for what is said to the angels is said to the Church itself.

So, then, if the question be asked, When must they worship him? the answer is, When he brought him into the world, which was "on the first day of the week;" for then he bringeth him again from the dead, and gave the whole world and the government thereof into his holy hand. This text, therefore, is of weight as to what we have now under consideration—to wit, that the first day of the week, the day in which God brought his first-begotten into the world, should be the day of worshipping him by all the angels of God.

Seventhly. Hence this day is called the Lord's day, as John saith, "I was in the Spirit on the Lord's day," the day in which he rose from the dead.

The Lord's day! Every day, say some, is the Lord's day. Indeed this, for discourse sake, may be granted, but, strictly, no day can so properly be called the Lord's day as this first day of the week, for that no day of the week or of the year has those badges of the Lord's glory upon it, nor such divine grace put upon it, as his first day of the week. This we have already made appear in part, and shall make appear much more before we have done therewith.

There is nothing, as I know of, that bears this title but the Lord's Supper and this day. And since Christians count it an abuse to allegorize the first, let them also be ashamed to fantasticalize the last. The Lord's day is doubtless the day in which he rose from the dead. To be sure it is not the old seventh-day, for from the day that he arose to the end of the Bible we find not that he did hang so much as one twist of glory upon that; but this day is beautified with glory upon glory, and that both by the Father and the Son, by the prophets, and those that were raised from the dead thereon; therefore this day must be more than the rest.

But we are as yet but upon divine intimations drawn from such texts, which, if candidly considered, do very much smile upon this great truth—namely, that the first day of

the week is to be accounted the Christian sabbath or holy day for divine worship in the churches of the saints. And now I come to the texts that are more express.

Secondly, then:

First. This was the day in the which he did use to show himself to his people and to congregate with them after he rose from the dead. On the first day, even on the day on which he rose from the dead, he visited his people, both when together and apart, over and over and over, as both Luke and John do testify, "And preached such sermons of his resurrection, and gave unto them," yea, and gave them such demonstration of the truth of all as was never given them from the foundation of the world. Showing, he showed them his risen body; opening, he opened their understandings; and dissipating, he so scattered their unbelief on this day as he never had done before; and this continued one way or another even from before day until the evening.

Secondly. On the next first day following the Church was within again—that is, congregated to wait upon their Lord. And John so relates the matter as to give us to understand that they were not so assembled together again till then. "After eight days," saith he, "again the disciples were within," clearly concluding that they were not so on the days between, no, not on the old seventh day.

Now, why should the Holy Ghost thus precisely speak of their assembling together upon the first day if not to confirm us in this, that the Lord hath chosen that day for the new sabbath of his Church? Surely the apostles knew what they did in their meeting together upon that day; yea, and the Lord Jesus also, for that he used so to visit them when so assembled made his practice a law unto them; for practice is enough for us New Testament saints, especially when the Lord Jesus himself is in the head of that practice, and that after he rose from the dead.

Perhaps some may stumble at the word *after*—"after eight days;" but the meaning is, at the conclusion of the eighth day, or when they had spent in a manner the whole of their sabbath in waiting upon their Lord, then in comes their Lord and finisheth that their day's service to him with confirming Thomas's faith, and by letting drop other most heavenly treasure among them. Christ said he must lie three days and three nights in the heart of the earth, yet it is evident that he rose the third day.

We must take, then, a part for the whole, and conclude that from the time that the Lord Jesus rose from the dead to the time that he showed his hands and his side to Thomas, eight days were almost expired; that is, he had sanctified unto them the two first days, and had accepted that service they had performed to him therein, as he testified by giving of them so blessed a farewell at the conclusion of both those days.

Hence now we conclude that this was the custom of the Church at this day—to wit, upon the first day of the week—to meet together and to wait upon their Lord therein. For the Holy Ghost counts it needless to make a continued repetition of things; it is enough, therefore, if we have now and then mention made thereof.

Objection. "But Christ showed himself alive to them at other times also."

Answer. The names of all those days in which he so did are obliterated and blotted out, that they might not be idolized, for Christ did not set them apart for worship; but this day, the first day of the week, by its name is kept alive in the Church, the Holy Ghost surely signifying thus much, that, how hidden soever other days were, Christ would have his day, the first day, had in everlasting remembrance among saints.

Churches also meet together now on the week-days, and have the presence of Christ with them too in their employments; but that takes not off from them the sanction of the old seventh day had it still continued holy to them; wherefore this is no let or objection to hinder our sanctifying of the first day of the week to our God. But,

Thirdly. Add to this, that upon Pentecost, which was the *first day of the week*, mention is made of their being together again; for Pentecost was always the morrow after the sabbath, the old seventh-day sabbath. Upon this day, I say, the Holy Ghost saith, "they were with one accord together in one place."

But oh the glory that then attended them by the presence of the Holy Ghost among them! Never was such a thing done as was done on that first day till then. We will read the text: "And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing, mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues, as of fire. And it sat upon each of them, and they were all filled with the Holy Ghost."

Here's a first day glorified! Here's a countenance given to the day of their Christian assembling. But we will note a few things upon it:

First. The Church was now, as on other first days, all with one accord in one place. We read not that they came together by virtue of any precedent revelation, not by accident, but contrariwise, by agreement; they were together with one accord, or by appointment, in pursuance of their duty, setting apart that day, as they had done the first days before, to the holy service of their blessed Lord and Saviour Jesus Christ.

Secondly. We read that this meeting of theirs was not begun on the old sabbath, but when Pentecost was fully come; the Holy Ghost intimating that they had left now, and begun to leave, the seventh-day sabbath to the unbelieving Jews.

Thirdly. Nor did the Holy Ghost come down upon them till every moment of the old sabbath was past; Pentecost, as was said, was fully come first: "And when the day of Pentecost was fully come, they were all with one accord in one place, and then," &c.

And why was not this done on the seventh-day sabbath but, possibly, to show that the ministration of death and condemnation was not that by or through which Christ the Lord would communicate so good a gift unto his churches?

This gift must be referred to the Lord's day, the first day of the week, to fulfil the Scripture, and to sanctify yet further this holy day unto the use of all New Testament churches of the saints. For since on the first day of the week our Lord did rise from the dead, and by his special presence—I mean his personal—did accompany his Church therein, and so preach, as he did, his holy truths unto them, it was most meet that they on the same day also should receive the first fruits of their eternal life most gloriously.

And, I say again, since from the resurrection of Christ to this day the Church then did receive upon the first day (but, as we read, upon no other) such glorious things as we have mentioned, it is enough to beget in the hearts of them that love the Son of God a high esteem of the first day of the week. But how much more when there shall be joined to these proof that it was the custom of the first Gospel Church, the Church of Christ at Jerusalem, after our Lord was risen, to assemble together to wait upon God on the first day of the week, with their Lord as leader.

To say little more to this head, but only to repeat what is written of this day of old—to wit, that it should be proclaimed the self-same day—to wit, the morrow after the sabbath, which is the first day of the week, "that it may be an holy convocation unto you: you shall do no servile work therein: it shall be a statute for ever in all your dwellings."

This ceremony was about the sheaf that was to be waved and the bread of first fruits, which was a type of Christ, for he is unto God "the first fruits of them that sleep."

This sheaf or bread must not be waved on the old seventh day, but on the morrow after, which is the first day of the week, the day in which Christ rose from the dead and waved himself as the first fruits of the elect unto God. Now from this day they were to count seven sabbaths complete, and on the morrow after the seventh sabbath, which was the first day of the week again, and this Pentecost upon which we now are, then they were to have a new meat-offering, with meat-offerings and drink-offerings, &c.

And on the selfsame day they were to proclaim that that first day should be a holy convocation unto them: the which the apostles did, and grounded that their proclamation so on the resurrection of Jesus Christ, not on ceremonies, that at the same day they brought three thousand souls to God.

Now, what another signal was here put upon the first day of the week!—the day in which our Lord rose from the dead, assembled with his disciples, poured out so abundantly of the Spirit, and gathered, even by the first draught that his fishermen made by the Gospel, such a number of souls to God.

Thus then they proclaimed and thus they gathered sinners on the first day they preached; for though they had assembled together over and over with their Lord before therein, yet they began not jointly to preach until this first day of Pentecost.

Now after this the apostles to the churches did never make mention of a seventh-day sabbath. For as the wave-sheaf and the bread of first fruits were a figure of the Lord Jesus and the waving of his life from the dead, so that morrow after the sabbath on which the Jews waved their sheaf was a figure of that in which our Lord did rise; consequently, when their morrow after the sabbath ceased, our morrow after that began, and so has continued a blessed morrow after their sabbath, as a holy sabbath to Christians from that time ever since.

Fourthly. We eome yet more close to the custom of ehurehes—I mean, to the eustom of the churehes of the Gentiles—for as yet we have spoken but of the praetiee of the Church of God whieh was at Jerusalem; only we will add, that the eustoms that were laudable and binding with the Chureh at Jerusalem were with reverence to be imitated by the ehurehes of the Gentilos, for there was but one law of Christ for them both to worship by.

Now, then, to eome to the point—to wit, that it was the custom of the churches of the Gentiles on the first day of the week, but upon no other that we read of, to come together to perform divine worship to their Lord.

Henee it is said, "And upon the first day of the week, when the disciples were come together to break bread," &e. Aets xx. 7. This is a text that, as to matter of faet, eannot be contradieted by any, for the text saith plainly they did so; the disciples *then* eame together to break bread—the disciples among the Gentiles *did so*.

Thus you see that the solemnizing of a first day to holy uses was not limited to, though first preaehed by, the Chureh that was at Jerusalem. The Chureh at Jerusalem was the mother Chureh, and not that at Rome, as some falsely imagine, for from this Chureh went out the law and the holy word of God to the Gentiles. Whcrefore it must be supposed that this meeting of the Gentiles on the first day of the week to break bread eame to them by holy traditions from the Church at Jerusalem, sinee they were the first that kept the first day as holy unto the Lord their God.

And indeed they had the best advantage to do it, for they had their Lord at the head of them to baek them to it by his presenee and preaching thereon.

But we will a little eomment upon the text.

"Upon the *first* day of the week." Thus you see the day is nominated, and so is kept alive among the ehurehes; for in that the day is nominated on which this religious exereise was performed it is to be supposed that the Holy Ghost would have it live and be taken notiee of by the ehurehes that sueeeed.

It may also be nominated to show that both the Chureh at Jerusalem and those of the Gentiles did harmonize in their sabbath, jointly eoneluding to solemnize worship on one day; and then again to show that they all had left the old sabbath to the unbelievers, and jointly ehose to sanetify the day of the rising of their Lord to this work.

"They eame together *to break bread*—to partake of the supper of the Lord" And what day so fit as the Lord's day for this? This was to be the work of that day—to wit, to solemnize that ordinanee among themselves, adjoining other solemn worship thereto to fill up the day, as the following part of the verse shows. This day, therefore, was designed for this work—the whole day, for the next deelares it. The first day of the week was set by them apart for this work.

"Upon *the* first day;" not upon *a* first, or upon *one* first day, or upon *sueh* a first day, for had he said so, we had had from thence not so strong an argument for our purpose; but when he saith "upon the first day of the week" they did it, he insinuates it was their custom: (also upon one of these Paul, being among them, preaehed unto them, ready to depart on the morrow.) Upon the first day. What or which first day?—of this, or that, of the third or fourth week of the month? No, but upon the first day, every first day, for so the text admits us to judge.

"Upon the first day of the week, *when* the diseiples were come together," supposes a eustom *when* or as they were wont to eome together to perform such serviee among themselves to God: *then* Paul preaehed to them, &c.

It is a text also that supposes an agreement among themselves as to this thing. They eame together then to break bread; they had appointed to do it then, for that *then* was the day of their Lord's resurreetion, and that in whieh he himself eongregated, after he *revived*, with the first Gospel Chureh, the Chureh at Jerusalem.

Thus you see, breaking of bread was the work—the work that by general eonsent was agreed to be by the churches of the Gentiles performed upon the first day of the week. I say, by the *churches*, for I doubt not but that the practice here was also the practice of the rest of the Gentile churehes, even as it had been before the praetiee of the Church at Jerusalem. For this praetiee *now* did beeome universal, and so this text implies; for he speaks here *universally* of the practiee of all diseiples, *as such*, though he limits Paul's preaehing to that Church with whom he at present personally was. Upon the first day of the week, "when the disciples were come together to break bread," Paul, being at that time at Troas, preached to them on that day.

Thus then you see how the Gentile churches did use to break bread, not on the *old sabbath*,

but on the *first day* of the week. And I say they had it from the Church of Jerusalem, where the apostles were first seated and beheld the way of their Lord with their eyes.

Now, I say, since we have so ample an example, not only of the Church at Jerusalem, but also of the churches of the Gentiles, for the keeping of the first day to the Lord, and that as countenanced by Christ and his apostles, we should not be afraid to tread in their steps, for their practice is the same with the law and commandment.

But, fifthly. We will add to this another text: "Now, (saith Paul,) concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him as God has prospered him, that there be no gatherings when I come."

This text some have greatly sought to evade, counting the duty here on this day to be done a duty too inferior for the sanction of an old seventh-day sabbath, when yet to show mercy to an ass on the old sabbath was a work which our Lord no way condemns.

But to pursue our design. We have a duty enjoined, and that of no inferior sort, if charity be indeed, as it is, the very bond of perfectness, and if without it all our doings, yea, and sufferings too, are not worth as much as a rush.

We have here a duty, I say, that a seventh-day sabbath, when in force, was not too big for it to be performed in.

The work now to be done was, as you see, to bestow their charity upon the poor, yea, to provide for time to come. And, I say, it must be collected upon the first day of the week. Upon THE first day, not A first day, as signifying one or two, but upon THE first day, even *every* first day, for so your *ancient Bibles* have it; also our *later* must be so understood, or else Paul had left them to whom he did write utterly at a loss. For if he intended not every first day, and yet did not specify a particular one, it could hardly even have been understood which first day he meant. But we need not stand upon this: this work was a work for A first day, for EVERY first day of the week.

Note again, that we have this duty here commanded and enforced by an apostolical order: "I have given order (saith Paul) for this;" and his orders, as he saith in another place, "are the commandments of the Lord." You have it in the same epistle, chap. xiv. verse 37.

Whence it follows that there was given, even by the apostles themselves, a holy respect to the first day of the week above all the days of the week, yea, of the year besides.

Further, I find also by this text that this order is universal: "I have (saith he) given this order not only to you, but to the churches in Galatia;" consequently to all others that were concerned in this collection. 2 Cor. viii. and ix., &c.

Now this, whatever others may think, puts yet more glory upon the first day of the week, for in that all the churches are commanded, as to make their collections, so to make them on THIS day, what is it but that this day, by reason of the sanction that Christ put upon it, was of virtue to sanctify the offering through and by Christ Jesus, as the altar and temple afore did sanctify the gift and gold that were offered on them. The proverb is, "The better day the better deed." And I believe that things done on the Lord's day are better done than on other days of the week, in his worship.

Objection. But yet, say some, here are no orders to keep this first day holy to the Lord.

Answer 1. That is supplied for that by this very text this day is appointed, above all the days of the week, to do this holy duty in.

2. You must understand that this order is additional, and now enjoined to fill up that which was begun, as to holy exercise of religious worship, by the churches long before.

3. The universality of the duty being enjoined to this day, supposes that this day was universally kept by the churches as holy already.

4. And let him that scrupleth this show me, if he can, that God, by the mouth of his apostles, did ever command that all the churches should be confined to this or that duty on such a day, and yet put no sanction upon that day; or that he has commanded that this work should be done on the first day of the week, and yet has reserved other church ordinances as a public solemnization of worship to him to be done of another day, as of a day more fit or more holy.

5. If charity, if a general collection for the saints in the churches, is commanded on this day, and on no other day but this day, (for church collection is commanded on no other,) there must be a reason for it; and if that reason hath not respect to the sanction of the day, I know not why the duty should be so strictly confined to it.

6. But for this, the apostle now to give a particular command to the churches to sanctify that day as holy unto the Lord had been utterly superfluous; for that they already, and that by the countenance of their Lord and his Church at Jerusalem, had done.

Before now, I say, it was become a custom, as by what hath been said already is manifest; wherefore what need that their so solemn a practice be imposed again upon the brethren? An intimation now of a continued respect thereto, by the very naming of the day, is enough to keep the sanctity thereof on foot in the churches. How much more, then, when the Lord is still adding holy duty to holy duty, be performed upon that day. So, then, in that the apostle writes to the churches to do this holy duty on the first day of the week, he puts them in mind of the sanction of the day, and insinuates that he would still have them have a due respect thereto.

Question. But is there yet another reason why this holy duty should in special, as it is, be commanded to be performed on the first day of the week?

Answer. Yes; for that now the churches were come together in their respective places, the better to agree about collections and to gather them. You know church worship is a duty so long as we are in the world, and so long also is this of making collections for the saints. And forasmuch as the apostle speaks here, as I have hinted afore, of a church collection, when is it more fit to be done than when the Church is come together upon the first day of the week to worship God?

2. This part of worship is most comely to be done upon the first day of the week, and that at the close of that day's work; for thereby the Church shows not only her thankfulness to God for a sabbath day's mercy, but also returneth him, by giving to the poor, that sacrifice for their benefit that is most behooveful to make manifest their professed subjection to Christ. Prov. xix. 17; 2 Cor. ix.

It is therefore necessary that this work be done on the first day of the week for a comely close of the worship that we perform to the Lord our God on that day.

3. On the first day of the week, when the Church is performing of holy worship unto God, then that of collection for the saints is most meet to be performed, because then, in all likelihood, our hearts will be most warm with the divine presence, consequently most open and free to contribute to the necessity of the saints. You know that a man when his heart is open is taken with some excellent thing; then, if at all, it is most free to do something for the promotion thereof.

Why? Waiting upon God in the way of his appointments opens and makes free the heart to the poor; and because the first day of the week was it in which now such solemn service to him was done, therefore also the apostle commanded that upon the same day also, as on a day most fit, this duty of collecting for the poor should be done: "For the Lord loves a cheerful giver." 2 Cor. ix. 6, 7.

Wherefore the apostle by this takes the churches as it were at the advantage, and, as we might say, while the iron is hot, to the intent he might, what in him lay, make their collections not sparing nor of a grudging mind, but to flow from cheerfulness. And the first day of the week, though its institution was set aside, doth most naturally tend to this, because it is the day, the only day, in which we received such blessings from God. Acts iii. 26.

This is the day on which at first it rained manna all day long from heaven upon the New Testament Church, and so continues to do to this day. Oh the resurrection of Christ, which was on this day, and the riches that we receive thereby, though it should be, and is, I hope, thought on every day, yet when the first day of the week is fully come! Then *to*-day! *this* day! This is the day to be warmed; this day he was begotten from the dead. The thought of this will do much with an honest mind. This is the day, I say, that the first saints DID find, and that after saints DO find, the blessings of God come down upon them; and therefore this is the day here commanded to be set apart for holy duties.

And although what I have said may be but little set by of some, yet for a closing word as to this, I do think could but half so much be produced (as for the day Christ rose from the dead) quite down for the sanction of a seventh-day sabbath in the churches of the Gentiles, it would much sway with me. But the truth is, neither doth the Apostle Paul nor any of his fellows so much as once speak one word to the churches that shows the least regard, as to conscience to God, of a seventh-day sabbath more. No, the first day, the first day, the first day, is now all the cry in the churches by the apostles for the performing church worship unto God. Christ began it on that day; then the Holy Ghost seconded it on that day;

then the churches practised it on that day; and, to conclude, the apostle, by the command now under consideration, continues the sanction of that day to the churches to the end of the world.

But as to the old seventh-day sabbath, as hath been said afore in this treatise, Paul, who is the apostle of the Gentiles, has so taken away that whole ministration in the bowels of which it is, yea, and has so stript it of its Old Testament grandeur, both by terms and arguments, that it is strange to me it should by any be still kept up in the churches, especially since the same apostle, and that at the same time, has put a better ministration in its place.

But when the consciences of good men are captivated with an error, none can stop them from a prosecution thereof as if it were itself of the best of truths.

Objection. But Paul preached frequently on the old sabbath, and that after the resurrection of Christ.

Answer. To the unbelieving Jews and their proselytes I grant he did. But we read not that he did it to any New Testament Church on that day, nor did he celebrate the instituted worship of Christ in the churches on that day. For Paul, who had before cast out the ministration of death, as that which had no glory, would not now take thereof any part for New Testament instituted worship; for he knew that that would veil the heart and blind the mind from that which yet instituted worship was ordained to discover.

He preached, then, on the seventh-day sabbath, of a divine and crafty love, to the salvation of the unbelieving Jews.

I say, he preached now on that day to them and their proselytes, because that day was theirs by their estimation: he did it, I say, of great love to their souls, that, if possible, he might save some of them.

Wherefore, if you observe you shall still find that where it is said that he preached on that day, it was to that people, not to the churches of Christ.

Thus, though he had put away the sanction of that day as to himself, and had left the Christians that were weak to their liberty as to conscience to it, yet he takes occasion upon it to preach, to the Jews that still were wedded to it, the faith, that they might be saved by grace.

Paul did also many other things that were Jewish and ceremonial, for which he had, as then, no conscience at all as to any sanction that he believed was in them—

As his circumcising of Timothy;

His shaving of his head;

His submitting to Jewish purifications;

His acknowledging of himself a Pharisee;

His implicit owning of Ananias for high priest after Christ was risen from the dead.

He tells us also, "that to the Jew he became as a Jew, that he might save the Jew. And without law to them that were without law," that also he might gain them. Yea, he became, as he saith, "all things to all men, that he might gain the more."

But these things, as I said, he did not of conscience to the things, for he knew that their sanction was gone; nor would he suffer them to be imposed upon the churches directly or indirectly; no, not by Peter himself.

Were I in Turkey with a Church of Jesus Christ, I would keep the first day of the week to God and for the edification of his people, and would also preach the word to the infidels on their sabbath day, which is our Friday; and be glad too if I might have such opportunity to try to persuade them to a love of their own salvation.

Objection. But if the seventh-day sabbath is, as you say, to be laid aside by the churches of the Gentiles, why doth Christ say to his, "Pray that your flight be not in the winter nor on the sabbath day?" for, say some, by this saying it appears that the old seventh-day sabbath, as you have called it, will, as to the sanction of it, abide in force after Christ is ascended into heaven.

Answer. I say first, these words were spoken to the Jewish Christians, not to the Gentile churches; and the reason of this first hint you will see clearly afterwards.

The Jews had several sabbaths, as their seventh-day sabbath, their monthly sabbath, their sabbath of years, and their jubilee. Now if he means their ordinary sabbaths, or that called the seventh-day sabbath, why doth he join the winter thereto? for in that he joineth the winter with that sabbath that he exhorteth them to pray their flight might not be in, it should seem he meaneth rather their sabbath of years, or their jubilee, which did better answer one to another than one day and a winter could.

And I say again, that Christ should suppose that their flight should or might last some considerable part of a winter, and yet that then they should have their rest on those seventh-

day sabbaths, is a little beside my reason, if it be considered again that the Gentiles, before whom they were then to fly, were enemies to their sabbath, and consequently would take opportunity at their sabbaths to afflict them so much the more. Wherefore I would that they who plead for a continuation of the seventh-day sabbath from this text would both better consider it and the incoherence that seems to be betwixt such a sabbath and a winter.

But again, were it granted that it is the seventh-day sabbath that Christ here intendeth, yet since, as we have proved, the sanction before this was taken away—I mean, before this flight should be—he did not press them to pray thus because by any law of Heaven they should then be commanded to keep it holy, but because some would, through their weakness, have conscience of it till then. And such would, if their flight should happen thereon, be as much grieved and perplexed as if it yet stood obligatory to them by a law.

This seems to have some truth in it, because among the Jews that believed there continued a long time many that were wedded yet to the law, to the ceremonial part thereof, and were not so clearly evangelized as the churches of the Gentiles were. "Thou seest, brother, (said James to Paul,) how many thousands of the Jews there are that believe, and they are all zealous of the law."

Of these, and such weak, unbelieving Jews, perhaps Christ speaks when he gives this exhortation to them to pray thus, whose consciences he knew would be weak, and, being so, would bind when they were entangled with an error as fast as if they were bound by a law indeed.

Again, though the seventh-day sabbath and ceremonies lost their sanction at the resurrection of Christ, yet they retained some kind of being in the Church of the Jews until the desolation spoken of by Daniel should be.

Hence it is said that then the oblation and sacrifices shall cease. And hence it is that Jerusalem and the temple are still called the holy place, even until this flight should be.

Now if Jerusalem and the temple are still called holy, even after the body and substance of which they were shadows was come, then no marvel though some to that day who believed were entangled therewith, &c. For it may very well be supposed that all conscience of them would not be quite taken away until all reason for that conscience should be taken away also. But when Jerusalem and the temple, and the Jews' worship by the Gentiles was quite extinct by ruins, then in reason that conscience did cease. And it seems, by some texts, that all conscience to them was not taken away till then.

Question. But what kind of being had the seventh-day sabbath and other Jewish rites and ceremonies that by Christ's resurrection was taken away?

Answer. These things had a virtual and a nominal being. As to their virtual being, that died that day Christ did rise from the dead, they being crucified with him on the cross.

But now, when the virtual being was gone, they still with the weak retained their name (among many of the Jews that believed) until the abomination that maketh desolate stood in the holy place; for in Paul's time they were, as to that, but ready to vanish away.

Now, I say, they still retaining their nominal grandeur, though not by virtue of a law, they could not, till time and dispensation came, be swept out of the way. We will make out what hath been said as to this by a familiar similitude:

There is a lord or great man dies; now, being dead, he has lost his virtual life. He has now no relation to a wife, to children, virtually, yet his name still abides, and that in that family to which otherwise he is dead. Wherefore they embalm him, and also keep him above ground for many days; yea, he is still reverenced by those of the family, and that in several respects, nor doth any thing but time and dispensation wear this name away.

Thus, then, the Old Testament signs and shadows went off the stage in the Church of Christ among the Jews. They lost their *virtue* and signification when Christ nailed them to his cross. But as to their name and the grandeur that attended that, it continued with many that were weak, and vanished not but when the abomination that made them desolate came.

The sum then and conclusion of the matter is this: The seventh-day sabbath lost its glory when that *ministration* in which it was was lost, but yet the *name* thereof might abide a long time with the Jewish legal Christians, and so might become obligatory still, though not by the law, to their conscience, even as circumcision and other ceremonies did; and to them it would be as grievous to fly on that day as if by law it was still in force.

For I say, to a weak conscience that law

which has lost its life may yet, through their ignorance, be as binding as if it stood still upon the authority of God.

Things, then, become obligatory these two ways:

1 By an *institution* of God.

2. By the *overruling* power of man's misinformed conscience. And although by virtue of an institution divine worship is acceptable to God by Christ, yet conscience will make that a man shall have but little ease if such rules and dictates as it imposes be not observed by him.

This is my answer upon a supposition that the seventh-day sabbath is in this text intended; and the answer, I think, stands firm and good.

Also there remains, notwithstanding this objection, no divine sanction in or upon the old seventh-day sabbath.

Some indeed will urge that Christ here meant the *first day* of the week, which here he puts under the term of sabbath. But this is foreign to me, so I waive it till I receive more satisfaction in the thing.

Question. But if indeed the first day of the week be the new Christian sabbath, why is there no more spoken of its institution in the Testament of Christ?

Answer. No more! What need is there of more than enough? Yea, there is a great deal found in the Testament of the Lord Jesus to prove its authority divine:

1. For we have showed from sundry Scriptures that from the very day our Lord did rise from the dead, the Church at Jerusalem, in which the twelve apostles were, did meet together on that day, and had the Lord himself for their preacher, while they were auditors; and thus the day began.

2. We have showed that the Holy Ghost, the third person in the Trinity, did second this of Christ in coming down from heaven upon *this day* to manage the apostles in their preaching; and in that very day so managed them in that work that by this help they then did bring three thousand souls to God.

3. We have showed also that after this the Gentile churches did solemnize *this* day for holy worship, and that they had from Paul both countenance and order so to do.

And now I will add that more need not be spoken, for the practice of the first Church, with their Lord at the head of them to manage them in that practice, is as good as many commands. What, then, shall we say when we see a first practice turned into holy custom?

I say, moreover, that though a seventh-day sabbath is not natural to man as man, yet our Christian holy day is natural to us as saints if our consciences are not clogged before with some old fables or Jewish customs.

But if an old religion shall get *footing* and *rooting* in us, though the grounds thereof be vanished away, yet the man concerned will be hard put to it, should he be saved, to get clear of his clouds and devote himself to that service of God which is of his own prescribing.

Luther himself, though he *saw* many things were without ground which he had received for truth, had yet work hard enough, as himself intimates, to get his conscience clear from all those *roots* and *strings* of inbred error.

But, I say, to an *untainted* and *well-bred* Christian we have good measure, *shaken* together and *running* over, for our Christian *Lord's day.* And I say again, that the *first day of the week* and the spirit of *such* a Christian *suit* one another, as *nature* suiteth *nature;* for there is, as it were, a natural *instinct* in Christians, as such, when they understand what in a *first day* was brought forth, to fall in therewith to keep it holy to their Lord.

1. The *first day of the week!* Why it was the day of our life. *After two days he will receive us,* and in the third day we shall live in his sight. *After two days.* There is the Jews' *preparation* and *seventh-day sabbath* quite passed over; and *in the third day*—that is, the *first day* of the week, which is the day our Lord did rise from the dead—we began to live by him in the sight of God.

2. The *first day* of the week! That is the day in which, as I hinted before, our Lord was wont to preach to his disciples after he rose from the dead; in which also he did use to show them his hands and his feet, to the end they might be confirmed in the truth of his victory over *death* and the *grave* for them; the day in which he made himself *known* to them in *breaking bread;* the day in which he so plentifully poured out the Holy Ghost upon them; the day in which the Church, both at Jerusalem and *those* of the Gentiles, did use to perform to God divine worship; all which has before been sufficiently proved. And shall we not imitate our Lord, nor the Church that was immediately actuated by him in this, and the churches their fellows? Shall, I say, the Lord Jesus do all this in his Church, and they together with him; shall the churches of the

Gentiles also fall in with their Lord and with their *mother* at Jerusalem herein; and again, shall all this be so punctually committed to sacred story, with the day in which these things were done, under denomination over and over, saying, These things were done on the *first* day, on the *first* day of the week, while all other days are, as to name, buried in everlasting oblivion,—and shall we not take that notice thereof as to follow the Lord Jesus and the churches herein? O stupidity!

3. This day of the week! They that make but observation of what the Lord did of old to many sinners and with his churches on this day must need conclude that in this day the treasures of heaven were broken up and the richest things therein communicated to his Church. Shall the children of this world be, as to this also, wiser in their generation than the children of light, and former saints, upon whose shoulders we pretend to stand, go beyond us here also?

Jacob could, by observation. gather that the place where he lay down to sleep was no other but the house of God and the very gate of heaven.

Laban could gather by observation that the Lord blessed him for Jacob's sake.

David could gather by what he met with upon Mount Moriah that that was the place where God would have the temple builded: therefore he sacrificed there.

Ruth was to mark the place where Boaz lay down to sleep; and shall not Christians also mark the day in which our Lord "rose from the dead?"

I say, shall we not mark it when so many memorable things were done on it for, and to, and in the churches of God! Let saints be ashamed to think that such a day should be looked over or counted common (when tempted to it by Satan) when kept to religious service of old, and when beautified with so many divine characters of sanctity as we have proved by Christ, his Church, the Holy Ghost, and the command of apostolical authority it was.

But why, I say, is this day, on which our Lord rose from the dead, nominated as it is? Why was it not sufficient to say, "He rose again," or, He rose again the third day, without a specification of the very name of the day? For, as we said afore, Christ appeared to his disciples after his resurrection on other days also, yea, and thereon did miracles too. Why, then, did not these days live? why was their name, for all that, blotted out, and this day only kept alive in the churches?

The day on which Christ was born of a virgin, the day of his circumcision, the day of his baptism and transfiguration, are not, by their names, committed by the Holy Ghost to Holy Writ to be kept alive in the word, nor yet such days in which he did many great and wonderful things. But *this* day, this day, is still nominated—the first day of the week is the day. I say, why are things thus left with us but because we, as saints of old, should gather and separate what is of divine authority from the rest? For in that this day is so often nominated while all other days lie dead in their grave, it is as much as if God should say, Remember the first day of the week to keep it holy to the Lord your God.

And, set this aside, I know not what reason can be rendered or what prophecy should be fulfilled by the bare naming of the day.

When God of old did sanctify for the use of his Church a day, as he did many, he always called them either by the name of the day of the month or of the week, or by some other signal by which they might be certainly known. Why should it not then be concluded that for this reason the first day of the week is thus often nominated by the Holy Ghost in the Testament of Christ?

Moreover, he that takes away the first day as to his service, leaves us now no day as sanctified of God for his solemn worship to be by his churches performed in. As for the seventh-day sabbath, that, as we see, is gone to its grave with the signs and shadows of the Old Testamant; yea, and has such a dash left upon it by apostolical authority that it is enough to make a Christian fly from it for ever. 2 Cor. iii.

Now, I say, since that is removed by God, if we should suffer the first day also to be taken away by man, what day that has a divine stamp upon it would be left for us to worship God in?

Alas! the first day of the week is the Christian's *market-day*—that which they so solemnly trade in for soul-provision for all the week following. This is the day that they gather manna in. To be sure, the seventh-day sabbath is not that, for of old the people of God could never find manna on that day. "On the seventh day," said Moses, "which is the sabbath, in it there shall be none."

Any day of the week manna could be found, but on that day it was not to be found

upon the face of the ground. But now our *first day* is the *manna-day*, the only day that the churches of the New Testament, even of old, did gather manna in. But more of this anon.

Nor will it out of mind but that it is a very high piece of ingratitude and of uncomely behaviour to deny the Son of God *his* day, the *Lord's day*, the day that he has made; and, as we have showed already, this *first day of the week* is it; yea, and a great piece of unmannerliness is it too for any, notwithstanding the old seventh day is so degraded as it is, to attempt to impose it on the Son of God—to impose a day upon him which yet Paul denies to be a branch of the ministration of the Spirit and of righteousness. Yea, to impose a part of that ministration which he says plainly was to be done away, for that a better ministration stript it of its glory, is a high attempt indeed.

Yet again the apostle smites the teachers of the law upon the mouth, saying, "They understand neither what they say nor whereof they affirm."

The seventh-day sabbath was indeed God's rest from the works of creation; but yet the rest that he found in what the first day of the week did produce, for Christ was born from the dead in it, more pleased him than did all the seventh days that ever the world brought forth; wherefore, as I said before, it cannot be but the well-bred Christian must set apart this day for solemn worship to God and to sanctify his name therein.

Must the Church of old be bound to remember that night in which they did come out of Egypt; must Jephthah's daughter have four days for the virgins of Israel yearly to lament her hard case in; yea, must two days be kept by the Church of old yearly for their being delivered from Haman's fury; and must not one to the world's end be kept by the saints for the Son of God their Redeemer, for all he has delivered them from a worse than Pharaoh or Haman, even from the *devil*, and *death*, and *sin*, and *hell?* O stupidity!

A day! say some—God forbid but he should have a day! But what day? Oh, the old day comprised within the bounds and bowels of the ministration of death.

And is this the love that thou hast to thy Redeemer, to keep that day to him for all the service that he hath done for thee, which has a natural tendency in it to draw thee off from the consideration of the works of thy redemption to the creation of the world? O stupidity!

But why must he be imposed upon? Has he chosen that day? did he finish his work thereon? Is there, in all the New Testament of our Lord, from the day he rose from the dead to the end of his holy book, one syllable that signifies in the least the tenth part of such a thing? Where is the Scripture that saith that this Lord of the sabbath commanded his Church, from that time, to do any part of church service thereon? Where do we find the churches to gather together thereon?

But why the seventh day? What is it, take but the shadow thereof away? Or what shadow *now* is left in it since its institution as to divine service is taken long since from it?

Is there any thing in the works that were done in that day more than shadow, or that in the least tends otherwise to put us in mind of Christ? and, he being come, what need have we of that shadow? And I say again, since that day was to be observed by a ceremonial method, and no way else, as we find, and since ceremonies are ceased, what way by divine appointment is there left to keep that old sabbath by Christians in?

If they say, Ceremonies are ceased, by the same argument so is the sanction of the day in which they were to be performed. I would gladly see the place, if it is to be found, where it is said that day retains its sanction which yet has lost that method of service which was of God appointed for the performance of worship to him thereon.

When Canaan worship fell the sanction of Canaan fell. When temple worship, and altar worship, and the sacrifices of the Levitical priesthood fell, down also came the things themselves. Likewise so when the service or shadow and ceremonies of the seventh-day sabbath fell, the seventh-day sabbath fell likewise.

On the seventh-day sabbath, as I told you, manna was not to be found. But why? For *that* day was of Moses and of the ministration of death. But manna was not of him. "Moses," says Christ, "gave you not that bread from heaven." Moses, as was said, gave that sabbath in tables of stone, and God gave that manna from heaven. Christ nor his Father gives grace by the law, no not by that law in which is contained the old seventh-day sabbath itself.

The law is not of faith; why then should

grace be by Christians expected by observation of the law? The law, even the law written and engraven in stones, enjoins perfect obedience thereto on pain of the curse of God. Nor can that part of it now under consideration, according as is required, be fulfilled by any man was the ceremony thereto belonging allowed to be laid aside. Never man yet did keep it perfectly, except he whose name is Jesus Christ; in him, therefore, we have kept it, and by him are set free from that law and brought under the ministration of the Spirit.

But why should we be bound to seek manna on that day on which God says "none shall be found?"

Perhaps it will be said that the sanction of that day would not admit that manna should be gathered on it.

But that was not all, for on that day there was none to be found. And might I choose, I had rather sanctify that day to God on which I might gather this bread of God all day long than set my mind at all upon that in which *no* such bread was to be had.

The Lord's day, as was said, is to Christians the principal manna-day.

On this day, even on it, manna in the morning very early gathered was, by the disciples of our Lord, as newly springing out of the ground. The true bread of God, the sheaf of first fruits, which is Christ from the dead, was ordained to be waved before the Lord on the morrow after the sabbath, the day on which "our Lord ceased from his own work, as God did from his."

Now, therefore, the disciples found their green ears of corn indeed. Now they read life, both in and out of the sepulchre in which the Lord was laid. Now they could not come together, nor speak to one another, but either their Lord was with them or they had heart-inflaming tidings from him. Now cries one and says, The Lord is risen; and then another and says, He hath appeared to such and such.

Now come tidings to the eleven that their women were early at the sepulchre, where they had a vision of angels that told them their Lord was risen: then comes another, and says, The Lord is risen indeed. Two also come from Emmaus and cry, We have seen the Lord; and by and by, while they were speaking, their Lord showed himself in the midst of them.

Now he calls to their mind some of the eminent passages of his life, and eats and drinks in their presence, and opens the Scriptures to them; yea, and opens their understanding too, that their hearing might not be unprofitable to them; all which continued from early in the morning till late at night. Oh what a manna-day was this to the Church! And more than all this you will find, if you read but the four evangelists upon this subject.

Thus began the day after the sabbath, and thus it has continued through all ages to this very day. Never did the seventh-day sabbath yield manna to Christians. A new world was now begun with the poor Church of God, for so said the Lord of the sabbath, "Behold I make all things new." A new covenant! and why not then a new resting-day to the Church, or why must the old sabbath be joined to this new ministration? Let him that can show a reason for it.

Christians, if I have not been so large upon things as some might expect, know that my brevity on this subject is from consideration that much needs not be spoken thereto, and because I may have occasion to write a Second Part.

Christians, beware of being entangled with Old Testament ministrations, lest by one you be brought into many inconveniences.

I have observed that though the Jewish rites have lost their sanction, yet some that are weak in judgment do bring themselves into bondage by them. Yea, so high have some been carried as to a pretended conscience to these that they have at last proceeded to circumcision, to many wives, and the observation of many bad things besides.

Yea, I have talked with some pretending to Christianity who have said, and affirmed as well as they could, that the Jewish sacrifices must up again.

But do you give no heed to these Jewish fables "that turn from the truth." Do you, I say, that love the Lord Jesus keep close to his Testament, his word, his Gospel, and observe his holy day.

And this caution in conclusion I would give to put a stop to this Jewish ceremony: to wit, that a seventh-day sabbath, pursued according to its imposition by law, (and I know not that it is imposed by the apostles,) leads to blood and stoning to death those that do but gather sticks thereon—a thing which no way becomes the Gospel, that ministration of the Spirit and of righteousness, nor yet the professors thereof.

Nor can it with fairness be said that that sabbath day remains, though the law thereof is repealed, for confident I am that there is no more ground to make such a conclusion than there is to say that circumcision is still of force, though the law for cutting off the uncircumcised is by the Gospel made null and void.

I told you also in the epistle that if the fifth commandment was the first that was with promise, then it follows that the fourth, or that seventh-day sabbath, had no promise entailed to it; whence it follows that where you read in the prophet of a promise annexed to a sabbath, it is best to understand it of our Gospel sabbath.

Now, if it be asked, What promise is entailed to our first-day sabbath? I answer, the biggest of promises. For—

First. The resurrection of Christ was tied by promise to this day, and to none other. He rose the third day after his death, and that was the first day of the week, according to what was forepromised in the Scriptures.

Second. That we should live before God by him is a promise to be fulfilled on this day: "After two days he will revive us, and in the third day we shall live in his sight." Hos. vi. 2. See also Isa. xxvi. 19, and compare them again with 1 Cor. xv. 4.

Third. The great promise of the New Testament—to wit, the pouring out of the Spirit—fixeth upon these days, and so he began in the most wonderful effusion of it upon Pentecost, which was the first day of the week, that the Scriptures might be fulfilled.

Nor could these three promises be fulfilled upon any other days, for that the Scripture had fixed them to the first day of the week.

I am of opinion that these things, though but briefly touched upon, cannot be fairly objected against, however they may be disrelished by some.

Nor can I believe that any part of our religion, as we are Christians, stands in not kindling of fires and not seething of victuals, or in binding of men not to stir out of those places on the seventh day in which, at the dawning thereof, they were found; and yet these are ordinances belonging to that seventh-day sabbath.

Certainly it must needs be an error to impose these things by divine authority upon New Testament believers, our worship standing now in things more weighty, spiritual, and heavenly.

Nor can it be proved, as I have hinted before, that this day was or is to be imposed without those ordinances, with others in other places mentioned and adjoined, for the sanction of that day, they being made necessary parts of that worship that was to be performed thereon.

I have charity for those that abuse themselves and their Lord by their preposterous zeal and affection for the continuing of this day in the churches; for I conclude that if they did either believe or think of the incoherence that this day with its rites and ceremonies has with the ministration of the Spirit, our New Testament ministration, they would not so stand in their own light as they do, nor so stiffly plead for a place for it in the churches of the Gentiles. But, as Paul insinuates in other cases, there is an aptness in men to be under the law because they do not hear it.

Nor will it out of my mind but if the seventh-day sabbath was by divine authority, and to be kept holy by the churches of the Gentiles, it should not have so remained among the Jews, Christ's deadliest enemies, and been kept so much hid from the believers, his best friends. For who has retained the pretended sanction of that day from Christ's time quite down in the world but the Jews and a few Jewish Gentiles? (I will except some.) But, I say, since a sabbath is that without which the great worship of God under the Gospel cannot be well performed, how can it be thought that it should, as to the knowledge of it, be confined to so blasphemous a generation as the Jews, with whom that worship is not?

I will rather conclude that those Gentile professors that adhere thereto are Jewified, legalized, and so far gone back from the authority of God, who from such bondages has set his churches free.

I do at this time but hint upon things, reserving a fuller argument upon them for a time and place more fit; where and when I may perhaps also show some other wild notions of those that so stiffly cleave to this.

Meantime, I entreat those who are captivated with this opinion not to take it ill at my hand that I thus freely speak my mind. I entreat them also to peruse my book without prejudice to my person. The truth is, one thing that has moved me to this work is the shame that has covered the face of my soul when I have thought of the fictions and fancies that are growing among professors, and when I see each fiction turn itself to a faction, to the loss

of that good spirit of love and that oneness that formerly was with good men.

I doubt not but some unto whom this book may come have had seal from God that the first day of the week is to be sanctified by the Church to Jesus Christ; not only from his testimony, which is and should be the ground of our practice, but also for that the first conviction that the Holy Ghost made upon their consciences to make them known that they were sinners began with them for breaking this sabbath day; which day, by that same Spirit was told them, was that now called the first day, and not the day before, (and the Holy Ghost doth not use to begin this work with a lie;) which first conviction the Spirit has followed so close, with other things tending to complete the same work, that the soul from so good a beginning could not rest until it found rest in Christ. Let this, then, to such be a second token that the Lord's day is by them to be kept in commemoration of their Lord and his resurrection, and of what he did on this day for their salvation. AMEN.

MR. BUNYAN'S LAST SERMON.

PREACHED JULY, 1688.

Which were born not of blood, nor of the will of the flesh, nor of the will of man, but of God.—John i. 13.

The words have a dependence on what goes before, and therefore I must direct you to them for the right understanding of it. You have it thus: "He came to his own, but his own received him not; but as many as believed on him, to them gave he power to become the sons of God, even to them which believe on his name; which were born not of blood, nor of the will of the flesh, but of God." In the words before you have two things:

First. Some of his own rejecting him when he offered himself to them.

Secondly. Others of his own receiving him and making him welcome; those that reject him he also passes by, but those that receive him, he gives them power to become the sons of God. Now, lest any one should look upon it as a good luck or fortune, says he, "They were born not of blood, nor of the will of the flesh, nor of the will of man, but of God." They that did not receive him, they were only born of flesh and blood, but those that receive him, they have God to their Father, they receive the doctrine of Christ with a vehement desire.

First. I'll show you what he means by blood. They that believe are born to it as an heir is to an inheritance; they are born of God, not of flesh, nor of the will of man, but of God; not of blood—that is, not by generation—not born to the kingdom of heaven by the flesh; not because I am the son of a godly man or woman—that is meant by blood. He has made of one blood all nations, but when he says here, "Not of blood," he rejects all carnal privileges they did boast of. They boasted they were Abraham's seed. No, no, says he, it is not of blood; think not to say you have Abraham to your father; you must be born of God if you go to the kingdom of heaven.

Secondly. "Nor of the will of the flesh." What must we understand by that?

First. It is taken for those vehement inclinations that are in man to all manner of looseness; fulfilling the desires of the flesh—that must be understood here. Men are not made the children of God by fulfilling their lustful desires; it must be understood here in the best sense; there is not only in carnal men a will to be vile, but there is in them a will to be saved also, a will to go to heaven also. But this it will not do; it will not privilege a man in the things of the kingdom of God; natural desires after the things of another world, they are not an argument to prove a man shall go to heaven whenever he dies. I am not a free-willer, I do abhor it; yet there is not the wickedest man but he desires some time or other to be saved; he will read some time or other, or it may be pray; but this will not do: "It is not in him that wills, nor in him that runs, but in God that showeth mercy;" there is willing and running, and yet to no purpose. Rom. ix. 16. "Israel, which followed after the law of righteousness, have not obtained it." Here I do not understand as if the apostle had denied a virtuous course of life to be the way to heaven, but that a man without grace, though he have natural gifts, yet he shall not obtain privilege to go to heaven and be the son of God. Though a man without grace may have a will to be saved, yet he cannot have that will God's way. Nature, it cannot know any thing but the things of nature; the things of God knows no man, but by the Spirit of God; unless the Spirit of God be in you, it will leave you on this side the gates of

heaven: "Not of blood, nor of the will of the flesh, nor of the will of man, but of God." It may be some may have a will, a desire that Ishmael may be saved; know this, it will not save thy child. If it was our will I would have you all go to heaven. How many are there in the world that pray for their children, and cry for them and ready to die, and this will not do! God's will is the rule of all; it is only through Jesus Christ. "Which were born not of flesh, nor of the will of man, but of God." Now I come to the doctrine.

Men that believe in Jesus Christ to the effectual receiving of Jesus Christ, they are born to it. He does not say they shall be born to it, but they are born to it—born of God unto God and the things of God, before he receives God to eternal salvation: "Except a man be born again he cannot see the kingdom of God." Now unless he be born of God he cannot see it. Suppose the kingdom of God be what it will, he cannot see it before he be begotten of God; suppose it be the Gospel, he cannot see it before he be brought into a state of regeneration; believing is the consequence of the new birth: "Not of blood, nor of the will of man, but of God."

First. I will give you a clear description of it under one similitude or two: A child, before it be born into the world, is in the dark dungeon of its mother's womb; so a child of God, before he be born again, in the dark dungeon of sin sees nothing of the kingdom of God, therefore it is called a new birth; the same soul has love one way in its carnal condition, another way when it is born again.

Secondly. As it is compared to a birth—resembling a child in its mother's womb—so it is compared to a man being raised out of the grave; and to be born again is to be raised out of the grave of sin: "Awake, thou that sleepest, and arise from the dead, and Christ shall give thee life." To be raised from the grave of sin is to be begotten and born. In Rev. i. 5 there is a famous instance of Christ: "He is the first-begotten from the dead, the first-born from the dead," unto which our regeneration alludeth; that is, if you be born again by seeing those things that are above, then there is a similitude betwixt Christ's resurrection and the new birth; which was born, which was restored out of this dark world, and translated out of the kingdom of this dark world into the kingdom of his dear Son, and made us live a new life; this is to be born again; and he that is delivered from the mother's womb, it is by the help of the mother; so he that is born of God, it is by the Spirit of God. I must give you a few consequences of a new birth.

First of all. A child, you know, is incident to cry as soon as it comes into the world, for if there be no noise, they say it is dead; you that are born of God and Christians, if you be not criers there is no spiritual life in you; if you be born of God you are crying ones; as soon as he has raised you out of the dark dungeon of sin you cannot but cry to God, What shall I do to be saved? As soon as ever God had touched the jailer, he cries out, "Men and brethren, what must I do to be saved?" Oh! how many prayerless professors are there in London that never pray! Coffee-houses will not let you pray; trades will not let you pray; looking-glasses will not let you pray; but if you was born of God you would.

Secondly. It is not only natural for a child to cry, but it must crave the breast, it cannot live without the breast; therefore Peter makes it the true trial of a new-born babe: the new-born babe desires the sincere milk of the word, that he may grow thereby; if you be born of God, make it manifest by desiring to be nourished of God. Do you long for the milk of promises? A man lives one way when he is in the world—another way when he is brought unto Jesus Christ. Isa. lxvi.: "They shall suck and be satisfied." If you be born again there is no satisfaction till you get the milk of God's word into your souls. Isa. lxvi. 11: "To suck and be satisfied with the breasts of consolation." Oh, what is a promise to a carnal man! A brothel it may be is more sweet to him, but if you be born again you cannot live without the milk of God's word. What is a woman's breast to a horse? but what is it to a child? There is its comfort night and day, there is its succour night and day; oh, how loth are they it should be taken from them! Minding heavenly things, says a carnal man, is but vanity, but to a child of God there is his comfort.

Thirdly. A child that is newly born, if it have not other comforts to keep it warm than it had in its mother's womb, it dies: it must have something got for its succour; so Christ had swaddling-clothes prepared for him: so those that are born again, they must have some promise of Christ to keep them alive; those that are in a carnal state, they warm themselves with other things; but those that are born again, they cannot live without some

promise of Christ to keep them alive, as he did to the poor infant in Ezekiel xvii.: "I covered thee with embroidered gold;" and when women are with child what fine things will they prepare for their child! Oh but what fine things has Christ prepared to wrap all in that are born again! Oh what wrappings of gold has Christ prepared for all that are born again! Women will dress their children that every one may see them how fine they are; so he in Ezekiel xvi. 11: "I deeked thee also with ornaments, and I also put braeelets upon thine hand and a chain on thy neek, and I put a jewel on thy forehead and earrings in thine ears, and a beautiful crown upon thine head;" and says he in the 13th verse, "Thou didst prosper to a kingdom." This is to set out nothing in the world but the righteousness of Christ and the graces of the Spirit, without which a new-born babe cannot live, unless it have the golden righteousness of Christ.

Fourthly. A child when it is in his mother's lap, the mother takes great delight to have that which will be for its comfort; so it is with God's children; they shall be kept on his knee. Isa. lxvi. 11: "They shall suck and be satisfied with the breasts of her consolation." Verse 13th: "As one whom his mother comforteth, so I will comfort you." There is a similitude in these things that nobody knows of but those that are born again.

Fifthly. There is usually some similitude betwixt the father and the child: it may be the child looks like its father; so those that are born again, they have a new similitude, they have the image of Jesus Christ. Gal. iv. Every one that is born of God has something of the features of heaven upon him. Men love those children that are likest them most usually; so does God his children, therefore they are called the children of God; but others do not look like him, therefore they are called sodomites. Christ deseribes children of the devil by their features; the children of the devil, his works they will do; all works of unrighteousness they are the devil's works; if you are earthly, you have borne the image of the earthly, if heavenly you have borne the image of the heavenly.

Sixthly. When a man has a child he trains him up to his own liking; such children have learned the custom of their father's house; so are those that are born of God, they have learned the custom of the true Church of God; there they learn to cry, My Father and my God; they are brought up in God's house, they learn the method and form of God's house for regulating their lives in this world.

Seventhly. Children, it is natural for them to depend upon their father for what they want: if they want a pair of shoes they go and tell him; if they want bread they go and tell him; so should the children of God do. Do you want spiritual bread? Go tell God of it. Do you want strength of grace? Ask it of God. Do you want strength against Satan's temptations? Go and tell God of it. When the devil tempts you run home and tell your heavenly Father; go pour out your complaints to God; this is natural to children: if any wrong them, they go and tell their father; so do those that are born of God, when they meet with temptations. go and tell God of them.

The first use is this, to make a strict inquiry whether you be born of God or not. Examine by those things I laid down before of a child of nature and a child of grace. Are you brought out of the dark dungeon of this world into Christ? Have you learned to cry, My Father? Jer. iii. 16: "And I said, Thou shalt call me thy Father." All God's children are criers; cannot you be quiet without you are filled with the milk of God's word; cannot you be satisfied without you have peace with God? Pray you consider it, and be serious with yourselves; if you have not these marks you will fall short of the kingdom of God, you shall never have an interest there; there is no intruding: they will say, "Lord, Lord, open to us, and he will say, I know you not;" no child of God, no heavenly inheritance. We sometimes give something to those that are not our children, but not our lands. Oh do not flatter yourselves with a portion among the sons unless you live like sons. When we see a king's son playing with a beggar, this is unbecoming; so if you be the King's children, live like the King's children; if you be risen with Christ, set your affections on things above and not on things below; when you come together, talk of what your Father promised you; you should all love your Father's will, and be content and pleased with the exercises you meet with in the world. If you are the children of God, live together lovingly; if the world quarrel with you, it is no matter, but it is sad if you quarrel together; if this be among you it is a sign of ill breeding; it is according to no rules you have in the word of God. Dost thou see a soul that has the image of God in him? Love

him, love him; say, This man and I must go to heaven one day; serve one another, do good for one another; and if any wrong you, pray to God to right you and love the brotherhood.

Lastly. If you be the children of God learn that lesson, gird up the loins of your mind as obedient children, not fashioning yourselves according to your former conversation, but be ye holy in all manner of conversation; consider that the holy God is your Father, and let this oblige you to live like the children of God, that you may look your Father in the face with comfort another day.

OF THE TRINITY AND A CHRISTIAN.

HOW A YOUNG OR SHAKEN CHRISTIAN SHOULD DEMEAN HIMSELF UNDER THE WEIGHTY THOUGHTS OF THE DOCTRINE OF THE TRINITY OR PLURALITY OF PERSONS IN THE ETERNAL GODHEAD.

THE reason why I say a young or shaken Christian, it is because some that are not young, but of an ancient standing, may not only be assaulted with violent temptations concerning Gospel principles, but a second time may become a child, a babe, a shallow man in the things of God; especially, either when by backsliding he hath provoked God to leave him, or when some new, unexpected, and (as to present strength) over-weighty objection doth fall upon the spirit; by means of which great shakings of mind do commonly attend such a soul in the most weighty matters of the concerns of faith, of which this is one that I have supposed in the abovenamed question. Wherefore, passing other things, I will come directly to that, and briefly propose some helps to a soul in such a case.

I. The first preparative.

First, then, be sure thou keep close to the word of God, for that is the revelation of the mind and will of God, both as to the truth of what is either in himself or ways, and also as to what he requireth and expecteth of thee, either concerning faith in or obedience to what he hath so revealed. Now, for thy better performing of this, I shall give thee in brief these following directions:

1. Suffer thyself, by the authority of the word, to be persuaded that the Scripture indeed is the word of God, the Scriptures of truth, the words of the Holy One, and that they therefore must be every one true, pure, and for ever settled in heaven.

2. Conclude therefore from the former doctrine that that God whose words they are is able to make a reconciliation and most sweet and harmonious agreement with all the sayings therein, how obscure, cross, dark and contradictory soever they seem to thee. To understand all mysteries, to have all knowledge, to be able to comprehend with all saints is a great work, enough to crush the spirit, and to streteh the strings of the most capacious and widened soul that breatheth on this side glory, be they notwithstanding exeeedingly enlarged by revelation. Paul, when he was caught up to heaven, saw that which was unlawful, because impossible, for man to utter. And saith Christ to the reasoning Pharisee, "If I have told you earthly things, and ye believe not, how shall you believe if I tell you of things that are heavenly?" It is great lewdness and also unsufferable arrogancy to come to the word of God as conceiting already that whatever thou readest must either by thee be understood or of itself fall to the ground as a senseless error. But God is wiser than man, wherefore fear thou him and tremble at his word, saying still, with godly suspicion of thine own infirmity, What I see not teach thou me, for thou art God only wise; but as for me, I was as a beast before thee.

4. Take heed of taking a part of the word only, lest thou thereby go away with the truth as mangled in pieces. For instance, where thou readest, "The Lord our God is one Lord," there take heed that thou dost not thence conclude, Then there are not three persons in the Godhead; or when thou readest of the Father, the Son, and the Holy Spirit, then take heed of concluding there must therefore either be three Gods, or else that Jesus Christ and the Holy Ghost are not true God, but the Father only. Wherefore, to help thee here, observe—

II. The second preparative.

1. That the Christian religion requireth credit concerning every doctrine contained in the word—credit, I say, according to the true relation of every sentence that the Holy Ghost hath revealed for the asserting, maintaining or vindicating that same truth.

2. And therefore hence it is that a Christian is not called a doer, a reasoner, an objector, and perverse disputer, but a believer. Be thou an example to the believers; "and believers were added to the Church," &c.

3. Therefore know again that the word, if it saith or expresseth that this or that is so and so as to the matter in hand, thou art bound and obliged, both by the name, profession, and the truth unto which thou hast joined thyself, to assent to, confess, and acknowledge the same, even when thy carnal reason will not stoop thereto. "Righteous art thou, O God, (saith Jeremiah,) yet let me plead with thee: Wherefore do the wicked live?" Mark, first he acknowledgeth that God's way with the wicked is just and right, even then when yet he could not see the reason of his actings and dispensations towards them. The same reason is good as to our present case. And hence it is that the apostle saith the spiritual armour of Christians should be much exercised against those high-towering and self-exalting imaginations that within our own bosoms do exalt themselves against the knowledge of God, that every thought or carnal reasoning may be not only taken, but brought as captive into obedience to Christ; that is, be made to stoop to the word of God, and to give way and place to the doctrine therein contained, how cross soever our thoughts and the word lie to each other. And it is observable that he here saith, They exalt themselves against the knowledge of God, which cannot be understood that our carnal or natural reason doth exalt itself against an eternal Deity, simply considered, for that nature itself doth gather from the very things that are made, even his eternal power and Godhead. It must be then that they exalt themselves against that God as thus and thus revealed in the word—to wit, against the knowledge of one God consisting of three persons, Father, Son, and Spirit, for this is the doctrine of the Scriptures of truth; and therefore it is observable these thoughts must be brought captive and be made subject in particular to the Lord Jesus Christ as to the second person in the Godhead; for the Father is ever acknowledged by all that profess the least of religion, but the Son is that stumbling-stone and rock of offence against which thousands dash themselves in pieces, though in him are hid all the treasures of wisdom and knowledge, and in him dwells the fulness of the Godhead bodily.

OF THE LAW AND A CHRISTIAN.

The law was given twice upon Mount Sinai, but the appearance of the Lord, when he gave it the second time, was wonderfully different from that of his when at first he delivered it to Israel.

1. When he gave it the first time he caused his terror and severity to appear before Moses to the shaking of his soul and the dismaying of Israel; but when he gave it the second time, he caused all his goodness to pass before Moses, to the comfort of his conscience and the bowing of his heart.

2. When he gave it the first time it was with thunderings and lightnings, with blackness and darkness, with flame and smoke, and a tearing sound of the trumpet; but when he gave it the second time, it was with a proclamation of his name to be merciful, gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity, transgressions, and sins.

3. When he gave it the first time, Moses was called to go up to receive it through the fire, which made him exceedingly to fear and quake; but when he went to receive it the second time, he was laid in a cleft of the rock.

4. From all which I gather that though as to the matter of the law, both as to its being given the first time and the second, it binds the unbeliever under the pains of eternal damnation, (if he close not with Christ by faith,) yet as to the manner of its giving at these two times, I think the first doth more principally intend its force as a covenant of works, not at all respecting the Lord Jesus; but this second time not (at least in the manner of its being given) respecting such a covenant, but rather as a rule or directory to those who already are found in the cleft of the rock, Christ; for the saint himself, though he be without law to God, as it is considered the first or old covenant, yet even he is not without law to him as considered under grace, nor without law to God, but under the law to Christ.

5. Though therefore it be sad with the unbeliever, because he only and wholly standeth under the law as it is given in fire, in smoke, in blackness, and darkness, and thunder, all which threaten him with eternal ruin if he fulfil not the utmost tittle thereof, yet the believer stands to the law under no such consideration, neither is he so at all to hear or regard it, for he is now removed from thence to the blessed mountain of Zion, to grace and forgiveness of sins; he is now, I say, by faith in the Lord Jesus, shrouded under so perfect and blessed a righteousness that this thundering law of Mount Sinai cannot find the least fault or diminution therein, but rather approveth and alloweth thereof either when or wherever it find it. This is called the righteousness of God without the law, and is also said to be witnessed by both the law and the prophets; even the righteousness of God, which is by faith in Jesus Christ unto all and upon all them that believe, for there is no difference.

6. Wherefore, whenever thou who believest in Jesus doth hear the law in its thundering and lightning fits as if it would burn up heaven and earth, then, say thou, I am freed from this law; these thunderings have nothing to do with my soul; nay, even this law, while it thus thunders and roareth, it doth both allow and approve of my righteousness. I know that Hagar would sometimes be domineering and high even in Sarah's house and against her; but this she is not to be suffered to do, nay, though Sarah herself be barren; wherefore serve it also as Sarah serveth her, and expel her out of thy house. My meaning is, when this law with its thundering threatenings doth attempt to lay hold on thy conscience, shut it out with a promise of grace; cry, The inn is taken up already; the Lord Jesus is here entertained, and here is no room for the law. Indeed, if it will be content with being my informer, and so lovingly leave off to judge me,

I will be content; it shall be my sight, I will also delight therein; but otherwise, I being now made upright without it, and that too with that righteousness which this law speaks well of and approveth, I may not, will not, cannot, dare not, make it my saviour and judge, nor suffer it to set up its government in my conscience; for by so doing I fall from grace, and Christ Jesus doth profit me nothing.

7. Thus, therefore, the soul that is married to Him that is raised up from the dead both may and ought to deal with this law of God; yea, it doth greatly dishonour its Lord and refuse its Gospel privileges if at any time it otherwise doth whatever it seeth or feels. The law hath power over the wife so long as her husband liveth, but if her husband be dead she is freed from that law, so that she is not an adulteress though she be married to another man. Indeed, so long as thou art alive to sin and to thy righteousness, which is of the law, so long thou hast them for thy husband, and they must reign over thee. But when once they are become dead unto thee, as they then most certainly will when thou closest with the Lord Jesus Christ, then, I say, thy former husbands have no more to meddle with thee, thou art freed from their law. Set the case: A woman be cast into prison for a debt of hundreds of pounds; if after this she marry, yea, though while she is in the jailer's hand, in the same day that she is joined to her husband her debt is all become his; yea, and the law also, that arrested and imprisoned this woman, as freely tells her, Go; she is freed, saith Paul, from that, and so saith the law of this land. The sum, then, of what hath been said is this: The Christian hath now nothing to do with the law as it thundereth and burneth on Sinai, or as it bindeth the conscience to wrath and the displeasure of God for sin; for from its thus appearing it is freed by faith in Christ. Yet it is to have regard thereto and is to count it holy, just, and good, which that it may do it is always, when it seeth or regards it, to remember that He who giveth it to us is merciful, gracious, long-suffering, and abundant in goodness and truth, &c.

INSTRUCTION FOR THE IGNORANT:

BEING

A SALVE TO CURE THAT GREAT WANT OF KNOWLEDGE IN BOTH OLD AND YOUNG.

PREPARED AND PRESENTED TO THEM IN A PLAIN AND EASY DIALOGUE, FITTED TO THE CAPACITY OF THE WEAKEST.

My people perish for lack of knowledge.—Hos. iv. 6.

TO THE CHURCH OF CHRIST IN AND ABOUT BEDFORD.

Holy and Beloved:

Although I have designed this little treatise for public and common benefit, yet considering that I am to you a debtor, not only in common charity, but by reason of special bonds which the Lord hath laid upon me to you-ward, I could do no less (being driven from you in presence, not affection) but first present you with this little book; not for that you are wanting in the things contained herein, but to put you again in remembrance of first things, and to give you occasion to present something to your carnal relations, that may be (if God will) for their awakening and conversion. Accept it, therefore, as a token of my Christian remembrance of you.

Next, I present it to all those unconverted, old and young, who have been at any time under my preaching and yet remain in their sins.* And I entreat them also that they receive it as a token of my love to their immortal souls. Yea, I charge them, as they will answer it in the day of terrible judgment, that they read, ponder, and receive this wholesome medicine prepared for them. Now the God of blessing bless it to the awakening of many sinners and the salvation of their souls by faith in Jesus Christ! Amen.

Yours, to serve you by my ministry (when I can) to your edification and consolation,

JOHN BUNYAN.

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* Formal, customary, unconverted hearers of the true Gospel, especially those of long standing, may be compared to rank weeds in the garden of paradise. Let all such know that without union to Christ there is no Christianity; and without the life, spirit and power of religion in the heart professors are mere skeletons. See Ezek. xxxvii. 8, 9.

INSTRUCTION FOR THE IGNORANT.

QUESTION. How many gods are there?

ANSWER. To the Christians there is but one God, the Father, of whom are all things and we of him. 1 Cor. viii. 9.

Q. Why is not the God of the Christians the God of them that are no Christians?

A. He is their Maker and Preserver, but they have not chosen him to be their God. Acts xvii. 24; Ps. xxxvi. 6; Judg. x. 14.

Q. Are there then other gods besides the God of the Christians?

A. There is none other true God but HE; but because they want the grace of Christians, therefore they choose not him, but such gods as will suit with and countenance their lusts. John viii. 44.

Q. What gods are they that countenance the lusts of wicked men?

A. The devil, who is the god of this world; the belly, that god of gluttons, drunkards, and riotous persons; and idle pleasures and vanities, which are for the most part the gods of the youth.

Q. Who is a Christian?

A. One that is born again, a new creature; one that sits at Jesus's feet to hear his word; one that hath his heart purified and sanctified by faith which is in Christ.*

Q. How do you distinguish the God of the Christians from the gods of other people?

A. He is a Spirit. John iv. 24.

Q. Is there no other Spirit but the true God?

A. Yes, there are many spirits. 1 John iv. 1.

Q. What spirits are they?

A. The good angels are spirits, the bad angels are spirits, and the souls of men are spirits.

Q. How then is the true God distinguished from other spirits?

A. Thus: No spirit is eternal but he; no spirit is almighty but he; no spirit is incomprehensible and unsearchable but he: he is also most merciful, most just, most holy.

Q. Is this God, being a spirit, to be known?

A. Yes, and that by his works of creation, by his providences, by the judgments that he executeth, and by his word.

Q. Do you understand him by the works of creation?

A. "The heavens declare the glory of God, and the firmament showeth his handiwork; so that the invisible things of him from the creation of the world, are clearly seen, being understood by the things that are made, even his eternal power and Godhead."

Q. Do his works of providence also declare him?

A. They must needs do it, since through his providence the whole creation is kept in such harmony as it is, and that in despite of sin and devils; also if you consider that from an angel to a sparrow nothing falls to the ground without the providence of our heavenly Father. Matt. x. 29.

Q. Is he known by his judgments?

A. God is known by his judgments which he executeth; the wicked is snared in the work of his own hands. Ps. ix. 16.

Q. Is he known by his word?

A. Yes, most clearly; for by that he revealeth his attributes, his decrees, his promises, his way of worship, and how he is to be pleased by us.

Q. Of what did God make the world?

A. Things that are seen were not made of things that do appear. Heb. xi. 3.

Q. How long was he in making the world?

A. In six days the Lord made heaven and earth, the sea, and all that is in them, and on the seventh day God ended all his works which he had made. Ex. xx. 11; Gen. ii. 2.

Q. Of what did God make man?

A. The Lord God formed man of the dust

* The new creation, wrought in the soul by the word and Spirit of God, is an undoubted evidence of an interest in Christ and title to salvation; for where the new creature is, there all the saving and sanctifying graces of the Spirit are, as a pledge and earnest of future glory and felicity.

of the ground, and breathed into his nostrils the breath of life, and man became a living soul. Gen ii. 7.

Q. Why doth it say, God breathed into him the breath of life?—is man's soul of the very nature of the Godhead?

A. This doth not teach that the soul is of the nature of the Godhead, but showeth that it is not of the same matter as his body, which is dust. Gen. xviii. 27.

Q. Is not the soul, then, of the nature of the Godhead?

A. No; for God cannot sin, but the soul doth:* God cannot be destroyed in hell, but the souls of the impenitent shall. Ezek. xviii. 4; Matt. x. 28.

Q. How did God make man in the day of his first creation?

A. God made man upright: in the image of God created he him. Eccles. vii. 29; Gen. i. 27.

Q. Did God, when he made man, leave him without a rule to walk by?

A. No; he gave him a law in his nature, and imposed upon him a positive precept, but he offered violence to them and brake them both. Gen. iii. 3, 6.

Q. What was the due desert of that transgression?

A. Spiritual death in the day he did it, temporal death afterwards, and everlasting death last of all.

Q. What is it to be spiritually dead?

A. To be alienate from God, and to live without him in the world, through the ignorance that is in men and through the power of their sins. Eph. iv. 18, 19.

Q. Wherein doth this alienation from God appear?

A. In the love they have to their sins; in their being loth to come to him; in their pleading idle excuses for their sins, and in their ignorance of the excellent mysteries of his blessed Gospel.

Q. What is temporal death?

A. To have body and soul separated asunder, the body returning to the dust as it was, and the soul to God that gave it. Gen. iii. 19; Eccles. xii. 7.

Q. What is everlasting death?

A. For body and soul to be separated for ever from God and to be cast into hell-fire. Luke xiii. 27; Mark ix. 43.

Q. Do men go body and soul to hell so soon as they die?

A. The body abideth in the grave till the sound of the last trump; but the soul, if the man dies wicked, goes presently from the face of God into hell as into a prison, there to be kept till the day of judgment. 1 Cor. xv. 52; Isa. xxiv. 22; Luke xii. 20.

Q. Do we come into the world as upright as did our first parent?

A. No; he came into the world sinless, being made so of God Almighty, but we come into the world sinners, being made so by his pollution.†

Q. How doth it appear that we came into the world polluted?

A. We are the fruit of an unclean thing, are defiled in our very conception, and are by nature the children of wrath. Job xiv. 4; Ps. li. 5; Eph. ii. 3.

Q. Can you make further proof of this?

A. Yes; it is said that by one man came sin, death, judgment, and condemnation upon all men. Rom. v.

Q. Do we then come sinners into the world?

A. Yes: we are transgressors from the womb, and go astray as soon as we are born, speaking lies.

Q. But as Adam fell with us in him, so did he not by faith rise with us in him? for he had no seed until he had the promise.

A. He fell as a public person, but believed the promise as a single person. Adam's faith saved not the world, though Adam's sin overthrew it.

Q. But do not some hold that we are sinners only by imitation?

A. Yea, being themselves deceived. But God's word saith we are children of wrath by nature—that is, by birth and generation.

Q. Can you bring further proof of this?

A. Yes. In that day that we were born we were polluted in our own blood, and cast out to the loathing of our persons. Again, the children of old that were dedicated unto the Lord, a sacrifice was offered for them at a month old, which was before they were sinners by imitation. Ezek. xvi. 4–9; Num. xviii. 14, 15, 16.

Q. Can you make this appear by experience?

A. Yes. The first things that bloom and

* The soul was originally pure and holy, in the image of God, which the sin of our first parents totally defaced.

† Original sin is manifested in all natural men, who have an enmity against the being and sovereignty of God, against his holy nature and his holy law; they hate the Gospel of his Son, the doctrines of his grace, and the work of his Spirit upon the heart.

put forth themselves in children show their ignoranee of God, their disobedienee to parents, and their innate enmity to holiness of life; their inelinations naturally run to vanity. Besides, little ehildren die, but that they eould not were they not of God eounted sinners; for "death is the wages of sin." Rom. vi. 23.

Q. What is sin?

A. "It is a transgression of the law." 1 John iii. 4.

Q. A transgression of what law?

A. Of the law of our nature, and of the law of the ten eommandments, as written in the Holy Scriptures. Rom. ii. 12, 14, 15; Ex. xx.

Q. When doth one sin against the law of nature?

A. When you do any thing that your conseienee tells you is a transgression against God or man. Rom. ii. 14, 15.

Q. When do we sin against the law as written in the ten commandments?

A. When you do any thing that they forbid, although you be ignorant of it. Ps. xix. 12.

Q. How many ways are there to sin against this law?

A. Three: by sinful thoughts, by sinful words, and also by sinful actions.*

Q. What if we sin but against one of the ten eommandments?

A. "Whosoever shall keep the whole law and yet offend in one point, he is guilty of all; for he that said, Do not eommit adultery, said also, Do not kill; now if thou commit no adultery, yet if thou kill, thou art a transgressor of the law." James ii. 10, 11.

Q. Where will God punish sinners for their sins?

A. "Both in this world and in that whieh is to eome."

Q. How are men punished in this world for sin?

A. Many ways, as with sickness, losses, crosses, disappointments, and the like: sometimes, also, God giveth them up to their own hearts' lusts, to blindness of mind also and hardness of heart; yea, and sometimes to strong delusions, that they might believe lies and be damned.

Q. How are sinners punished in the world to come?

A. "With a worm that never dies, and with a fire that never shall be quenched." Mark ix. 44.

Q. Whither do sinners go to reeeive this punishment?

A. "The wicked shall be turned into hell, and all the nations that forget God." Ps. ix. 27.

Q. What is hell?

A. It is a plaee and a state most fearful. Luke xvi. 28; Aets i. 25; Luke xvi. 21.

Q. Why do you eall it a plaee?

A. Beeause in hell shall all the damned be eonfined as in a prison, in their chains of darkness for ever. Luke xii. 5, 58; xvi. 26; Jude 6.

Q. What a plaee is hell?

A. It is a dark, bottomless, burning lake of fire, large enough to hold all that perish. Matt. xxii. 13; Rev. xx. 1, 25; Isa. xxx. 37; Prov. xxvii. 20.

Q. What do you mean when you say it is a fearful state?

A. I mean that it is the lot of those that are cast in thither to be tormented in most fearful manner—to wit, with wrath and fiery indignation. Rom. ii. 9; Heb. x. 26, 27.

Q. In what parts shall they be thus fearfully tormented?

A. In body and soul; for hell-fire shall kindle upon both beyond what now ean be thought.* Matt. x. 28; Luke xvi. 24; James v. 3.

Q. How long shall they be in this eondition?

A. "These shall go away into everlasting punishment, and the smoke of their torment aseendeth up for ever and ever, and they have no rest day nor night; for they shall be punished with everlasting destruction from the presence of the Lord and from the glory of his power." Matt. xxv. 46; Rev. xiv. 11; 2 Thess. i. 9.

Q. But why might not the ungodly be punished with this punishment in this world, that we might have seen it and believe?

A. If the ungodly should with punishment have been rewarded in this world, it would in

* Not only the sin of Adam is imputed to us by original transgression, but a defiled nature communicated to us, whieh breaks out into numberless aetual sins: being therefore, on this account, exposed to the curse and infinite wrath of God, there is no way of escape but by the God-man Christ Jesus, whose blood is an efficacious antidote to sin.

* Hell consists chiefly in the separation of the soul from God and happiness for ever. Nothing less than God can make rational ereatures happy; therefore a disunion from him is the privation of every desirable good, and the being plunged into mental darkness, rage, horror, anguish, despair, and endless and irretrievable misery and woe.

all probability have overthrown the whole order that God hath settled here among men. For who could have endured here to have seen the flames of fire, to have heard the groans, and to have seen the tears perhaps of damned relations, as parents or children? Therefore, as Tophet of old was without the city, and as the gallows and gibbets are built without the town so Christ hath ordered that they who are to be punished with this kind of torment shall be taken away: "Take him away (saith he, out of this world) and cast him into utter darkness, and let him have his punishment; there there shall be weeping and gnashing of teeth." Besides, faith is not to be wrought by looking into hell and seeing the damned tormented before our eyes, but by hearing the word of God; for he that shall not believe Moses and the prophets, will not be persuaded should one come from the dead, yea, should one come to them in flames to persuade them. Matt. xxii. 13; Rom. x. 17; Luke xvi. 27–32.

Q. Are there degrees of torments in hell?

A. Yes; for "God will reward every one according to their works. Woe to the wicked! It shall go ill with him, for the reward of his hands shall be given unto him." Isa. iii. 11.

Q. Who are like to be most punished there —men or children?

A. The punishment in hell comes not upon sinners according to age, but sin; so that whether they be men or children, the greater sin the greater punishment, for there is no respect of persons with God. Rom. ii. 11.

Q. How do you distinguish between great sins and little ones?

A. By their nature and by the circumstances that attend them.

Q. What do you mean by their nature?

A. I mean when they are very gross in themselves.

Q. What kind of sins are the greatest?

A. Adultery, fornication, murder, theft, swearing, lying, covetousness, witchcraft, sedition, heresies, or any the like.

Q. What do you mean by circumstances that attend sin?

A. I mean light, knowledge, the preaching of the word, godly acquaintance, timely caution, &c.

Q. Will these make an alteration in the sin?

A. These things attending sinners will make little sins* great—yea, greater than greater sins that are committed in grossest ignorance.

Q. How do you prove that?

A. Sodom and Gomorrah wallowed in all or most of those gross transgressions above mentioned; yea, they were said to be sinners exceedingly; they lived in such sins as may not be spoken of without blushing; and yet God swears that Israel, his Church, had done worse than they, and the Lord Jesus also seconds it in that threatening of his, "I say unto you that it shall be more tolerable in that day for Sodom than for thee." Ezek. xvi. 48; Matt. xi. 24; Luke x. 12.

Q. And was this the reason—namely, because they had such circumstances attending them as Sodom had not?

A. Yes; as will plainly appear if you read the three chapters above mentioned.

Q. When do I sin against light and knowledge?

A. When you sin against convictions of conscience, when you sin against a known law of God, when you sin against counsels and dissuasion of friends, then you sin against light and knowledge. Rom. i. 32.

Q. When do I sin against preaching of the word?

A. When you refuse to hear God's ministers, or, hearing them, refuse to follow their wholesome doctrine.

Q. When else do I sin against preaching of the word?

A. When you mock, or despise, or reproach the ministers; also when you raise lies and scandals of them, or receive such lies or scandals raised; you then also sin against the preaching of the word when you persecute them that preach it or are secretly glad to see them so used.

Q. How will godly acquaintance greaten my sin?

A. When you sin against their counsels, warnings, or persuasions to the contrary; also when their lives and conversations are reproof to you, and yet against all you will sin. Thus sinned Ishmael, Esau, Eli's sons, Absalom and Judas; they had good company, good counsels, and a good life set before them by their godly acquaintance, but they sinned against all, and their judgment was the greater.

* There are no little sins: every sin is an affront to and rebellion against the Majesty of heaven, who is infinitely pure and holy. But sin is the more aggravated and provoking in proportion to the degree of light and conviction in the sinner by whom it is committed. This accounts for God's very severe punishments to his own people at this day. Professing Christian, watch and pray.

Ishmael was cast away, Esau hated, Eli's sons died suddenly, Absalom and Judas were both strangely hanged.

Q. Are sins thus heightened distinguished from others by any special name?

A. Yes; they are called rebellion, and are compared to the sin of witchcraft; they are called wilful sins, they are called briers and thorns, and they that bring them forth are nigh unto cursing, whose end is to be burned.*

Q. Are there any other things that can make little sins great ones?

A. Yes, as when you sin against the judgments of God; as, for example, you see the judgments of God come upon some for their transgressions, and you go on in their iniquities; as also when you sin against the patience, long-suffering, and forbearance of God; this will make little sins great ones.

Q. Did God ever punish little children for sin against him?

A. Yes; when the flood came he drowned all the little children that were in the old world; he also burned up all the little children which were in Sodom; and because, upon a time, the little children at Bethel mocked the prophet as he was a-going to worship God, God let loose two she-bears upon them, which tore forty-and-two of them to pieces. 2 Kings ii. 22, 23.

Q. Alas! what shall we little children do?

A. Either go on in your sins, or "remember now your Creator in the days of your youth, before the evil days come." Eccles. xii. 1.

Q. Why do you mock us to bid us go on in our sins? You had need pray for us that God would save us.

A. I do not mock you, but as the wise man doth; and besides, I pray for you and wish your salvation.

Q. How doth the wise man mock us?

A. Thus: "Rejoice, O young man, in thy youth, and let thy heart cheer thee in the days of thy youth, and walk in the ways of thy heart and in the sight of thine eyes; but know thou that for all these things God will bring thee to judgment." Eccles. xi. 9.

Q. What a kind of mocking is this?

A. Such an one as is mixed with the greatest seriousness; as if he should say, Ay, do, sinner, go on in your sins if you dare; do live in your vanities, but God will have a time to judge you for them.

Q. Is not this just as when my father bids me be naught if I will, but if I be naught he will beat me for it?

A. Yes; or like that saying of Joshua, "If it seem evil to you to serve the Lord, choose you this day whom you will serve:" serve your sins at your peril. Josh. xxiv. 15.

Q. Is it not best, then, for me to serve God?

A. Yes; for they that serve the devil must be where he is, and they that serve God and Christ must be where they are. John xii. 16; Matt. xxv. 41.

Q. But when had I best begin to serve God?

A. Just now:† "Remember now thy Creator;" now thou hast the Gospel before thee; now thy heart is tender and will be soonest broken.

Q. But if I follow my play and sports a little longer, may I not come time enough?

A. I cannot promise thee that, for there be little graves in the churchyard; and who can tell but that thy young life is short; or, if thou dost live, perhaps thy day of grace may be as short as was Ishmael's of old. Read also Prov. i. 24–26.

Q. But if I stay a little longer before I turn, I may have more wit to serve God than now I have, may I not?

A. If thou stayest longer thou wilt have more sin, and perhaps less wit; for the bigger sinner the bigger fool. Prov. i. 22.

Q. If I serve God sometimes and my sin sometimes, how then?

A. No man can serve two masters: thou canst not serve God and thy sins. God saith, "My son, give me thy heart." Also thy soul and body are his; but the double-minded man is forbidden to think that he shall receive any thing of the Lord. Matt. vi. 24; Prov. xxiii. 26; 1 Cor. vi. 28; James i. 7, 8.

Q. Do you find many such little children as I am serve God?

A. Not many, yet some I do: Samuel served him being a child; when Josiah was young he began to seek after the God of his father David;

* The friendly warnings and admonitions of pious ministers and private Christians will add exceedingly to the condemnation of the ungodly and impenitent, who to the last have slighted the Lord's counsel by them, and would have none of their reproof. Prov. i. 25, 30.

† "Now is the accepted time, now is the day of salvation." The next moment is not our own: the soul may then be launched into the world of spirits. Moreover, a continuance in sin augments the hardness and impenitence of the heart. Oh therefore "seek the Lord while he may be found." Isa. lv. 6, &c.

and how kindly did our Lord Jesus take it to see the little children run tripping before him and crying, "Hosannah to the Son of David!"

Q. Then I am not like to have many companions if I, thus young, begin to serve God, am I?

A. "Strait is the gate and narrow is the way that leadeth unto life, and few there be that find it." Yet some companions thou wilt have. David counted himself a companion of all them that love God's testimonies; all the godly, though gray-headed, will be thy companions; yea, and thou shalt have either one or more of the angels of God in heaven to attend on and minister for thee.

Q. But I am like to be slighted and despised by other little children if I begin already to serve God, am I not?

A. If children be so rude as to mock the prophets and ministers of God, no marvel if they also mock thee; but it is a poor heaven that is not worth enduring worse things than to be mocked for the seeking and obtaining of.*

Q. But how should I serve God? I do not know how to worship him?

A. The true worshippers worship God in spirit and in truth. John iv. 24; Phil. iii. 3.

Q. What is meant by worshipping him in the spirit?

A. To worship him in God's Spirit and in mine own; that is, to worship him, being wrought over in my very heart by the good Spirit of God to an hearty compliance with his will. Rom. i. 9; vi. 17; Ps. ci. 3.

Q. What is it to worship him in truth.

A. To do all that we do in his worship according to his word, for his word is truth, and to do it without dissimulation. Heb. viii. 5; John xvii. 17; Ps. xxvi. 6; cxviii. 19, 20. You may take the whole thus: Then do you worship God aright when in heart and life you walk according to his word.

Q. How must I do to worship him with my spirit and heart?

A. Thou must first get the good knowledge of him: "And thou Solomon, my son, (said David,) know thou the God of thy father, and serve him with a perfect heart." Mind you, he first bids him know him, and then serve him with a perfect heart. 1 Chron. xxviii. 9.

Q. Is it easy to get a true knowledge of God?

A. No. Thou must cry after knowledge, and lift up thy voice for understanding: "If thou seekest for her as silver, and searchest for her as for hid treasure, then shalt thou understand the fear of the Lord, and find the knowledge of God." Prov. ii. 1–5.

Q. How comes it to be so difficult a thing to attain the true knowledge of God?

A. By reason of the pride and ignorance that is in us, as also by reason of our wicked ways.

Q. But do not every one profess they know God?

A. Yes; but their supposed knowledge of him varieth as much as do their faces or complexions, some thinking he is this and some that.

Q. Will you show me a little how they vary in their thoughts about him?

A. Yes. Some count him a kind of an heartless God, that will neither do evil nor good; some count him a kind of an ignorant and blind God, that can neither know nor see through the clouds; some again count him an inconsiderable God, not worth the enjoying if it must not be but with the loss of this world and their lusts. Moreover, some think him to be altogether such an one as themselves—one that hath as little hatred to sin as themselves, and as little love to holiness as themselves.

Q. Are there any more false opinions of God?

A. Yes. There are three other false opinions of God: 1. Some think he is all mercy and no justice, and that therefore they may live as they list. 2. Others think he is all justice and no mercy, and that therefore they had as good go in their sins and be damned as turn and be never the better. 3. Others think he is both justice and mercy, but yet think also that his justice is such as they can pacify with their own good works and save themselves with their own right hand.

Q. How, then, shall I know when I have the true knowledge of God?

A. When the knowledge of him and the Holy Scriptures agree.

Q. The Scriptures! Do not all false opinions of him flow from the Scriptures?

A. No, in nowise. It is true, men father their errors upon the Scriptures, when indeed

* Sincere Christians who, through divine grace, are separated from the world in judgment, affection, and practice, must expect to be hated and persecuted by it; but the now exalted Jesus, whose cause they espouse, will stand by them: in his strength, then, let them boldly proclaim his name and truth, in spite of all opposition, and he will make them more than conquerors.

they flow from the ignoranee of their hearts. Eph. iv. 18.

Q. But how if I do not understand the Holy Bible, must I then go without the true knowledge of God?

A. His name is manifested by his word; the Scriptures are they that testify of him, and they are able to make the man of God perfect in all things and wise unto salvation through faith in Jesus Christ. John xvii. 6, 7, 8; v. 39; 2 Tim. iii. 15, 16.

Q. But what must one that knoweth not God do to get the knowledge of God?

A. Let him apply his heart unto the Scriptures, as unto a light that shineth in a dark place, (even this world,) until the day dawn and the day-star arise in his heart.

Q. But how shall I know when I have found by the Scriptures the true knowledge of God?

A. When thou hast also found a true knowledge of thyself. Isa. vi. 5; Job xlii. 5.

Q. What is it for me to know myself?

A. Then thou knowest thyself when thou art in thine own eyes a loathsome, polluted, wretched, miserable sinner, and that not any thing done by thee can paeify God unto thee.*

OF CONFESSION OF SIN.

Q. You have showed me if I will indeed worship God, I must first know him aright; now, then, to the question in hand: Pray how must I worship him?

A. In confessing unto him. Neh. ix. 1, 2, 3.

Q. What must I confess?

A. Thou must confess thy transgressions unto the Lord. Ps. xxxii. 5.

Q. Was this the way of the godly of old?

A. Yes; Nehemiah confessed his sins, David confessed his sins, Daniel confessed his sins, and they that were baptized by John in Jordan confessed their sins.

Q. What sins must I confess to God?

A. All sins whatsoever; for he that covereth his sins shall not prosper, but whoso confesseth and forsaketh them shall find mercy. Prov. xxviii. 13; 1 John i. 9.

Q. But how if I do neither know nor remember all my sins?

A. Thou must then search and try thy ways by the holy word of God. Lam. iii. 40; Ps. lxxvii. 6.

Q. But how if I do not make this search after my sins?

A. If thou dost not, God will; if thou dost not search them out and confess them, God will search them out and charge them upon thee, and tear thee in pieces for them. Ps. l. 21, 22.

Q. Where must I begin to confess my sins?

A. Where God beginneth to show thee them. Observe, then, where God beginneth with conviction for sin, and there begin thou with confession of it. Thus David began to confess, thus Daniel began to confess. 2 Sam. vii. 18; Dan. ix. 3–9.

Q. What must I do, when God hath showed me any sin, to make right confession thereof?

A. Thou must follow that conviction until it shall bring thee to the original and fountain of that sin, which is thine own heart. 1 Kings viii. 38; Ps. li. 5.

Q. Is my heart, then, the fountain and original of sin?

A. Yes: "For from within, out of the heart of man, proceed evil thoughts, adulteries, fornication, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness;" all these evil things come from within, and defile the man.

Q. When a man sees this what will he think of himself?

A. Then he will not only think, but conclude, that he is an unclean thing; that his heart has deceived him; that it is most desperate and wicked; that it may not be trusted by any means; that every imagination and thought of his heart (naturally) is only evil, and that continually.

Q. You have given me a very bad character of the heart, but how shall I know that it is so bad as you count it?

A. Both by the text and by experience.

Q. What do you mean by experience?

A. Keep thine eyes upon thy heart and also upon God's word, and thou shalt see with thine own eyes the desperate wickedness that is in thine heart; for thou must know sin by the law, that bidding thee do one thing and thy heart inclining to another.† Rom. vii. 7, 8, 9.

* The knowledge of ourselves as vile and abominable, deserving God's wrath and damnation, and, as such, hopeless and helpless, is one great step towards our recovery; the next is, "to know the only true God, and Jesus Christ whom he hath sent," as revealed in the word of truth; this is eternal life.

† The heart of man is the very sink of sin and the fountain of all pollution; all the irregularity of our lives flows from the impurities of our hearts and natures; for, as our Lord observes, "out of the heart proceeds evil thoughts, murders, adulteries, fornications, thefts, false-witness, blasphemies: these defile a man." Create in us a clean heart, O God!

Q. May I thus, then, know my heart?

A. Yes; that is, something of it, especially the carnality of thy mind, because the carnal mind is enmity against God; for "it is not subject to the law of God, neither indeed can be." Rom. viii. 7.

Q. Can you particularize some few things wherein the wickedness of the heart of man shows itself?

A. Yes; by its secret hankering after sin, although the word forbids it; by its deferring of repentance; by its being weary of holy duties; by its aptness to forget God; by its studying to lessen and hide sin; by its feigning itself to be better than it is; by being glad when it can sin without being seen of men; by its hardening itself against the threatenings and judgments of God; by its desperate inclinings to unbelief, atheism, and the like.

Q. Is there any thing else to be done in order to a right confession of sin?

A. Yes; let this conviction sink down into thy heart, that God sees much more wickedness in thee than thou canst see in thyself. If thy heart condemn thee, God is greater than thy heart and he knows all things; besides, he hath set thy secret sins in the light of his countenance. 1 John iii. 20; Ps. xc. 8.

Q. Is there any thing else that must go to a right confession of sin?

A. Yes; in thy confession thou must greaten and aggravate thy sin by all just circumstances.

Q. How must I do that?

A. By considering against how much light and mercy thou hast sinned, against how much patience and forbearance thou hast sinned; also against what warnings and judgments thou hast sinned, and against how many of thine own vows, promises, and engagements thou hast sinned; these things heighten and aggravate sin. Ezra ix. 10–16.

Q. But what need I confess my sins to God, seeing he knows them already?

A. Confession of sin is necessary for many reasons.

Q. Will you show me some of those reasons?

A. Yes; one is, by a sincere and hearty confession of sin thou acknowledgest God to be thy Sovereign Lord, and that he hath right to impose his law upon thee. Ex. xx.

Q. Can you show me another reason?

A. Yes; by confessing thy sin thou subscribest to his righteous judgments that are pronounced against it. Ps. li. 3, 4.

Q. Can you show me another reason?

A. Yes; by confessing of sin thou showest how little thou deservest the least mercy from God.*

Q. Have you yet another reason why I should confess my sin?

A. Yes; by so doing thou showest whether thy heart loves it or hates it. He that heartily confesseth his sin is like him who, having a thief or traitor in his house, brings him out to condign punishment; but he that forbears to confess is like him who hideth a thief or traitor against the laws and peace of our Lord the King.

Q. Give me one more reason why I should confess my sins to God.

A. He that confesseth his sin casteth himself at the feet of God's mercy, utterly condemns and casts away his own righteousness, concludeth there is no way to stand just and acquit before God but by and through the righteousness of another, whither God is resolved to bring thee if ever he saves thy soul. Ps. li. 1, 2, 3; 1 John i. 9; Phil. iii. 6, 7, 8.

Q. What frame of heart should I be in when I confess my sins?

A. Do it heartily, and to the best of thy power thoroughly, for to feign in this work is abominable; to do it by halves is wickedness; to do it without sense of sin cannot be acceptable; and to confess it with the mouth and to love it with the heart is a lying unto God and a provocation of the eyes of his glory.

Q. What do you mean by feigning and dissembling in this work?

A. When men confess it, yet know not what it is; or if they think they know it, do not conclude it so bad as it is; or when men ask pardon of God, but do not see their need of pardon; such men must need dissemble.

Q. What do you mean by doing it by the halves?

A. When men confess some, but not all that they are convinced of, or if they confess all, yet labour in their confession to lessen it; or when in their confession they turn not from all sin to God, but from one sin to another: "They turned, but not to the Most High, none of them did exalt him." Prov. xviii. 13.

* It is the blessed office of the heavenly Comforter, the Spirit of God, to convince of sin, righteousness, and judgment; "Behold, I am vile!" was the language of one of old; and of another, "Enter not into judgment with thy servant, O Lord; for in thy sight shall no flesh living be justified." This also should be ours, for "we have all sinned, and come short of God."

Q. What is it to confess sin without the sense of sin?

A. To do it through custom or tradition when there is no guilt upon the conscience: now this cannot be acceptable.

Q. What is it to confess it with the mouth, to love it with the heart?

A. When men condemn it with their mouth, but refuse to let it go; when with their mouth they show much love, but their heart goeth after their covetousness.

Q. But I ask you what frame of heart I should be in in my confessions?

A. I have showed you how you should not be; well, I will show you now what frame of heart becomes you in your confessions of sin. Labour by all means for a sense of the evil that is in sin.

Q. What evil is there in sin?

A. No man with tongue can express what may by the heart be felt of the evil of sin;* but this know, it dishonoureth God, it provoketh him to wrath, it damneth the soul. Rom. ii. 23.

Q. What else would you advise me to in this great work?

A. When you confess sin, tears, shame, and brokenness of heart become us. Jer. l. 4.

Q. What else becomes me in my confessions of sin?

A. Great detestation of sin, with unfeigned sighs and groans that express that thou dost it heartily. Job xlii. 5, 6.

Q. Is here all?

A. No; tremble at the word of God; tremble at every judgment, lest it overtake thee; tremble at every promise, lest thou shouldst miss thereof: "For (saith God) to this man will I look, even to him that is poor and of a contrite spirit, and that trembles at my word." Isa. lxvi. 2; Heb. iv. 1, 2.

Q. What if I cannot thus confess my sins?

A. Bewail the hardness of thy heart, keep close to the best preachers, remember that thou hangest over hell by the weak thread of an uncertain life; and know God counts it a great evil not to be ashamed of, not to blush at sin.

Q. Are there no thanks to be rendered to God in confessions?

A. Oh yes. Thank him for that he hath let thee see thy sins; thank him that he hath given thee time to acknowledge thy sins—thou mightest now have been confessing in hell; thank him also that he hath so far condescended as to hear the self-bemoaning sinner, and that he hath promised surely to have mercy upon such. Jer. xxxi. 18, 19, 20.

OF FAITH IN CHRIST.

Q. I AM glad that you have instructed me into this part of the worship of God; I pray thee tell me also how else I should worship him.

A. Thou must believe his word.

Q. Is that worshipping of God?

A. Yes: "After the way which you call heresy, so worship I the God of my fathers, believing all things that are written in the law and the prophets," &c. Acts xxiv. 14.

Q. Why should believing be considered a part of God's worship?

A. Because without faith it is impossible to please him. Heb. xi. 6.

Q. Why not possible to please him without believing?

A. Because in all true worship a man must believe that God is, and that he is a rewarder of them that diligently seek him. Besides, he that worships God must also of necessity believe his word, else he cannot worship with that reverence and fear that becomes him, but will do it in a superstitious, profane manner;† "for whatsoever is not of faith is sin." Rom. xiv. 23.

Q. But do not all believe as you have said?

A. "That which is born of the flesh is flesh, and that which is born of the Spirit is spirit." And again, "The children of the flesh, these are not the children of God, but the children of the promise are counted for the seed." John iii. 6; Rom. ix. 8.

Q. What do you mean by that?

A. Thou must be born twice before thou canst truly believe once.

Q. How do you prove that?

A. Because believing is a Christian act, and none are true Christians but those that are born again. But I mean by believing, believing unto salvation.

Q. Can you prove this?

* To make a verbal confession of our sins, how just soever, will not avail us, unless the heart be touched with a feeling of the aggravated nature of them, so as to make the soul cry out with the royal penitent, "Against thee, thee only, have I sinned, and done this evil in thy sight, that thou mightest be justified," &c. Ps. li. 4.

† If you would draw near to God in a duty of his worship with a true heart, you must do it in full assurance of faith concerning your enjoyment of Christ and his salvation, looking for grace to be enabled to hear and receive the word as the word of God, and to meditate upon it with profit and delight.

A. Yes; they that believe in the name of Christ are such which are born not of blood, nor of the will of the flesh, nor of the will of man, but of God. John i. 12, 13.

Q. What is believing?

A. It is such an act of a gracious soul as layeth hold on God's mercy through Christ. Acts xv. 11.

Q. Why do you call it an act of a gracious soul?

A. Because their minds are disposed that way by the power of the Holy Ghost. Rom. xv. 13.

Q. If such a poor sinner as I am would be saved from the wrath to come, how must I believe?

A. Thy first question should be, On whom must I believe? John ix. 35, 36.

Q. On whom, then, must I believe?

A. On the Lord Jesus Christ. Acts xvi. 31, 32.

Q. Who is Jesus Christ, that I might believe in him?

A. He is the only-begotten Son of God. John iii. 16.

Q. Why must I believe on him?

A. Because he is the Saviour of the world. 2 Pet. i.; 1 John iv. 14.

Q. How is he the Saviour of the world?

A. By the Father's designation and sending: "For God sent not his Son into the world to condemn the world, but that the world through him might be saved." John iii. 13.

Q. How did he come into the world?

A. In man's flesh, in which flesh he fulfilled the law, died for our sins, conquered the devil and death, and obtained eternal redemption for us.*

Q. But is there no other way to be saved but by believing in Jesus Christ?

A. There is no other name given under heaven among men whereby we must be saved; and therefore he that believeth not shall be damned. Acts iv. 12; Mark xvi. 16; John iii. 18, 36.

Q. What is believing on Jesus Christ?

A. It is a receiving of him, with what is in him, as the gift of God to thee a sinner. John i. 12.

Q. What is in Jesus Christ to encourage me to receive him?

A. Infinite righteousness to justify thee, and the Spirit without measure to sanctify thee. Isa. xlv. 24, 25.

Q. Is this made mine if I receive Christ?

A. Yes, if thou receive him as God offereth him to thee. John iii. 16.

Q. How doth God offer him to me?

A. Even as a rich man freely offereth an alms to a beggar, and so must thou receive him. John vi. 32–36.

Q. Hath he indeed made amends for sin, and would indeed have me accept of what he hath done?

A. That he hath made amends for sin, it is evident, because God for Christ's sake forgiveth thee. And it is as evident that he would have thee accept thereof, because he offereth it to thee, and hath sworn to give thee the utmost benefit—to wit, eternal life—if thou dost receive it; yea, and hath threatened thee with eternal damnation if, after all this, thou shalt neglect so great salvation.

Q. But how must I be qualified before I shall dare to believe in Christ?

A. Come sensible of thy sins and of the wrath of God due unto them, for thus thou art bid to come. Matt. xi. 28.

Q. Did ever any come thus to Christ?

A. David came thus, Paul and the jailer came thus; also Christ's murderers came thus. Ps. li. 1, 2, 3; Acts ix. 6; xvi. 30, 31; ii. 37.

Q. But doth it not seem most reasonable that we should first mend and be good?

A. "The whole have no need of the physician, but those that are sick. Christ came not to call the righteous, but sinners, to repentance." Mark ii. 17.

Q. But is it not the best way, if one can, to mend first?

A. This is just as if a sick man should say, Is it not best for me to be well before I go to the physician? or as if a wounded man should say, When I am cured I will lay on the plaster.†

Q. But when a poor creature sees its vileness it is afraid to come to Christ, is it not?

A, Yes; but without ground, for he hath

* The adorable God-man lived and suffered and died as the representative of his people. The righteousness of his life was to be their right and title to life, and the righteousness of his sufferings and death was to save them from all the sufferings due to their sins. Hereby the law, justice, faithfulness, and holiness of God will be eternally glorified.

† God will give us his consolations before our good works as well as after them, that we may know that he giveth everlasting consolation and good hope through grace, and not through the procurement of our works. 2 Thess. ii. 16. The more desperate our disease the faster we should flee to Christ for a cure.

said, "Say to them that are of a fearful heart, Be strong, fear not; and to this man will I look, even to him that is poor and of a contrite spirit, and trembles at my word." Isa. xxxv. 4; lxvi. 2.

Q. What encouragement can be given us thus to come?

A. The prodigal came thus, and his father received him and fell upon his neck and kissed him. Thus he received the Colossians, and consequently all that are saved. Luke xv.; Col. ii. 13.

Q. Will you give me one more encouragement?

A. The promises are so worded that they that are scarlet sinners, crimson sinners, blasphemous sinners have encouragement to come to him with hopes of life. Isa. i. 18; Mark iii. 28; John vi. 36; Luke xxxiv. 47; Acts xiii. 36.

Q. Shall any one that believeth be saved?

A. If they believe as the Scriptures have said, if the Scriptures be fulfilled in their believing. John vii. 38; James ii. 23.

Q. What do you mean by that?

A. When faith which a man saith he hath proveth itself to be of the right kind by its acts and operations in the mind of a poor sinner. James ii. 19–23.

Q. Why, are there many kinds of faith?

A. Yes; there is a faith that will stand with a heart as hard as a rock; a short-winded faith, which dureth for a while, and in time of temptation such fall away. Luke viii. 13.

Q. Is there any other kind of faith?

A. Yes; there is a faith that hath no more life in it than hath the body of a dead man. James ii. 26.

Q. Is there yet another of these unprofitable faiths?

A. Yes; there is a faith that is of ourselves, and not of the special grace of God? Eph. ii. 8.

Q. Tell me if there be yet another?

A. There is a faith that standeth in the wisdom of men and not in the power of God. 1 Cor. ii. 5.

Q. Is here all?

A. No; there is a faith that seems to be holy, but it will not do, because it is not the most holy faith. 2 Pet. ii. 20; Jude 20.

Q. Alas! if there be so many kinds of faith that will not profit to salvation, how easy is it for me to be deceived!

A. It is easy indeed; and therefore the Holy Ghost doth in this thing so often caution us, "Be not deceived, let no man deceive you, and if a man thinketh himself to be something when he is nothing, he deceiveth himself."

Q. But is there no way to distinguish the right faith from that which is wrong? *

A. Yes; and that by the manner of its coming and operation?

Q. What do you mean by the manner of its coming?

A. Nay, you must make two questions of this one; that is, What is it for faith to come? and, In what manner doth it come?

Q. Well, then, what is it for faith to come?

A. This word, *faith comes*, supposeth thou wert once without it; it also supposeth that thou didst not fetch it whence it was; it also supposeth it hath a way of coming. Gal. iii. 23, 25.

Q. That I was once without it you intimated before, but must I take it, without proof, for granted?

A. I will give you a proof or two: God hath concluded them all in unbelief; and again it is said, Faith comes, and again, the Holy Ghost insinuateth our estate to be dreadful before faith come.

Q. Why, how is it with men before faith comes?

A. Without faith, or before faith comes, it is impossible to please God; for whether their actions be civil or religious, they sin in all they do: "The sacrifice of the wicked is an abomination, and the ploughing of the wicked is sin." Prov. xxi. 4, 27.

Q. Is not this a very sad condition?

A. Yes; but this is not all; for their present unbelief bindeth them over to wrath by shutting them up to the law; it also draweth them away from God, and will drown them in everlasting damnation if the grace of God prevent not.

Q. What if a man saw himself in this condition?

A. There are many see themselves in this condition?

Q. How came they to see it?

* Divine and saving faith brings us to believe in Christ as alone sufficient and all-sufficient for our happiness and salvation, despairing altogether of any attainment of happiness by our own wisdom, strength, works of righteousness, or any fleshly, worldly, confidences whatsoever.

A. By the preaching and hearing the word of God. John xvi. 8, 9.

Q. And what do such think of themselves?

A. They do not only think, but know, that in this condition they are without Christ, without hope, and without God in the world. Eph. ii. 11, 12.

Q. Are not they happy that see not themselves in this condition?

A. Yes; if they have seen themselves delivered therefrom by a work of faith in their souls, else not.

Q. How do you mean?

A. I mean, if they have seen themselves delivered from this state by being by the word and Spirit of God implanted into the faith of Christ.

Q. Are not they happy that are never troubled with this sad sight of their condition?

A. They are just so happy as is that man who lieth fast asleep in his house while it is on fire about his ears. Can a man be happy that is ignorant that he is without God, and Christ, and hope? Can a man be happy that is ignorant that he is hanging over hell by the poor weak thread of an uncertain life?* For this is the state of such an one.

Q. But may not faith come to a man without he see himself to be first in this condition?

A. It is God's ordinary way to convince men of this their sad condition before he revealeth to them the righteousness of faith, or work faith in them to lay hold of that righteousness.

Q. How, then, do you conclude of them that never saw themselves shut up by unbelief under sin and the curse of God?

A. I will not judge them for the future; God may convert them before they die, but at present their state is miserable; for because they are shut up and held prisoners by the law, by their lusts, and by the devil and unbelief, therefore they cannot so much as with their hearts desire that God would have mercy upon them and bring them out of their snares and chains.

Q. Then do you count it better for a man to see his condition by nature than to be ignorant thereof?

A. Better a thousand times to see it in this world than to see it in hell-fire, for he must see it there or here. Now if he sees it here, this is the place of prayer, here is the preaching of the word, which is God's ordinance to beget faith. Besides, here God applieth promises of mercy to the desolate, and Christ also hath protested that he that cometh to him he will in nowise cast out. John vi. 37.

Q. I am convinced that I was once without faith, and also that I cannot fetch it; but pray tell me the way of its coming?

A. "Faith comes by hearing, and hearing by the word of God."

Q. How by hearing?

A. God mixed it with the word when he absolutely intendeth the salvation of the sinner.

Q. And how do men hear when faith is mixed with the word?

A. They hear the word not as the word of man, but, as it is in truth, the word of God, which worketh effectually in them that believe. 1 Thess. ii. 13.

Q. Pray tell me now the manner of its coming?

A. It comes through difficulty, it comes gradually.

Q. What are the difficulties which oppose it at its coming?

A. Sense of unworthiness, guilt of conscience, natural reason, unbelief, and arguments forged in hell, and thence suggested by the devil into the heart against it.

Q. How doth faith come gradually?

A. Perhaps at first it is but like a grain of mustard seed, small and weak. Matt. xvii. 20.

Q. Will you explain it further?

A. Faith at first, perhaps, may have its excellency lie in view only—that is, in seeing where justification and salvation is;† after that it may step a degree higher, and be able to say, It may be or who can tell but I may obtain this salvation? Again, it may perhaps go yet a step higher, and arrive to some short and transient assurance.

Q. But doth faith come only by hearing?

A. It is usually begotten by the word preached, but after it is begotten it is increased several ways. It is increased by prayer; it is increased by Christian conference; it is increased by reading; it is in-

* The awful condition of the unconverted consists in their being in a state of separation from God, insensible of that dismal state, utterly unable to extricate themselves out of it, and loathsome to God while they continue in it. The unregenerate are twice dead, being legally and spiritually so.

† The most effectual knowledge for our salvation is, to understand these two points: the desperate sinfulness and misery of our own natural condition, and the alone-sufficiency of the grace of God in Christ for our salvation, that we may be abased as to the flesh, and exalted in Christ alone.

creased by meditation; it is increased by the remembrance of former experiences.

Q. What do these things teach us?

A. They teach us that the men of this world are very ignorant of, and as much without desire after, faith; they neither hear nor pray, confer nor read, nor meditate for the sake of faith.

Q. But you said even now that this faith was distinguished from that which profiteth not to salvation, as by the manner of its coming, so by its operation: pray what is its operation?

A. It causeth the soul to see in the light thereof that there is no righteousness in this world that can save the sinner. Isa. lxiv. 6.

Q. How doth it give the soul this sight?

A. By giving him to understand the law, and his own inability to do it. Gal. ii. 15, 16.

Q. And doth it always show the soul where justifying righteousness is?

A. Yes; it shows that justifying righteousness is only to be found in the Lord Jesus Christ, in what he hath done and suffered in the flesh. Isa. xlv. 24, 25; Phil. iii. 3–9.

Q. How doth faith find this righteousness in Christ?

A. By the word, which is therefore called the word of faith, because faith by that findeth sufficient righteousness in him. Rom. x. 6–9.

Q. How else doth it operate in the soul?

A. It applieth this righteousness to the sinner, and also helps him to embrace it.*

Q. How else doth it operate?

A. By this application of Christ the soul is quickened to life, spiritualized, and made heavenly. For right faith quickeneth to spiritual life, purifies and sanctifies the heart, and worketh up the man that hath it into the image of Jesus Christ.

Q. How else doth it operate?

A. It giveth the soul peace with God through Jesus Christ. Rom. v. 1.

Q. Surely Christ is of great esteem with them that have this faith in him, is he not?

A. Yes, yes. Unto them therefore which believe he is precious—precious in his person, precious in his undertakings, precious in his word.

Q. Can these people, then, that have this faith endure to have this Christ spoken against?

A. Oh no. This is a sword in their bones and a burden that they cannot bear. Ps. xlii. 10; Zeph. iii. 18, 19.

Q. Doth it not go near them when they see his ways and people discountenanced?

A. Yes; and they also choose rather to be despised and persecuted with them than to enjoy the pleasures of sin for a season. Heb. xi. 24, 25.

Q. Do they not pray much for his second coming?

A. Yes, yes; they would fain see him on this side the clouds of heaven; their conversation is in heaven, from whence they look for the Saviour, the Lord Jesus Christ. Phil. iii. 20.

Q. And do they live in this world as if he were to come presently?

A. Yes; for his coming will be glorious and dreadful, full of mercy and judgment: "The day of the Lord will come as a thief in the night, in which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also and the works therein shall be burnt up. Seeing, then, that all these things shall be dissolved, what manner of persons ought we to be in all holy conversation and godliness?" 2 Pet. iii. 10, 11.

OF PRAYER.

Q. Well, I am glad that you have showed me that I must worship God by confession of sin and faith in Jesus Christ. Is there any other thing a part of the true worship of God?

A. Yes, several; I will mention only two more at this time.

Q. What are they?

A. Prayer and self-denial.†

Q. Is prayer, then, a part of the worship of God?

A. Yes; a great part of it.

Q. How do you prove that?

A. "Oh come let us worship and bow down, let us kneel before the Lord our Maker." Ps. xcv. 6.

Q. Is there another Scripture proves it?

A. Yes; "Then she came and worshipped him, saying, Lord, help me." Matt. xv. 25.

Q. What is prayer?

* Faith is the instrumental cause of justification, for it is the proper act of faith to receive remission of sins, (Acts xxvi. 18,) to receive the gift of righteousness, (Rom. v. 17,) to receive Christ in the promise as the gift of the Father. John i. 12; iv. 10. This is the only way to obtain peace with God.

† "The effectual fervent prayer of the righteous (or justified person) availeth much." James iv. 16, "In all things, by prayer and supplication, with thanksgiving, let your requests be made known unto God." Phil. iv.

A. A sincere, sensible, affectionate pouring out of the soul to God, in the name of Christ, for what God hath promised.

Q. Doth not everybody pray?

A. No: "The wicked, through the pride of his countenance, will not seek after God; God is not in all his thoughts." Ps. xl. 4.

Q. What will become of them that do not pray?

A. They do not worship God, and he will destroy them: "Pour out thy fury (saith the prophet) upon the heathen, and upon the families that call not upon thy name." Ps. lxxix. 6; Jer. x. 25.

Q. But seeing God knoweth what we want, why doth he not give us what we need without praying?

A. His counsel and wisdom leadeth him otherwise: "Thus saith the Lord, I will yet be inquired of by the house of Israel to do it for them." Ezek. xxxvi. 37.

Q. Why will God have us pray?

A. Because he would be acknowledged by thee that he is above thee, and therefore would have thee come to him as the mean come to the mighty. Thus Abraham came unto him. Gen. xviii. 27, 30.

Q. Is there another reason why I should pray?

A. Yes; for by prayer thou acknowledgest that help is not in thine own power. 2 Chron. xx. 6, 12.

Q. What reason else have you why I should pray?

A. By prayer thou confessest that help is only in him. Ps. lxii. 1.

Q. What other reasons have you?

A. By prayer thou confessest thou canst not live without his grace and mercy. Matt. xiv. 30; Heb. iv. 16.

Q. Are all that pray heard of the Lord?

A. No: "They looked, (that is, prayed,) but there was none to save them; even unto the Lord, but he answered them not."* 2 Sam. xxii. 42.

Q. To what doth God compare the prayers which he refuseth to answer?

A. He compareth them to the howling of a dog. Hos. vii. 14.

Q. Who be they whose prayers God will not answer?

A. Theirs who think to be heard for their much speaking and vain repetition. Matt. vi. 7.

Q. Is there any other whose prayer God refuseth?

A. Yes; there are that ask and have not, because what they ask they would spend upon their lusts. James iv. 3.

Q. Is there any other whose prayer God refuseth?

A. Yes: "If I regard iniquity in my heart the Lord will not hear my prayer." Ps. lxvi 18.

Q. Is the regarding of sin in our heart such a deadly hindrance to prayer?

A. "Son of man, (saith God,) these men have set up their idols in their heart, and have put the stumbling-block of their iniquity before their face; should I be inquired of at all by them? I will set my face against that man, and will make him a sign and a proverb, and I will cut him off from the midst of my people." Ezek. xiv. 3, 8.

Q. Whose prayers be they that God will hear?

A. The prayers of the poor and needy. Ps. xxxiv. 6; Isa. xli. 17.

Q. What do you mean by the poor?

A. Such as have poverty in spirit. Matt. v. 3.

Q. Who are they that are poor in spirit?

A. They that are sensible of the want and necessity of all those things of God that prepare a man to the kingdom of heaven.

Q. What things are they?

A. Faith, hope, love, joy, peace, a new heart, the Holy Ghost, sanctification. See James iii. 5; 2 Thess. ii. 16.

Q. What do you mean by the needy?

A. Those whose souls long and cannot be satisfied without the enjoyment of these blessed things. Ps. lxiii. 1; cxix. 20.

Q. Will God hear the prayers of such?

A. Yes; "For he satisfieth the longing soul, and filleth the hungry soul with good things." Ps. cvii. 9.

Q. How shall I know that I am one of those to whom God will give these things?

A. If thou seest a beauty in them beyond the beauty of all other things. Ps. cx. 3.

Q. How else shall I know he heareth me?

A. If thou desirest them for their beauties' sake. Ps. xc. 14, 17.

Q. How else should I know I shall have them?

A. When thy groanings after them are beyond expression. Rom. viii. 26.

* "The sacrifice of the wicked is an abomination to the Lord, but the prayer of the upright is his delight." Prov. xv. 8. That our prayers may be heard, the heart should be right with God and the soul at peace with him, through the Son of his love.

Q. How else should I know, and so be encouraged to pray?

A. When thou followest hard after God in all his ordinances for the obtaining of them. Isa. iv. 31; lxiv. 5.

Q. How else should I know?

A. When thou makest good use of that little thou hast already. Rev. iii. 8.

Q. Are here all the good signs that my prayers shall be heard?

A. No; there is one more, without which thou shalt never obtain.

Q. Pray what is that?

A. Thou must plead with God the name and merits of Jesus Christ, for whose sake only God giveth thee these things: "If we ask any thing in his name, he heareth us, and whatsoever you ask the Father in my name, (saith Christ,) I will do it."* John xiv. 13, 14.

Q. Doth God always answer presently?

A. Sometimes he doth, and sometimes he doth not. Isa. xxx. 19; Dan. x. 12.

Q. Is not God's deferring a sign of his anger?

A. Sometimes it is not, and sometimes it is.

Q. When is it no sign of his anger?

A. When we have not wickedly departed from him by our sins. Luke xviii. 7.

Q. When is it a sign of his anger?

A. When we have backslidden, when we have not repented some former miscarriages. Hos. v. 14, 15.

Q. Why doth God defer to hear their prayers that have not wickedly departed from him?

A. He loves to hear their voice, to try their faith, to see their importunity, and to observe how they can wrestle with him for a blessing.

Q. But is not deferring to answer prayer a great discouragement to praying?

A. Though it is because of our unbelief, yet it ought not, because God is faithful: "Therefore men ought always to pray, and not to faint." Luke x. 1–7.

OF SELF-DENIAL.

Q. I am glad you have thus far granted my request; but you told me that there was another part of God's worship; pray repeat that again.

A. It is self-denial.

Q. Now I remember it well; pray how do you prove that self-denial is called a part of God's worship?

A. It is said of Abraham that when he went to offer up his son Isaac upon the altar for a burnt-offering, which was to him a very great part of self-denial, that he counted that act of his worshipping God.

Q. Will you be pleased to read the text?

A. Yes: "And Abraham said unto his young men, Abide ye here with the ass, and I and the lad will go yonder and worship," &c. This now was when he was going to slay his son Isaac. Gen. xxii. 5.

Q. What is self-denial?

A. It is for a man to forsake his all for the sake of Jesus Christ.†

Q. Will you prove this by a Scripture or two?

A. Yes: "Whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple." Luke xiv. 33.

Q. Indeed this is a full place: can you give me one more?

A. Yes: "What things were gain to me, those I counted loss for Christ; yea doubtless, and I count all things but loss for the excelleney of the knowledge of Christ Jesus my Lord, for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ," &c. Phil. iii. 7, 8.

Q. These two are indeed a sufficient answer to my question; but pray will you now give me some particular instances of the self-denial of them that have heretofore been the followers of Christ?

A. Yes: Abel denied himself, to the losing of his blood: Abraham denied himself, to the losing of his country and his father's house: Moses denied himself a crown and a kingdom and of ease and tranquillity: Joseph denied himself of fleshly lusts. Gen. iv. 8; xii. 1–4; Heb. ix. 24–27; Gen. xxxix. 7, 8, 9.

Q. But these men each of them denied themselves but of some things; did they?

A. You see Abel lost all, his blood and all; Abraham left his country, to the hazard of his life; so did Moses, in leaving the crown

* In Christ, God is always well pleased; our prayers must be offered up through his mediation, in obedienee to God's command, with an eye to his glory, and for what is agreeable to his will and heavenly wisdom to grant, "lifting up holy hands, without wrath or doubting," (1 Tim. ii. 8,) for God's service must be in faith, love, and purity of heart.

† Meaning that we prefer Christ above all things this world affords or the heart can wish for, which the Christian may with good reason do, for in him dwells the fulness of the Godhead; he has unsearchable riches of wisdom and knowledge to bestow, all-sufficient grace and strength to enable us to do and suffer his will, and everlasting glory in heaven.

and kingdom; and Joseph in denying his mistress. Gen. xii. 13; Heb. xi. 27; Gen. xxxix. 10–15.

Q. Will you discourse a little particular of self-denial?

A. With all my heart.

Q. First, then, pray, in what spirit must this self-denial be performed?

A. It must be done in the spirit of faith, of love, and of a sound mind; otherwise, "if a man should sell all that he hath and give to the poor, and his body to be burnt besides, it would profit him nothing." 1 Cor. xiii. 1, 2, 3.

Q. Who are like to miscarry here?

A. They whose ends in self-denial are not according to the proposals of the Gospel.

Q. Who are they?

A. They that suffer through strife and vainglory; or thus, they who seek in their sufferings the praise of men more than the glory of Christ and profit of their neighbour.

Q. Who else are like to miscarry here?

A. They that have designs, like Ziba, to ingratiate themselves by their pretended self-denial into the affections of the godly, and to enrich themselves by this means. 2 Sam. xiv. 1–4.

Q. Are there any other like to miscarry here?

A. Yes; they that by denying themselves think with the Pharisee to make themselves stand more righteous in God's eyes than others. Luke xviii. 11, 12.

Q. Who else are in danger of miscarrying here?

A. They who have fainted in their works, they whose self-denial hath at last been overcome by self-love.* Gal. iii. 4; vi. 9.

Q. Shall I propouud a few more questions?

A. If you please.

Q. What, then, if a man promiseth to deny himself hereafter and not now, is not this one step to this kind of worship?

A. No, by no means; for the reason why this man refuseth to deny himself now is because his heart at present sticks closer to his lusts and the world than to God and Christ.

Q. Can you give me a Scripture instance to make this out?

A. Yes; Esau never intended for ever to part with the blessing, he intended to have it hereafter; but God counted his not choosing of it at present a despising of it and a preferring of his lusts before it: and therefore when he would, God would not but reject both him and his tears. Gen. xxv. 30–34; Heb. xii. 14, 15, 16.

Q. How and if a man shall say thus, I am willing to deny myself in many things, though he cannot deny himself in all, is not this one step in this part of this worship of God?

A. No, in nowise; for this man doth just like Saul; he will slay a part, and will keep a part alive; the kingdom must be taken from him also. 1 Sam. xv.

Q. How if a man be willing to lose all but his life?

A. He that will save his life shall lose it, but he that will lose his life for my sake, saith Christ, shall save it unto life eternal. Matt. xvi. 25; John xii. 25.

Q. How if a man has been williug to lose all that he hath, but is not now, will not God accept of his willingness iu time past, though he be otherwise now?

A. No; for the true disciple must deny himself daily, take up his cross daily, and go after Jesus Christ. Luke ix. 23.

Q. But how if a man carrieth it well outwardly, so that he doth not dishonour the Gospel before men, may not this be counted self-denial?

A. No, if he be not right at heart; for though man looketh on the outward appearance, God looketh at the heart. 1 Sam. xvi. 7.

Q. But if I be afraid my heart may deceive me in this great work, if hard things come upon me hereafter, is there no way to find out whether it will deceive me then or no?

A. I will give you a few answers to this question, and will show you first whose heart is like to deceive him in this work.

Q. Will you befriend me so much?

A. Yes. 1. He that makes not daily conscience of self-denial is very unlike to abide a disciple for times to come if difficult.†

* The consideration of the immense price and value of our redemption by the Son of God, whose love was stronger than death, should lay us under the strictest obligations to holy obedience; for no tongue can utter or heart conceive the unspeakable reward which an unwearied, unfainting diligence in well-doing will procure to the humblo believer in the next life, through the rich, uumerited grace of his covenant God.

† Christ came not to do his own will, but his heavenly Father's; let us look for grace to tread in his steps. If we please ourselves we are not the servants of the crucified Jesus. Let us remember that this sinful, polluted, destruction-devoted world is not our rest, but heaven. Oh that our hearts' desires and affections may be there also by a blessed auticipation!

Judas did not deny himself daily, and therefore fell when the temptation came. John xii. 6.

Q. Will you give me another sign?

A. Yes; he that indulgeth any one secret lust under a profession is not like to deny himself in all things for Christ.

Q. Who are they that indulge their lusts?

A. They that make provision for them either in apparel or diet, or otherwise. Rom. xiii. 12, 13, 14; Isa. iii. 6–21; Amos vi. 3–6.

Q. Who else do so?

A. They that excuse their sins, and keep them disguised that they may not be reprehended, as Saul did, &c. 1 Sam. xv. 18–22.

Q. Who else are they that indulge their lusts?

A. They that heap up to themselves such teachers as favour their lusts. 2 Tim. iv. 3, 4; Isa. xxx. 10.

Q. Who else do indulge their sins?

A. They that choose rather to walk by the imperfect lives of professors than by the holy word of God; or thus, they that make the miscarriages of some good men an encouragement unto themselves to forbear to be exact in self-denial; these eat up the sins of God's people as men eat bread. Hos. iv. 7–9.

Q. Will you now show me who are like to do this part of God's worship acceptably?

A. Yes; he whose heart is set against sin as sin is like to deny himself acceptably. Rom. vii. 13, 14.

Q. Who else?

A. He that hath the sense and savour of forgiveness of sins upon his heart. 2 Cor. v. 14.

Q. Who else is like to deny himself well?

A. He that hath his affections set upon things above, where Christ sitteth at the right hand of God. Col. iii. 1–5.

Q. Who else is like to deny himself well for Christ?

A. He that seeth a greater treasure in self-denial than in self-seeking. 2 Cor. xii. 9, 10, 11; Heb. xi. 24, 25, 26.

Q. Are there none other signs of one that is like to do this part of God's worship acceptably?

A. Yes; he that takes up his cross daily and makes Christ's doctrine his example. Luke vi. 47, 48; John xii. 25, 26.

Q. But how do you discover a man to be such a one?

A. He keepeth his heart with all diligence, he had rather die than sin; ill carriages of professors break his heart;* nothing is so dear to him as the glory of Christ.

Q. Pray can you give me some motive to self-denial?

A. Yes; the Lord Jesus denied himself for thee. What sayest thou to that?

Q. Wherein did Christ deny himself for me?

A. He left his heaven for thee, he denied for thy sake to have so much of this world as hath a fox or a bird, and he spilt his most precious blood for thee.

Q. Can you give another motive to self-denial?

A. Yes: "What shall it profit a man if he shall gain the whole world and lose his own soul?" Luke viii. 36.

Q. But why doth God require self-denial of them that will be saved?

A. God doth not require self-denial as the means to obtain salvation, but hath laid it down as a proof of the truth of a man's affections to God and Christ.

Q. How is self-denial a proof of the truth of a man's affections to God?

A. In that for the sake of his service he leaveth all his enjoyments in this world. Thus he proved Abraham's affections, thus he proved Peter's affections, and thus he proved their affections that you read of in the Gospel. Gen. xxii. 12; Matt. iv. 18–22; Luke ix. 57–63.

Q. What reason else can you produce why God requireth self-denial?

A. Self-denial is one of the distinguishing characters by which true Christians are manifested from the feigned ones; for those that are feigned flatter God with their mouth, but their hearts seek themselves; but the sincere, for the love that he hath to Christ, forsaketh all that he hath for his sake. Ps. lxxviii. 36, 37; Ezek. xxxiii. 31, 32.

Q. Is there yet another reason why God requireth self-denial of them that profess his name?

A. Yes; because by self-denial the power and goodness of the truths of God are made manifest to the incredulous world. For they

* There cannot, surely, be a greater grief to the sincere and loving Christian than to see that many content themselves with a customary attendance on the service of God while they are strangers to the power of religion. The reason is, they lull themselves in a carnal sleep in the arms of ease and security, while they are enemies to the cross of Christ and destitute of that grace which bringeth salvation. Let these remember that the decisive day of the Lord is at hand.

cannot see but by the self-denial of God's people that there is such power, glory, goodness, and desirableness in God's truth as indeed there is.

Q. Have you another reason why God requireth self-denial?

A. Yes; because self-denial prepareth a man, though not for the pardon of his sin, yet for that far more exceeding and eternal weight of glory that is laid up only for them that deny all that they have for the Lord Jesus, his name, and cause in this world.

Q. Before you conclude will you give me a few instances of the severity of God's hand upon some professors that have not denied themselves when called thereto by him?

A. Yes, willingly; Lot's wife, for but looking behind her towards Sodom when God called her from it, was stricken from heaven and turned into a pillar of salt; therefore remember Lot's wife.*

Q. Can you give me another instance?

A. Yes; Esau, for not denying himself of one morsel of meal, was denied a share in the blessing, and could never obtain it after, though he sought it carefully with tears.

Q. Have you at hand another instance?

A. Yes; Judas, for not denying himself, lost Christ, his soul, and heaven, and is continued the great object of God's wrath among all damned souls.

Q. Will you give one more instance, and so conclude?

A. Yes; Ananias, and Sapphira his wife, did, for the want of self-denial, pull upon themselves such wrath of God that he slew them while they stood in the midst before the apostles. Acts v. 1–15.

THE CONCLUSION.

Before I wind up this discourse I would lay down these few things for you to consider of and meditate upon.

1. Consider that, seeing every one by nature are accounted sinners, it is no matter whether thy actual sins be little or great, few or many, thy sinful nature hath already laid thee under the curse of the law.

2. Consider that, therefore, thou hast already ground for humiliation, sins to repent of, wrath to fly from, or a soul to be damned.

3. Consider that time stays not for thee, and also that as time goes sin increaseth; so that at last the end of thy time and the completing of thy sin are like to come upon thee in one moment.

4. Bring thy last day often to thy bedside, and ask thy heart, if this morning thou wast to die, if thou be ready to die or no?

5. Know it is a sad thing to lie a-dying, and to be afraid to die; to lie a-dying, and not to know whither thou art going; to lie a-dying, and not to know whether good angels or bad must conduct thee out of this miserable world.

6. Be often remembering what a blessed thing it is to be saved, to go to heaven, to be made like angels, and to dwell with God and Christ to all eternity.

7. Consider how sweet the thought of salvation will be to thee when thou seest thyself in heaven while others are roaring in hell.†

The Lord Jesus Christ be with thy spirit!

* Unbelief, disobedience, worldly-mindedness, contempt of God's threatenings, and lingerings after the forbidden society of lewd and wicked persons prove the destruction of many precious souls. Considering therefore our own weakness and depravity, we should be ever attentive to the good word of infallible truth, believe it, and entreat the Lord to make us happy partakers of all its great and precious promises.

† The kingdom of God comes with life, power, and much assurance. The salvation of the Lord Jesus Christ is infinitely precious, as it redeems the soul from all possible misery, and reinstates it in the favour, love and protection of almighty God, whose glorious perfections and attributes are all engaged to save it from the ruins of time till possessed of the riches of eternity.

OF JUSTIFICATION

BY

AN IMPUTED RIGHTEOUSNESS;

OR,

NO WAY TO HEAVEN BUT BY JESUS CHRIST.

JUSTIFICATION is to be diversely taken in the Scripture.

1 Sometimes it is taken for the jnstifieation of persons;

2. Sometimes for the justifieation of actions;

3. And sometimes for the jnstifieation of the person and aetion too.

It is taken for the justifieation of persons, and that—

1. As to justifieation with God; or,

2. As to jnstifieation with men.

As to justifieation with God: that is, when a man stands elear, quit, free, or in a saved condition before him, in the approbation of his holy law.

As to jnstifieation with men; that is, when a man stands clear and quit from just ground of reprehension with them.

Justifieation also is to be taken with referenee to actions; and that may be when they are eonsidered—

1. As flowing from trne faith; or,

2. Because the act done fnlfils some transient law.

1. As actions flow from faith, so they are justified, beeause done before God in, and made complete through, the perfections of Jesus Christ.

2. As by the doing of the act somc transient law is fulfilled, as when Jehu executed judgment upon the honse of Ahab. "Thon hast done well," said God to him, "in exeeuting that which is righteous in mine eyes, and hast done to the house of Ahab all that was in mine heart." 2 Kings x. 30.

As to such acts, God may or may not look at the qualification of those that do them, and it is clear that he had not respect to any good that was in Jehu in the justifying of this action; nor could he, for Jehu stuek close yet to the sins of Jeroboam, bnt "took no heed to walk in the law of the Lord God of Israel." 2 Kings x. 29, 31.

I might hence also show you that a man may be justified even then when his aetion is condemned; also that a man may be in a state of condemnation when his aetion may be justified. But with these distinctions I will not take up time, my intention being to treat of justifieation as it sets a man free or qnit from sin, the eurse and condemnation of the law in the sight of God in order to eternal salvation.

And that I may with the more elearness handle this point before yon, I will lay down and speak to this proposition:

That there is no other way for sinners to be jnstified from the cnrse of the law in the sight of God than by the imputation of that righteousness long ago performed by, and still residing with the person of, Jesus Christ.

The terms of this proposition are easy, yet if it will help I will speak a word or two for explication.

1. By a sinner I mean one that has transgressed the law, for sin is the transgression of the law.

2. By the curse of the law I mean that sentence, judgment or condemnation which the law pronounceth against the transgressor.

3. By justifying righteousness, I mean that which stands in the doing and suffering of Christ when he was in the world.

4. By the residing of this righteousness in Christ's person, I mean it still abides with him as to the action, though the benefit is bestowed upon those that are his.

5. By the imputation of it to us, I mean God's making of it ours by an act of his grace, that we by it might be secured from the curse of the law.

6. When I say there is no other way to be justified, I cast away, to that end, the law, and all the works of the law as done by us.

Thus I have opened the terms of the proposition.

Now the two first—to wit, What sin and the curse is—stand clear in all men's sight, unless they be atheists or desperately heretical. I shall therefore in few words clear the other four.

First, therefore, justifying righteousness is the doing and suffering of Christ when he was in the world. This is clear, because we are said to be justified by his obedience, (Rom. v. 19,) by his obedience to the law. Hence he is said again to be the end of the law for that very thing. "Christ is the end of the law for righteousness," &c. Rom. x. 4. The end, What is that? Why, the requirement or demand of the law. But what are they? Why, righteousness, perfect righteousness. Gal. iii. 10. Perfect righteousness! Perfect righteousness, what to do? That the soul concerned might stand spotless in the sight of God. Now, this lies only in the doings and sufferings of Christ; for, "by his obedience many are made righteous." Wherefore, as to this Christ is the end of the law, that being found in that obedience, that becomes to us sufficient for our justification. Hence we are said to be made righteous by his obedience, yea, and to be washed, purged, and justified by his blood.

Secondly. That this righteousness still resides in and with the person of Christ, even then when we stand just before God thereby, is clear, for that we are said when justified to be justified in him. "In the Lord shall all the seed of Israel be justified." And again, "Surely, shall one say, In the Lord I have righteousness," &c. And again, "For him are ye in Christ Jesus, who is made unto us of God righteousness."

Mark. The righteousness is still in him, not in us, even then when we are made partakers of the benefit of it, even as the wing and feathers still abide in the hen when the chickens are covered, kept, and warmed thereby.

For as my doings, though my children are fed and clothed thereby, are still my doings, not theirs, so the righteousness wherewith we stand just before God from the curse still resides in Christ, not in us. Our sins, when laid upon Christ, were yet personally ours, not his; so his righteousness, when put upon us, is yet personally his, not ours. What is it then? Why, "He was made to be sin for us who knew no sin, that we might be made the righteousness of God in him."

Thirdly. It is therefore of a justifying virtue only by imputation, or as God reckoneth it to us; even as our sins made the Lord Jesus a sinner, nay, sin, by God's reckoning of them to him.

It is absolutely necessary that this be known of us; for if the understanding be muddy as to this it is impossible that such should be found in the faith. Also in temptation that man will be at a loss that looketh for a righteousness, for justification in himself, when it is to be found nowhere but in Jesus Christ.

The apostle, who was his craftsmaster as to this, was always looking to Jesus, that he might be found in him, knowing that nowhere else could peace or safety be had.

And indeed this is one of the greatest mysteries in the world—namely, that a righteousness that resides with a person in heaven should justify me, a sinner, on earth.

Fourthly. Therefore the law and the works thereof, as to this, must by us be cast away, not only because they here are useless, but also, they being retained, are an hindrance. That they are useless is evident, for that salvation comes by another name. Acts iv. 12. And that they are an hindrance, it is clear; for the very adhering to the law, though it be but a little or in a little part, prevents justification by the righteousness of Christ.

What shall I say? As to this, the moral law is rejected, the ceremonial law is rejected, and man's righteousness is rejected, for that they are here both weak and unprofitable.

Now, if all these and our works, as to our justification, are rejected, where but in Christ is righteousness to be found?

Thus much therefore for the explication of the proposition—namely, that there is no other way for sinners to be justified from the curse of the law in the sight of God than by the imputation of that righteousness long ago per

formed by, and still residing with the person of, Jesus Christ.

Now, from this proposition I drew these two positions:

First. That men are justified from the curse of the law before God while sinners in themselves.

Secondly. That this can be done by no other righteousness than that long ago performed by, and residing with the person of, Jesus Christ.

Let us then now enter into the consideration of the first of these—namely, that men are justified from the course of the law before God while sinners in themselves.

This I shall manifest—

1. By touching upon the mysterious act of our redemption;

2. By giving of you plain texts which discover it; and,

3. By reasons drawn from the texts.

For the first of these—to wit, the mysterious act of our redemption—and that I shall speak to under these two heads:

1. I shall show you what that is; and,

2. How we were concerned therein.

That which I call, and that rightly, the mysterious act of our redemption, is Christ's sufferings as a common though a particular person, and as a sinner, though always completely righteous.

That he suffered as a common person is true. By common, I mean a public person, or one that presents the body of mankind in himself. This a multitude of Scriptures bear witness to, especially that 5th chapter to the Romans where by the apostles he is set before us as the Head of all the elect, even as Adam was once head of all the world. Thus he lived and thus he died; and this was a mysterious act.

And that he should die as a sinner when yet himself "did no sin nor had any guile found in his mouth," made this act more mysterious. That he died as a sinner is plain: "He hath made him to be sin. And the Lord laid upon him the iniquity of us all." Isa. liii. That then, as to his own person, he was completely sinless is also as truly manifest, and that by a multitude of Scriptures.

Now, I say, that Christ Jesus should be thus considered and thus die was the great mystery of God. Hence Paul tells us that when he preached Christ crucified, he preached not only the wisdom of God, but the wisdom of God in a mystery, even hidden wisdom; for indeed this wisdom is hidden and kept close from the fowls of the air.

It is also so mysterious that it goes beyond the reach of all men, except those to whom an understanding is given of God to apprehend it.

That one particular man should represent all the elect in himself, and that the most righteous should die as a sinner by the hand of a just and holy God, is a mystery of the greatest depth.

Secondly. And now I come to show you how the elect are concerned therein—that is, in this mysterious act of this most blessed One—and this will make this act yet more mysterious to you.

Now, then, we will speak of this first—as to how Christ prepared himself thus mysteriously to act:

1. He took hold of our nature. I say, he took hold of us by taking upon him flesh and blood. The Son of God, therefore, took not upon him a particular person, though he took to him a human body and soul; but that which he took was, as I may call it, a lump of the common nature of man, and, by that, hold of the whole elect seed of Abraham. Heb. ii. 16: "For verily he took not on him the nature of angels, but he took on him the seed of Abraham."

Hence he, in a mystery, became us, and was counted as all the men that were or would be saved. And this is the reason why we are said to do when only Jesus Christ did do. As, for instance,

First. When Jesus Christ fulfilled the righteousness of the law it is said it was fulfilled in us, because indeed fulfilled in our nature: "For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin condemned sin in the flesh, that the righteousness of the law might be fulfilled in us," &c. But because none should appropriate this unto themselves that have not had passed upon them a work of conversion, therefore he adds, "who walk not after the flesh, but after the Spirit." For there being an union between head and members, though things may be done by the head, and that for the members, the things are counted to the members as if not done only by the head. The righteousness of the law is fulfilled in us, and that truly, because fulfilled in that common nature which the Son of God took of the Virgin. Wherefore in this sense we are said to do what only was done by him, even as the client doth by his lawyer when his lawyer personates him. The client is said to do when it is the lawyer

only that does, and to overcome by doing, when it is the lawyer that overcomes. The reason is, because the lawyer does in the client's name. How much more, then, may it be said we do when only Christ does, since he does what he does not in our name only, but in our nature too! "For the law of the spirit of life in Christ (not in me) has set me free from the law of sin and death;" he doing in his common flesh what could not be done in my particular person, that so I might have the righteousness of the law fulfilled in me, my flesh assumed by Christ, though impossible to be done, because of the weakness of my person.

The reason of all this is because we are said to be in him, in his doing—in him by our flesh and also by the election of God. So, then, as all men sinned when Adam fell, so all the elect did righteousness when Christ wrought and fulfilled the law; for "as in Adam all died, even so in Christ shall all be made alive."

Secondly. As we are said to do by Christ, so we are said to suffer by him, to suffer with him. "I am crucified with Christ," said Paul. And again, "Forasmuch, then, as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind; for he that hath suffered in the flesh hath ceased from sin." Mark how the apostle seems to change the person. First, he says it is Christ that suffered, and that is true; but then he insinuates that it is us that suffered, for the exhortation is to believers to walk in newness of life, and the argument is because they have suffered in the flesh: "For he that hath suffered in the flesh hath ceased from sin, that he no longer should live the rest of his time in the flesh, to the lusts of men, but to the will of God."

We then suffered when Christ suffered. We then suffered in his flesh, and also our old man was crucified with him—that is, in his crucifixion; for when he hanged on the cross all the elect hanged there in their common flesh which he assumed, and because he suffered there as a public man.

Thirdly. As we are said to suffer with him, so we are said to die, to be dead with him—with him, that is, by the dying of his body: "Now if we be dead with Christ, we believe that we shall also live with him."

Wherefore he saith in other places, "Brethren, ye are become dead to the law by the body of Christ," for indeed we died then to it by him—to the law—that is, the law now has nothing to do with us, for that it has already executed its curse to the full upon us by its slaying of the body of Christ, for the body of Christ was our flesh; upon it also was laid our sin. The law too spent that curse that was due to us upon him when it condemned, killed, and cast him into the grave. Wherefore, it having thus spent its whole curse upon him, as standing in our stead, we are exempted from its curse for ever; we are become dead to it by that body; it has done with us as to justifying righteousness; nor need we fear its damning threats any more, for by the death of this body we are freed from it, and are for ever now coupled to a living Christ.

Fourthly. As we are said thus to be dead, so we are said also to rise again by him: "Thy dead men (saith he to the Father) shall live; together with my dead body shall they arise." And again, "After two days he will revive us, and in the third day we shall live in his sight."

Both these Scriptures speak of the resurrection of Christ, of the resurrection of his body on the third day. But behold, as we were said before to suffer and be dead with him, so now we are said also to rise and live in God's sight by the resurrection of his body. For, as was said, the flesh was ours; he took part of our flesh when he came into the world, and in it he suffered, died, and rose again Heb. ii. 14. We also were therefore counted by God in that God-man when he did this, yea, he suffered, died, and rose as a common Head.

Hence also the New Testament is full of this saying: "If ye be dead with Christ: if ye be risen with Christ." And again, "He hath quickened us together with him."

"We are quickened together with him." Quickened, and quickened together with him. The apostle hath words that cannot easily be shifted, or evaded. Christ then was quickened when he was raised from the dead. Nor is it proper to say that he was ever quickened either before or since. This text also concludes that we—to wit, the whole body of God's elect—were also quickened then, and made to live with him together. True, we also are quickened personally by grace the day in which we are born unto God by the Gospel, yet afore that we are quickened in our Head—quickened when he was raised from the dead, quickened together with him.

Fifthly. Nor are we thus considered—to wit, as dying and rising—and so left; but the

apostle pursues his arguments, and tells us that we also reap by him, as being considered in him the benefit which Christ received, both in order to his resurrection and the blessed effect thereof.

1. We received, by our thus being counted in him, that benefit which did precede his rising from the dead; and what was that but the forgiveness of sins? For this stands clear to reason, that if Christ had our sins charged upon him at his death, he then must be discharged of them in order to his resurrection. Now, though it is not proper to say they were forgiven to him because they were purged from him by merit, yet they may be said to be forgiven us because we receive this benefit by grace.

And this, I say, was done precedent to his resurrection from the dead: "He hath quickened us together with him, *having* forgiven us all trespasses." He could not be quickened till we were discharged, because it was not for himself but for us that he died. Hence we are said to be at that time (as to our own personal estate) dead in our sins, even when we are "quickened with him."

Therefore, both the quickening and forgiveness too, so far as we are in this text concerned, is to him as we are considered in him, or him with respect to us.

"Having forgiven you *all* trespasses;" for necessity so required, because else how was it possible that the pains of death should be loosed in order to his rising so long as one sin stood still charged on him as that for the commission of which God had not received a plenary satisfaction? As therefore we suffered, died, and rose again by him, so, in order to his so rising, he, as presenting of us in his person and suffering, received for us remission of all our trespasses. A full discharge, therefore, was in and by Christ received of God of all our sins afore he arose from the dead, as his resurrection truly declared, for he "was delivered for our offences, and was raised again for our justification."

This therefore is one of the privileges we receive by the rising again of our Lord, for that we were in his flesh considered, yea, and in his death and suffering too.

2. By this means also we have now escaped death. "Knowing that Christ, being raised from the dead, dies no more, death hath no more dominion over him; for in that he died, he died unto (or for) sin once, but in that he liveth, he liveth unto God."

Now in all this, considering what has been said before, we that are of the elect are privileged, for that we also are raised up by the rising of the body of Christ from the dead. And thus the apostle bids us reckon: "Likewise (saith he) reckon also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ."

Hence Christ says, "He is the resurrection and the life," for that all his are safe in him, suffering, dying, and rising. He is the life, our life; yea, so our life that by him the elect do live before God, even then when, as to themselves, they yet are dead in their sins. Wherefore, hence it is that in time they partake of quickening grace from this their Head, to the making of them also live by faith, in order to their living hereafter with him in glory. For if Christ lives they cannot die that were sharers with him in his resurrection. Hence they are said to live, being quickened together with him. Also, as sure as at his resurrection they lived by him, so sure at his coming shall they be gathered to him. Nay, from that day to this all that, as aforesaid, were in him at his death and resurrection are already in the fulness of the dispensation of time daily gathering to him. For this he hath proposed, wherefore none can disannul it: "In the fulness of the dispensation of time to gather together in one all things in Christ; both which are in heaven and which are in earth, even in him."

3. To secure this the more to our faith that believe, as we are said to be "raised up together with him," so we are said "to be made to sit together in heavenly places in Christ Jesus." Eph. ii. 6. We died by him, we rose by him, and are together, even all the elect, set down together in heavenly places in Christ Jesus; for still, even now he is on the right hand of God, he is to be considered as our public man, our Head, and so one in whom is concluded all the elect of God. We then are by him already in heaven—in heaven, I say, by him; yea, set down there in our places of glory by him. Hence the apostle, speaking of us again, saith that as we are predestinate, we are called, justified, and glorified—called, justified, glorified. All is done, already done, as thus considered in Christ, (Rom. viii. 30,) for that in his public work there is nothing yet to do as to this. Is not he called? Is not he justified? Is not he glorified? And are we not in him, even as so considered?

Nor doth this doctrine hinder or forestall the

doctrine of regeneration or conversion. Nay, it lays a foundation for it; for by this doctrine we gather assurance that Christ will have his own; for if already they live in their Head, what is that but a pledge that they shall live in their persons with him, and consequently that to that end they shall, in the times allotted for that end, be called to a state of faith which God has ordained shall precede and go before their personal enjoyment of glory?

Nor doth this hinder their partaking of the symbol of regeneration, and of their other privileges to which they are called in the day of grace; yea, it lays a foundation for all these things; for if I am dead with Christ, let me be like one dead with him, even to all things to which Christ died when he hanged on the tree; and then he died to sin, to the law, and to the rudiments of this world.

And if I be risen with Christ, let me live like one born from the dead, in newness of life, and having my mind and affections on the things where Christ now sitteth on the right hand of God. And indeed he professes in vain that talketh of these things and careth not to have them also answered in himself. This was the apostle's way—namely, "To covet to know him and the power of his resurrection, and the fellowship of his sufferings, being made conformable to his death."

And when we are thus, that thing is true both in him and us. Then, as is the heavenly such are they that are heavenly; for he that saith he is in him, and by being in him a partaker of these privileges by him, "ought himself to walk even as he walked." *

But to pass this digression and to come to my argument—namely, that men are justified from the curse of the law before God while sinners in themselves.

This is evident by what hath already been said; for if the justification of their persons is by, in, and through Christ, then it is not by, in, and through their own doings. Nor was Christ engaged in this work but of necessity, even because else there had not been salvation for the elect. "Father," saith he, "if it be possible, let this cup pass from me." If what be possible? Why, that my elect may be saved and I not spill my blood. Wherefore he saith again, Christ ought to suffer. Christ must needs have suffered, for without shedding of blood is no remission of sin.

2. We will now come to the present state and condition of those that are justified—I mean with respect to their own qualifications—and so prove the truth of this our great position. And this I will do—

1. By giving of you plain texts that discover it, and that consequently prove our point.

2. And after that, by giving of you reasons drawn from the texts.

For the first of these—

First. "Speak not in thine heart, (no, not in thine heart,) after that the Lord thy God hath cast out thine enemies before thee, saying, For my righteousness do I possess the land. Not for thy righteousness or for the uprightness of thine heart dost thou go in to possess the land. Understand, therefore, that the Lord thy God giveth thee not this good land to possess it for thy righteousness, for thou art a stiff-necked people."

In these words, very pat for our purpose, two things are worthy our consideration:

1. The people here spoken to were the people of God, and so by God himself are they here twice acknowledged to be: "The Lord thy God, the Lord thy God." So, then the righteousness here intended is not the righteousness that is in the world, but that which the people of God perform.

2. The righteousness here intended is not some, but all and every whit, of that the Church performs to God. "Say not in thine heart, after the Lord hath brought thee in, It was for my righteousness." No; all thy righteousness, from Egypt to Canaan, will not purchase Canaan for thee.

That this is true is evident, because it is thrice repeated: "Not for thy righteousness, not for thy righteousness, not for thy righteousness, dost thou possess the land." Now, if the righteousness of the people of God of old could not merit for them Canaan, which was but a type of heaven, how can the righteousness of the world now obtain heaven itself? I say again, if godly men, as these were, could not by their works purchase the type of heaven, then must the ungodly be justified, if ever they be justified from the curse and sentence of the law, while sinners in themselves. The argument is clear; for if good men, by what they do, cannot merit the less, bad men, by what they do, cannot merit more.

Secondly. "Remember me, O my God, for

* If thou hast righteousness in Christ, God will make thee holy. The new covenant which promiseth a new heart is confirmed in Christ. If sin be forgiven, thou shall be delivered from its power, and quickened by the same death and resurrection of Christ whereby thou art justified. Col. ii. 12, 13.

this; and wipe not out my good deeds that I have done."

These words were spoken by holy Nehemiah, and that at the end of all the good that we read he did in the world. Also, the deeds here spoken of were deeds done for God, for his people, for his house, and for the offices thereof.

Yet godly Nehemiah durst not stand before God in these, nor yet suffer them to stand to his judgment by the law, but prays to God to be merciful both to him and them, and to spare him "according to the multitude of his mercy."

God blots out no good but for the sake of sin; and forasmuch as this man prays God would not blot out his, it is evident that he was conscious to himself that in his good works were sin. Now, I say, if a good man's works are in danger of being overthrown because there is in them a tang of sin, how can bad men think to stand just before God in their works, which are, in all parts, full of sin? Yea, if the works of a sanctified man are blameworthy, how shall the works of a bad man set him clear in the eyes of divine justice?

Thirdly. "But we are all as an unclean thing, and all our righteousnesses are as filthy rags; and we do all fade away as a leaf; and our iniquities, like the wind, have taken us away."

In these words we have a relation both of persons and things.

1. Of persons: And they are a righteous people, a righteous people put all together: We, we all are, &c.

2. The conditions of this people, even of all of them, take them at the best, are, and that by their own confession, as an unclean thing.

3. Again; the things here attending this people are their good things, put down under this large character, *righteousnesses*, "All our righteousnesses." These expressions, therefore, comprehend all their religious duties, both before and after faith too. But what are all these righteousnesses? Why, they are all as filthy rags when set before the justice of the law. Yea, it is also confessed, and that by these people, that their iniquities, notwithstanding all their righteousness, like the wind, if grace prevent not, would carry them away. This being so, how is it possible for one that is in his sins to work himself into a spotless condition by works done before faith, by works done by natural abilities, or to perform a righteousness which is able to look God in the face, his law in the face, and to demand and obtain the forgiveness of sins and the life that is eternal? It cannot be. Men must therefore be justified from the curse in the sight of God while sinners in themselves, or not at all.

Fourthly. "There is not a just man upon the earth, that doth good and sinneth not."

Although the words before are large, yet these seem far larger: There is not a man, not a just man, upon the earth, that doth good and sinneth not. Now, if no good man, if no good man upon earth, doth good and sinneth not, then no good man upon earth can set himself by his own actions justified in the sight of God, for he has sin mixed with his good. How, then, shall a bad man, any bad man, the best bad man upon earth, think to set himself by his best things just in the sight of God? And if the tree makes the fruit either good or evil, then a bad tree (and a bad man is a bad tree) can bring forth no good fruit; how then shall such an one do that that shall "cleanse him from his sin" and set him as "spotless before the face of God?"

Fifthly. "Hearken to me, ye stout-hearted, that are far from righteousness: I bring here my righteousness," &c.

1. This call is general, and so proves, whatever men think of themselves, that in the judgment of God there is none at all righteous men, as men are far from being so.

2. This general offer of righteousness, of the righteousness of God, declares that it is in vain for men to think to be set just and righteous before God by any other means.

3. There is here also insinuated that for him that thinks himself the worst, God has prepared a righteousness, and therefore would not have him despair of life that sees himself far from righteousness. From all these Scriptures, therefore, it is manifest that men must be justified from the curse of the law in the sight of God while sinners in themselves.

Sixthly. "Come unto me, all ye that labour and are heavy laden, and I will give you rest."

Here we have a labouring people, a people labouring for life. But by all their labour, you see, they cannot ease themselves; their burden still remains upon them; they yet are heavy laden. The load here is, doubtless, guilt of sin, such as David had when he said by reason thereof "he was not able to look up."

Hence, therefore, you have an experiment set before you of those that are trying what they can do for life. But behold, the more they stir the more they sink under the weight of the burden that lies upon them.

And the conclusion—to wit, Christ's call to

them to come to him for rest declares that in his judgment rest was not to be had elsewhere. And I think one may with as much safety adhere to Christ's judgment as to any man's alive. Wherefore men must be justified from the curse in the sight of God while sinners in themselves.

Seventhly. "There is none righteous, no not one: there is none that understandeth, there is none that seeketh after God; they are all gone out of the way; they are together become unprofitable; there is none that doth good, no, not one."

These words have respect to a righteousness which is justified by the law, and they conclude that none by his own performances is righteous with such a righteousness. And it is concluded from five reasons:

1. Because they are not good, for a man must be good before he doth good, and perfectly good before he doth good and sinneth not.

2. Because they understand not: how, then, should they do good? For a man must know before he does, else how should he divert himself to do?

3. Because they want a heart: they seek not after God according to the way of his own appointment.

4. They are all gone out of the way: how, then, can they walk therein?

5. They are together become unprofitable: what worth or value then can there be in any of their doings?

These are the reasons by which he proveth that there is "none righteous, no, not one." And the reasons are weighty, for by them he proves the tree is not good; how then can it yield good fruit?

Now, as he concludes from these five reasons that not one indeed is righteous, so he concludes by five more that none can do good to make him so:

1. For that internally they are as an open sepulchre, as full of dead men's bones; their minds and consciences are defiled: how, then, can sweet and good proceed from thence?

2. Their throat is filled with this stink: all their vocal duties therefore smell thereof.

3. Their mouth is full of cursing and bitterness: how, then, can there be found one word that should please God?

4. Their tongue, which should present their praise to God, has been used to work deceit: how then, till it is made a new one, should it speak in righteousness?

5. The poison of asps is under their lips: therefore whatever comes from them must be polluted.

Thus you see he sets forth their internal part, which being a true report, as to be sure it is, it is impossible that any good should so much as be framed in such an inward part, or come clean out of such a throat, by such a tongue, through such lips as these.

And yet this is not all. He also proves, and that by five reasons more, that it is not possible they should do good:

1. "Their feet are swift to shed blood." This implies an inclination, an inward inclination, to evil courses—a quickness of motion to do evil, but a backwardness to do good.

2. "Destruction and miseries are in their ways." Take *ways* for their doings, and in the best of them destruction lurks, and misery yet follows them at the heels.

3. "The way of peace they have not known: that is far above, out of their sight." Wherefore the labour of these foolish ones will weary every one of them, because "they know not the way that goes to the city."

4. "There is no fear of God before their eyes." How, then, can they do any thing with that godly reverence of his holy majesty that is and must be essential to every good work? For to do things, but not in God's fear, to what will it amount? Will it avail?

5. All this while they are under a law that calls for works that are perfectly good, that will accept of none but what are perfectly good, and that will certainly condemn them, because they neither are nor can be perfectly good: "For whatever things the law saith, it saith it to them that are under the law, that every mouth may be stopped and all the world may become guilty before God."

Thus you see that Paul here proves by fifteen reasons that none are nor can be righteous before God by works that they can do. Therefore men must be justified from the curse in the sight of God while sinners in themselves.

Eighthly. "But now the righteousness of God, without the law, is manifest, being witnessed by the law and the prophets." Rom. iii. 21.

This text utterly excludes the law. What law? The law of works, the moral law, (ver. 27,) and makes mention of another righteousness, even a righteousness of God; for the righteousness of the law is the righteousness of men, men's own righteousness.

Now if the law, as to a justifying righteousness, is rejected, then the very matter upon and by which man should work is rejected; and if so, then he must be justified by the righteousness of God or not at all; for he must be justified by a righteousness that is without the law—to wit, the righteousness of God. Now this righteousness of God, whatever it is, to be sure it is not a righteousness that flows from men, for that, as I said, is rejected, and the righteousness of God opposed unto it, being called a righteousness that is without the law, without our personal obedience to it.

The righteousness of God, or a righteousness of God's completing, a righteousness of God's bestowing, a righteousness that God also gives unto and puts upon all them that believe, (ver. 22,) a righteousness that stands in the works of Christ, and that is imputed both by the grace and justice of God.

Where now is room for man's righteousness, either in the whole or as to any part thereof—I say, where as to justification with God?

Ninthly. "What shall we say, then, that Abraham our father, as pertaining to the flesh, hath found?"

Now the apostle is at the root of the matter, For Abraham is counted the father of the faithful, consequently the man whose way of attaining justification must needs be exemplary to all the children of Abraham.

Now the question is, How Abraham found?—how he found that which some of his children sought and missed? (Rom. ix. 32;) that is, how he found justifying righteousness?—for it was that which Israel sought and attained not unto.

"Did he find it (saith Paul) by the flesh?" Or as he was in the flesh? Or by acts and works of the flesh? But what are they? Why, the next verse tells you, "They are the works of the law."

If Abraham was justified by works—that is, as pertaining to the flesh, for the works of the law are none other but the best sort of the works of the flesh; and so Paul calls all they that he had before his conversion to Christ: "If any other man (saith he) thinketh he hath whereof he may trust in the flesh, I more." And then he counteth up several of his privileges, to which he at last adjoineth the righteousness of the moral law, saying, "Touching the righteousness which is in the law, I was blameless."

And it is proper to call the righteousness of the law the work of the flesh, because it is the work of a man, of a man in the flesh; for the Holy Ghost doth not attend the law, or the work thereof, as to this, in man as man; that has confined itself to another ministration, whose glorious name it bears.

I say, it is proper to call the works of the law the works of the flesh, because they are done by that selfsame nature in and out of which come all those things that are more grossly so called, (Gal. v. 19, 20,)—to wit, from the corrupt fountain of fallen man's polluted nature.

This, saith he, was not the righteousness by which Abraham found justification with God; for if Abraham was justified by works, he hath whereof to glory, but not before God. But what saith the Scripture?—"Abraham believed God, and it was counted to him for righteousness." This believing is also set in flat opposition to works and to the law of works; wherefore, upon pain of great contempt to God, it must not be reckoned as a work to justify withal, but rather as that which receiveth and applieth that righteousness.

From all this, therefore, it is manifest that men must be justified from the curse of the law in the sight of God while sinners in themselves. But—

Tenthly. "Now to him that worketh is the reward not reckoned of grace, but of debt."

These words do not only back what went before as to the rejection of the law for righteousness as to justification with God, but, supposing the law was of force to justify, life must not be admitted to come that way, because of the evil consequences that will unavoidably flow therefrom.

First. By this means, grace and justification by grace would be rejected, and that would be a foul business; it would not be reckoned of grace.

Secondly. By this God would become the debtor and so the underling, and so we in this the more honourable. It would not be reckoned of grace, but of debt. And what would follow from hence? Why—

1. By this we should frustrate the design of heaven, which is to justify us freely by grace through a redemption brought in by Christ.

2. By this we should make ourselves the saviours, and jostle Christ quite out of doors.

4. We should have heaven at our own disposal as a debt, not by promise, and so not be beholden to God for it. It must then be of grace, not of works, for the preventing of these

evils. Again, it must not be of works, because if it should, then God would be the debtor and we the creditor. Now much blasphemy would flow from hence; as,

First. God himself would not be his own to dispose of; for the inheritance being God, as well as his kingdom, for so it is written, "Heirs of God," himself, I say, must needs be our purchase.

Secondly. If so, then we have a right to dispose of him, of his kingdom and glory and all. Be astonished, O heavens, at this! for if he be ours by works, then he is ours of debt; if he be ours of debt, then he is ours by purchase; and then again, if so he is no longer his own, but ours, and at our disposal, &c.

Therefore, for these reasons, were there sufficiency in our personal works to justify us, it would be even inconsistent with the being of God to suffer it.

So, then, men are justified from the curse in the sight of God while sinners in themselves.

Eleventhly. "But to him that worketh not, but believeth on Him that justifieth the ungodly, his faith is counted for righteousness."

These words show how we must stand just in the sight of God from the curse of the law, both as it respecteth justification itself, and also the instrument or means that receiveth that righteousness which justifieth.

First. As for that righteousness that justifieth, it is not personal performances in us; for the person here justified stands in that respect as one that worketh not, as one that is ungodly.

Secondly. As it respecteth the instrument that receiveth it, that faith, as in the point of justifying righteousness, will not work, but believe, but receive the works and righteousness of another, for works and faith in this are set in opposition: "He doth not work, he doth believe." He worketh not, but believeth on Him who justifieth us ungodly; as Paul also saith in another place, "The law is not of faith." And again, works say on this wise, faith far different. The law saith, "Do this, and live," but the doctrine of faith saith, "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved; for with the heart man believeth unto righteousness," &c.

Objection. But faith is counted for righteousness.

Answer. True, but yet consider that by faith we do often understand the doctrine of remission of sins as well as the act of believing.

But again, faith when it hath received the Lord Jesus, it hath done that which pleaseth God; therefore the very act of believing is the most noble in the world: believing sets the crown upon the head of grace; it seals to the truth of the sufficiency of the righteousness of Christ, and giveth all the glory to God, and therefore it is a righteous act; but Christ himself, he is the "righteousness that justifieth."

Besides, faith is a relative, and hath its relation as such. Its relation is the righteousness that justifieth, which is therefore called the righteousness *of* faith, or that with which faith hath to do. Separate these two, and justification cannot be, because faith now wants his righteousness; and hence it is you have so often such sayings as these, "He that believeth in me; He that believeth on him; Believe in the Lord Jesus Christ and thou shalt be saved." Faith, then, as separate from Christ, doth nothing—nothing neither with God nor man—because it wants its relative. But let it go to the Lord Jesus, let it behold him as dying, &c., and it fetches righteousness, and life, and peace, out of the virtue of his blood, &c.; or rather sees it there as sufficient for me to stand just thereby in the sight of eternal justice: "For him hath God set forth to be a propitiation," through faith (belief) in his blood, with intent to justify him that believeth in Jesus.

Twelfthly. "Even as David also describeth the blessedness of the man to whom God imputed righteousness without works."

Did our adversaries understand this one text, they would not so boldly affirm, as they do that the words *impute, imputed, imputeth, imputing,* &c., are not used in Scripture but to express men really and personally to be that which is imputed unto them; for men are not really and personally faith, yet faith is imputed to men; nay, they are not really and personally sin, nor really and personally righteousness, yet these are imputed to men; so, then, both good things and bad may sometimes be imputed to men, yet themselves be really and personally neither.

But to come to the point. What righteousness hath that man that hath no works? Doubtless none of his own, yet God imputeth righteousness to him; yea, what works of that man doth God impute to him that he yet justifies as ungodly?

Further. He that hath works as to justifica-

tion from the curse before God, not one of them is regarded of God; so, then, it matteretli not whether thou hast righteousness of thine own or none.

"Blessed is the man to whom the Lord imputeth righteousness without works." Man's blessedness, then, the blessedness of justification from the curse in the sight of God, lieth not in good works done by us, either before or after faith received, but in a righteousness which God imputeth without works, as we work not as we are ungodly: "Blessed is the man whose iniquities are forgiven and whose sin is covered." To forgive and to cover are acts of mercy, not the cause of our merit. Besides, where sin is real there can be no perfect righteousness, but the way of justification must be through perfect righteousness, therefore by another than our own: "Blessed is the man to whom the Lord *will not* impute sin." The first cause, then, of justification before God dependeth upon the will of God, who will justify because he will; therefore the meritorious cause must also be of his own providing, else his will cannot herein be absolute; for if justification depend upon our personal performances, then not upon the will of God. He may not have mercy upon whom he will, but on whom man's righteousness will give him leave; but his will, not ours, must rule here; therefore his righteousness, and his only. So then men are justified from the curse in the sight of God while sinners in themselves.

Having passed over those few Scriptures, I shall come to particular instances of persons who have been justified, and shall briefly touch their qualifications in the act of God's justifying them.

First. By the Old Testament types.

Secondly. By the New.

First. By the Old.

"And unto Adam also, and to his wife, did the Lord God make coats of skins, and clothed them."

In the beginning of this chapter you find these two persons reasoning with the serpent; the effect of which discourse was, they take of the forbidden fruit, and so break the command of God; this done, they hide themselves and cover their nakedness with aprons; but God finds out their sin, from the highest branch even to the roots thereof.

What followeth? Not one precept by which they should by works obtain the favour of God, but the promise of a Saviour; of which promise Gen. iii. 21 is a mystical interpretation "The Lord God made them coats of skins; coats of skins, and clothed them."

Hence observe—

First. That these coats were made not before, but after, they had made themselves aprons—a plain proof their aprons were not sufficient to hide their shame from the sight of God.

Secondly. These coats were made not of Adam's inherent righteousness, for that was lost before by sin, but of the skins of the slain, types of the death of Christ and of the righteousness brought in thereby: "By whose stripes we are healed."

Thirdly. This is further manifest: for the coats, God made them; and for the persons, God clothed them therewith, to show that as the righteousness by which we must stand just before God from the curse is a righteousness of Christ's performing, not of their, so he, not they, must put it on them also; for of God we are in Christ, and of God his righteousness is made ours.

But, I say, if you would see their antecedent qualifications, you find them under two heads:

First. Rebellion.

Secondly. Hypocrisy.

Rebellion, in breaking God's command; hypocrisy, in seeking how to hide their faults from God. Expound this by Gospel language, and then it shows that men are justified from the curse in the sight of God while sinners in themselves.

Secondly. "The Lord had respect to Abel and his offering."

By these words we find the person first accepted: "The Lord had respect unto Abel." And indeed where the person is not first accepted the offering will not be pleasing; the altar sanctifies the gift, and the temple sanctifieth the gold; so the person, the condition of the person, is that which makes the offering either pleasing or displeasing. In the epistle to the Hebrews it is said, "By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous"—righteous before he offered his gift, as his sacrifice testified, for God accepted of it.

"By faith he offered." Wherefore faith was precedent or before he offered. Now faith hath to do with God through Christ, not with him through our works of righteousness. Besides, Abel was righteous before he offered, before he did do good, otherwise God would

not have testified of his gift. By faith he obtained witness that he was righteous, for God approved of his gifts. Now faith, I say, as to our standing quit before the Father, respects the promise of forgiveness of sins through the undertaking of the Lord Jesus. Wherefore Abel's faith, as to justifying righteousness before God, looked not forward to what should be done by himself, but back to the promise of the Seed of the woman that was to destroy the power of hell and to redeem them that were under the law. By this faith he shrouds himself under the promise of victory and the merits of the Lord Jesus; now, being there, God finds him righteous, and being righteous, he offered to God a more excellent sacrifice than his brother, for Cain's person was not first accepted through the righteousness of faith going before, although he seemed foremost as to personal acts of righteousness. Abel therefore was righteous before he did good works, but that could not be but alone through that respect God had to him for the sake of the Messias, promised before. Gen. iii. 15. But the Lord's so respecting Abel presupposeth that at that time he stood in himself by the law a sinner, otherwise he needed not to be respected for and upon the account of another. Yea, Abel also, forasmuch as he acted faith before he offered sacrifice, must thereby entirely respect the promise; which promise was not grounded upon a condition of works to be found in Abel, but in and for the sake of the Seed of the woman, which is Christ; which promise he believed, and so took it for granted that this Christ should break the serpent's head; that is, destroy by himself the works of the devil—to wit, sin, death, the curse, and hell. By this faith he stood before God righteous, because he had put on Christ, and being thus he offered; by which act of faith God declared he was pleased with him, because he accepted of his sacrifice.

Thirdly. "And the Lord said unto her, The elder shall serve the younger." These words, after Paul's exposition, are to be understood of justification in the sight of God, according to the purpose and decree of electing love, which had so determined long before that one of these children should be received to eternal grace. But mark! not by works of righteousness which they should do, but before they had done either good or evil; otherwise the purpose of God according to election—not our works, but of Him that calleth—could not stand, but fall in pieces. But none are received into eternal mercy but such as are just before the Lord by a righteousness that is complete; and Jacob, having done no good, could by no means have that of his own, and therefore it must be by some other righteousness, and so himself be justified from the curse in the sight of God while a sinner in himself.

Fourthly. The same may be said concerning Solomon, whom the Lord loved with special love as soon as born into the world, which he also confirmed with signal characters: "He sent (saith the Holy Ghost) by the hand of Nathan the prophet, and he called his name Jedidiah, because the Lord loved him." Was this love of God extended to him because of his personal virtues? No, verily, for he was yet an infant. He was justified then in the sight of God from the curse by another than his own righteousness.

Fifthly. "And when I passed by thee, and saw thee polluted in thine own blood, I said unto thee when thou wast in thy blood, Live; yea, I said unto thee, when thou wast in thy blood, Live." The state of this people you have in the former verses described, both as to their rise and practice in the world.

(1.) As to their rise, their origin was the same with Canaan, the men of God's curse. "Thy birth and thy nativity is of the land of Canaan;" the same with other carnal men: "Thy father was an Amorite and thy mother an Hittite."

(2.) Their condition is showed us by this emblem:

1. They had not been washed in water; 2. They had not been swaddled; 3. They had not been salted; 4. They brought filth with them into the world; 5. They lay stinking in their cradle; 6. They were without strength to help themselves. Thus they appear and come by generation.

Again, as to their practice:

1. They polluted themselves in their own blood; 2. They so continued till God passed by. "And when I passed by thee, I saw thee polluted in thine own blood;" in thy blood, in thy blood; it is doubled. Thus we see they were polluted born, they continued in their blood till the day that the Lord looked upon them; I say, to "the loathing of their persons," &c. Now, this was the time of love. "And when I passed by thee, and saw thee polluted in thine own blood, I said unto thee, when thou wast in thy blood, Live; yea,

I said unto thee, when thou wast in thy blood, Live."

Question. But how could an holy God say, Live, to such a sinful people?

Answer. Though they had naught but sin, yet he had love and righteousness. He had—1. Love to pity them; 2. Righteousness to cover them. "Now when I passed by thee, and looked upon thee, behold, thy time was the time of love." What follows? 1. "I spread my skirt over thee;" and 2. "Covered thy nakedness;" yea, 3. "I sware unto thee;" and 4. "Entered into covenant with thee;" and 5. "Thou becamest mine." My love pitied thee: my skirt covered thee. Thus God delivered them from the curse in his sight. "Then I washed thee with water, (after thou wast justified;) yea, I thoroughly washed away thy blood from thee, and anointed thee with oil." Sanctification, then, is consequential; justification goes before. The Holy Ghost, by this Scripture, setteth forth to the life free grace to the sons of men while they themselves are sinners. I say, while they are unwashed, unswaddled, unsalted, but bloody sinners; for by these words not washed, not salted, not swaddled, he setteth forth their unsanctified state; yea, they were not only unsanctified, but also cast out without pity, to the loathing of their persons; yea, no eye pitied them to do any of these things for them; no eye but His whose glorious grace is unsearchable, no eye but His who could look and love; all others looked and loathed. But blessed be God that hath passed by us in that day that we wallowed in our own blood; and blessed be God for the skirt of his glorious righteousness, wherewith he covered us when we lay before him naked in blood. It was when we were in our blood that he loved us; when we were in our blood he said, Live. Therefore, men are justified from the curse in the sight of God while sinners in themselves.

Sixthly. "Now Joshua was clothed with filthy garments, and stood before the angel.

The standing of Joshua here is as men used to stand that were arraigned before a judge. Joshua stood before the angel of the Lord, and Satan standing at his right hand to resist him—the same posture as Judas stood in when he was to be condemned: "Set thou (saith David) a wicked man over him, and let Satan stand at his right hand." Thus therefore Joshua stood. Now Joshua was clothed (not with righteousness, but) with filthy rags! Sin upon him and Satan by him, and this before the angel! What must he do now? Go away? No; there he must stand. Can he speak for himself? Not a word: guilt had made him dumb. Had he no place clean? No; he was clothed with filthy garments. But his lot was to stand before Jesus Christ, that maketh intercession for transgressors: "And the Lord said unto Satan, The Lord rebuke thee, O Satan; even the Lord that hath chosen Jerusalem rebuke thee." (Thus Christ saveth from present condemnation those that be still in their sin and blood.)

But is he now quit? No; he standeth yet in filthy garments; neither can he by aught that is in him or done by him clear himself from them. How then? Why the Lord clothes him with change of raiment; the iniquities were his own, the raiment was the Lord's: "This is the heritage of the servants of the Lord; and their righteousness is of me, saith the Lord." We will not here discourse of Joshua's sin, what it was or when committed: it is enough to our purpose that he was clothed with filthy garments, and that the Lord made a change with him, by causing his iniquities to pass from him and by clothing him with change of raiment. But what had Joshua antecedent to this glorious and heavenly clothing? The devil at his right hand to resist him, and himself in filthy garments: "Now Joshua was clothed with filthy garments, and stood before the angel. And he answered and spake to those that stood before him, saying, Take away the filthy garments from him. And unto him he said, Behold, I have caused thy iniquity to pass from thee, and I will clothe thee with change of raiment."

But to pass the Old Testament types, and to come to the New:

First. "And when he was come into the ship, he that had been possessed with the devil prayed him that he might go with him; but Jesus suffered him not, but saith unto him, Go home to thy friends, and tell them how great things God hath done for thee, and hath had compassion on thee."

The present state of this man is sufficiently declared in these particulars:

1. He was possessed with a devil—with devils, with many, with a whole legion, which some say is six thousand or thereabouts.

2. These devils had so the mastery of him as to drive him from place to place into the wilderness, among the mountains, and so to dwell in the tombs among the dead.

3. He was out of his wits; he would cut his

flesh, break his chains, nay, no man could tame him.

4. When he saw Jesus, the devil in him, as being lord and governor there, cried out against the Lord Jesus. In all this what qualification shows itself as precedent to justification? None but such as devils work or as rank bedlams have. Yet this poor man was dispossessed, taken into God's compassion, and was bid to show it to the world: "Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee;" which last words, because they are added over and above his being dispossessed of the devils, I understand to be the fruit of electing love: "I will have compassion on whom I will have compassion," which blesseth us with the mercy of a justifying righteousness; and all this, as by this is manifest, without the least precedent qualifications of ours.

Secondly. "And when they had nothing to pay, he frankly forgave them both."

The occasion of these words was for that the Pharisee murmured against the woman that washed Jesus's feet, because she was a sinner; for so said the Pharisee and so saith the Holy Ghost. But, saith Christ, Simon, I will ask thee a question: "A certain man had two debtors: the one owed him five hundred pence, and the other fifty; and when they had nothing to pay, he frankly forgave them both."

Hence I gather these conclusions:

1. That men that are wedded to their own righteousness understand not the doctrine of the forgiveness of sin. This is manifested by the poor Pharisee; he objected against the woman because she was a sinner.

2. Let Pharisees murmur still, yet Christ hath pity and mercy for sinners.

3. Yet Jesus doth not usually manifest mercy until the sinner hath nothing to pay; and when they had nothing to pay, he frankly (or freely, or heartily) forgave them both. If they had nothing to pay, then they were sinners; but he forgiveth no man but with respect to a righteousness. Therefore that righteousness must be another's, for in the very act of mercy they are found sinners. They had nothing but debt, nothing but sin, nothing to pay. "Then they were justified freely by grace through that redemption that is in Jesus Christ." So, then, men are justified from the curse in the sight of God, while sinners in themselves.

Thirdly. "And when he saw their faith, he said unto the man, Thy sins be forgiven thee."

This man had not righteousness to stand just before God withal, for his sins as yet remained unforgiven. Wherefore, seeing guilt remained until Christ remitted him, he was discharged while ungodly.

And observe it: The faith here mentioned is not to be reckoned so much the man's as the faith of them that brought him: neither did it reach to the forgiveness of sins, but to the miracle of healing; yet this man, in this condition, had his sins forgiven him.

But again, set the case, the faith was only his, (as it was not,) and that it reached to the doctrine of forgiveness, yet it did it without respect to righteousness in himself, for guilt lay still upon him; he had now his sins forgiven him.

But this act of grace was a surprisal, it was unlooked for: "I am found of them that sought me not." They came for one thing, he gave them another: they came for a cure upon his body, but to their amazement he cured first his soul: "Thy sins are forgiven thee."

Besides, to have his sins forgiven betokeneth an act of grace; but grace and works as to this are opposite: therefore men are justified from the curse in the sight of God while sinners in themselves.

Fourthly. "Father, I have sinned against Heaven and in thy sight, and am no more worthy to be called thy son."

What this man was is sufficiently declared in Luke xv. 13, &c.; as—1. A riotous spender of all—of time, talent, body, and soul.

2. He added to this his rebellion great contempt of his father's house: "He joined himself to a stranger" and became an associate with swine.

At last, indeed, he came to himself. But then observe—1. He sought not justification by personal performances of his own; 2. Neither did he mitigate his wickedness; 3. Nor excuse himself before his father, but first resolveth to confess his sin; and, coming to his father, did confess it, and that with aggravating circumstances: "I have sinned against Heaven; I have sinned against thee; I am no more worthy to be called thy son." Now, what he said was true or false: if true, then he had not righteousness; if false, he could not stand just in the sight of his father by virtue of his own performances. And indeed the sequel of the parable clears it. His father said to his servant, "Bring forth the best robe, (the justifying righteousness,) and put it upon him, and put a ring on his hand and shoes on his feet."

This best robe then, being in his father's house, was not in the prodigal's heart; neither stayed the father for further qualifications, but put it upon him as he was, surrounded with sin and oppressed with guilt; therefore men are justified from the curse in the sight of God while sinners in themselves.

Fifthly. "For the Son of man came to seek and to save that which was lost."

The occasion of these words was, for that the Pharisees murmured because Jesus was gone to be a guest to one that was a sinner, yea, a sinner of the publicans, and are most fitly applied to the case in hand; for though Zaccheus climbed the tree, yet Jesus Christ found him first, and called him down by his name; adding withal, "For to-day I must abide at thy house;" which, being opened by Luke xix. 9, is as much as to say, I am come to be thy salvation. Now this being believed by Zaccheus, he made haste and came down and received him joyfully. And not only so, but to declare to all the simplicity of his faith, and that he unfeignedly accepted of this word of salvation, he said unto the Lord, and that before all present, "Behold, Lord, the half of my goods I give to the poor, and if I have taken any thing from any man by false accusation, (a supposition intimating an affirmative,) I restore him fourfold." This being thus, Christ doubleth his comfort, saying to him also, and that before the people, "This day is salvation come to this house." Then, by adding the next words, he expounds the whole of the matter: "For I am come to seek and to save that which was lost;" to seek it till I find it, to save it when I find it. He finds them that sought him not. And saith Zaccheus, "Behold me!" to a people that asked not after him. So then, seeing Jesus findeth this publican first, preaching salvation to him before he came down from the tree, it is evident he received this as he was a sinner. From which faith flowed his following words and works as a consequence.

Sixthly. "Jesus saith unto him, Verily I say unto thee, This day shalt thou be with me in paradise."

This was spoken to the thief upon the cross, who had lived in wickedness all his days; neither had he so much as truly repented, no not till he came to die; nay, when he first was hanged he then fell to railing on Christ; for though Luke leaves it out, beginning but at his conversion, yet by Matthew's relating the whole tragedy, we find him at first as bad as the other. This man then had no moral righteousness, for he had lived in the breach of the law of God. Indeed, by faith he believed Christ to be King, and that when dying with him. But what was this to a personal performing the commandments, or of restoring what he had oft taken away? Yea, he confesseth his death to be just for his sin, and so, leaning upon the mediation of Christ, he goeth out of the world. Now, he that truly confesseth and acknowledgeth his sin acknowledgeth also the curse to be due thereto from the righteous hand of God; so then, where the curse of God is due, that man wanteth righteousness. Besides, he that makes to another for help hath by that condemned his own (had he any) of utter insufficiency. But all these did this poor creature; wherefore he must stand just from the law, in the sight of God, while sinful in himself.

Seventhly. "Lord, what wilt thou have me to do?" What wilt thou have me to do? Ignorance is here set forth to the full. He hitherto knew not Jesus, neither what he would have him to do; yet a mighty man for the law of works, and for zeal towards God according to that. Thus you see that he neither knew that Christ was Lord nor what was his mind and will. "I did it ignorantly in unbelief:" I did not know him, I did not believe he was to save us. I thought I must be saved by living righteously, by keeping the law of God. This thought kept me ignorant of Jesus and of justification from the curse by him. Poor Saul! how many fellows hast thou yet alive! Every man zealous of the law of works, yet none of them know the law of grace; each of them seeking for life by doing the law, when life is to be had by naught but believing in Jesus Christ.

Eighthly. "Believe in the Lord Jesus Christ, and thou shalt be saved."

A little before we find Paul and Silas in the stocks for preaching of Jesus Christ—in the stocks in the inward prison, by the hands of a sturdy jailer; but at midnight, when Paul and his companion sang praises to God, the foundations of the prison shook and every man's bands were loosed. Now, the jailer being awakened by the noise of this shaking, and supposing he had lost his prisoners, drew his sword with intent to kill himself, but Paul cried out, "Do thyself no harm, for we are all here." Then he called for a light, and sprang in and came trembling, and fell down before Paul and Silas, and brought them out, and said, "Sirs, what must I do to be saved?" In all this relation here is not aught that can justify the jailer. For—

1. His whole life was idolatry, cruelty, and enmity to God; yea,

2. Even now, while the earthquake shook the prison, he had murder in his heart, yea, and in his intentions too. Murder, I say, and that of an high nature—even to have killed his own body and soul at once. Well—

3. When he began to shake under the fears of everlasting burnings, yet then his heart was wrapped up in ignorance as to the way of salvation by Jesus Christ. What must I do to be saved? He knew not what; no, not he. His condition then was this: he neither had righteousness to save him, nor knew he how to get it. Now, what was Paul's answer? Why, "Believe in the Lord Jesus Christ, (look for righteousness in Christ,) and then thou shalt be saved." This, then, still holdeth true, "Men are justified from the curse in the sight of God while sinners in themselves."

I should now come to the second conclusion—viz., That this can be done by no other righteousness than that long ago performed by, and remaining with the person of, Christ. But before I speak to that I will a little further press this, by urging for it several reasons:

I. First. Men must be justified from the curse while sinners in themselves, because "by nature all are under sin. All have sinned, and come short of the glory of God. He hath concluded all in unbelief; he hath concluded all under sin." Now, having sinned, they are in body and soul defiled and become an uncleau thing; wherefore, whatever they touch, with an intent to work out righteousness thereby, they defile that also. And hence, as I have said, all the righteousness they seek to accomplish is but as filthy rags; therefore they are sinners still.

Indeed, to some men's thinking, the Pharisee is holier than the publican, but in God's sight, in the eyes of divine justice, they stand alike condemned. "All have sinned;" there is the poison. Therefore, as to God without Christ, "all throats are an open sepulchre."

The world in general is divided into two sorts of sinners:

1. The open profane.

2. The man that seeks life by the works of the law. The profane is judged by all, but the other by a few. Oh, but God judgeth him—

First, for an hypocrite, because that, notwithstanding he hath sinned, "he would be thought to be good and righteous." And hence it is that Christ calls such kind of holy ones, Pharisees, hypocrites—Pharisees, hypocrites, because by their gay outside they deceived those that beheld them. But, saith he, "God sees your hearts:" you are but like "painted sepulchres, within you are full of dead men's bones." Such is the root from whence flows all their righteousness.

But doth the blind Pharisee think his state is such? No, his thoughts of himself are far otherwise. "God, I thank thee (saith he) I am not as other men, extortioners, unjust, adulterers, or even like this publican." Ay, but still God judgeth him for an hypocrite.

Secondly. God judgeth him for one that spurneth against Christ, even by every such work he doth. And hence it is when Paul was converted to Jesus Christ that he calls the righteousness he had before madness, blasphemy, injury, because what he did to save himself by works was in direct opposition to grace by Jesus Christ.

Behold, then, the evil that is in a man's own righteousness!

1. It curseth and condemneth the righteousness of Christ.

2. It blindeth the man from seeing his misery.

3. It hardeneth his heart against his own salvation.

Thirdly. But again, God judgeth such for those that condemn him of foolishness. "The preaching of the cross (that is, Christ crucified) is to them that perish foolishness." What! (saith the merit-monger,) will you look for life by the obedience of another man? will you trust to the blood that was shed upon the cross, that run down to the ground and perished in the dust? Thus deridingly they scoff at, stumble upon, and are taken in the gin that attends the Gospel; not to salvation, but to their condemnation, because they have condemned the Just, that they might justify their own filthy righteousness.

But, I say, if all have sinned, if all are defiled, if the best of a man's righteousness be but madness, blasphemy, injury, if for their righteousness they are judged hypocrites, condemned as opposers of the Gospel, and as such have counted God foolish for sending his Son into the world, then must the best of men be justified from the curse in the sight of God while sinners in themselves, because they still stand guilty in the sight of God; their hearts are also still filthy, infected. "Though thou wash thee with nitre, and take thee much soap, yet thine iniquity is marked before me, saith the

Lord God." It stands marked still before God. So, then, what esteem soever men have of the righteousness of the world, yet God accounts it horrible wickedness, and the greatest enemy that Jesus hath. Wherefore, this vine is the vine of Sodom; these clusters are the clusters of Gomorrah; these grapes are grapes of gall; these clusters are bitter; they are the poison of dragons and the cruel venom of asps. No marvel, then, if John in his ministry gives the first rebuke and jostle to such, still calling them serpents and vipers, and concluding it is almost impossible they should escape the damnation of hell; for, of all sin, man's own righteousness in special bids defiance to Jesus Christ.

II. Another reason why not one under heaven can be justified by the law or by his own personal performances to it is, because sin was in the world, God hath rejected the law and the works thereof for life.

It is true before man had sinned it was ordained to be unto life, but since, and because of sin, the God of love gave the word of grace. Take the law, then, as God hath established it—to wit, to condemn all flesh—and then there is room for the promise and the law—the one to kill, the other to heal. And so the law is not against the promise; but make the law a justifier, and faith is made void, and the promise is made of none effect, and the everlasting Gospel, by so doing, thou endeavourest to root out of the world.

Methinks, since it hath pleased God to reject the law and the righteousness thereof for life, such dust and ashes as we are should strive to consent to his holy will, especially when in the room of this of works there is established a better covenant, and that upon better promises.

The Lord hath rejected the law for the weakness and unprofitableness thereof: "For (finding fault with them of the law) the days come, saith the Lord, that I will make a new covenant with the house of Israel," &c. Give God leave to find fault with us, and to condemn our personal performances to death, as to our justification before him thereby—let him do it, I say, and the rather because he doth by the Gospel present us with the better, and certainly, if ever he be pleased with us, it will be when he findeth us in that righteousness that is of his own appointing.

To conclude. Notwithstanding all that hath or can be said, there are six things that have great power with the heart to bend it to seek life before God by the law; of all which I would caution that soul to beware that would have happiness in another world:

1. Take heed thou be not made to seek to the law for life because of that name and majesty of God which thou findest upon the doctrine of the law. God indeed spake all the words of the law, and delivered them in that dread and majesty to men that shook the hearts of all that heard it. Now this is of great authority with some, even to seek for life and bliss by the law. "We know," said some, "that God spake to Moses." And Saul rejected Christ, even of zeal towards God. What zeal? Zeal towards God according to the law, which afterwards he left and rejected because he had found out a better way. The life that he once lived, it was by the law; but afterwards, saith he, "The life that I now live, it is by faith," by the faith of Jesus Christ. So that, though the law was the appointment of God, and had also his name and majesty upon it, yet now he will not live by the law. Indeed, God is in the law, but yet only as just and holy, not as gracious and merciful; so he is only in Jesus Christ. "The law (the word of justice) was given by Moses, but grace and truth came by Jesus Christ." Wherefore, whatever of God thou findest in the law, yet, seeing grace and mercy are not there, let neither the name of God, nor that majesty that thou findest of him in the law, prevail with thee to seek life by all the holy commands of the law.

2. Take heed that the law, by taking hold on thy conscience, doth not make thee seek life by the law. The heart of man is the seat of the law. This being so, the understanding and conscience must needs be in danger of being bound by the law. Man is a law unto himself, and showeth that the works of the law are written in his heart. Now, the law being thus nearly related to man, it easily takes hold of the understanding and conscience; by which hold, if it be not quickly broken off by the promise and grace of the Gospel, it is captivated to the works of the law. For conscience is such a thing that, if it once be possessed with a doctrine, yea, though but with the doctrine of an idol, it will cleave so fast thereto that nothing but an hand from heaven can loosen it; and if it be not loosed, no Gospel can be there embraced. Conscience is little ease if man resist it, whether it be rightly or wrongly informed. How fast then will it hold when it knows it cleaves to the law of God! Upon this account the condition of the un-

believer is most miserable; for not having faith in the Gospel of grace, through which is tendered the forgiveness of sins, they like men drowning hold fast that which they have found; which being the law of God, they follow it; but because righteousness flies from them, they at last are found only accursed and condemned to hell by the law. Take heed, therefore, that thy conscience be not entangled by the law.

3. Take heed of fleshly wisdom. Reasoning suiteth much with the law. I thought, verily, that I ought to do many things against the name of Jesus, and so to have sought for life by the law; my reason told me so; for thus will reason say, Here is a righteous law, the rule of life and death. Besides, what can be better than to love God and my neighbour as myself? Again, God hath thus commanded, and his commands are just and good; therefore doubtless life must come by the law. Further, to love God and keep the law are better than to sin and break it; and seeing men lost heaven by sin, how should they get it again but by working righteousness? Besides, God is righteous, and will therefore bless the righteous. Oh the holiness of the law! It mightily swayeth with reason when a man addicteth himself to religion. The light of nature teacheth that sin is not the way to heaven; and seeing no word doth more condemn sin than the words of the ten commandments, it must needs be, therefore, the most perfect rule for holiness. Wherefore, saith reason, the safest way to life and glory is to keep myself close to the law. But a little here to correct. Though the law indeed be holy, yet the mistake as to the matter in hand is as wide as the east from the west. For therefore the law can do thee no good because it is holy and just, for what can he that hath sinned expect from a law that is holy and just? Naught but condemnation. Let them lean to it while they will: "There is one that accuseth you, (saith Christ,) even Moses, in whom you trust."

4. Man's ignorance of the Gospel suiteth well with the doctrine of the law. They, through their being ignorant of God's righteousness, fall in love with that. Yea, they do not only suit, but when joined in act the one strengtheneth the other; that is, the law strengtheneth our blindness, and bindeth the veil more fast about the face of our souls. The law suiteth much our blindness of mind, for until this day remains the veil untaken away in the reading of the Old Testament, especially in the reading of that which was written and engraven in stones—to wit, the ten commandments, that perfect rule for holiness; which veil is done away in Christ. But even to this day, when Moses is read, the veil is over their hearts; they are blinded by the duties enjoined by the law from the sight and hopes of forgiveness of sins by grace. Nevertheless, when it (the heart) shall turn to the Lord, the veil shall be taken away. The law then doth veil the heart from Christ, and holds the man so down to doing and working for the kingdom of heaven that he quite forgets the forgiveness of sins by mercy through Christ. Now this veiling or blinding by the law is occasioned—

1st. By reason of the contrariety of doctrine that is in the law to that which was in the Gospel. The law requireth obedience to all its demands, upon pain of everlasting burnings: the Gospel promiseth forgiveness of sins to him that worketh not, but believeth. Now the heart cannot receive both these doctrines; it must either let go doing or believing. If it believe, it is dead to doing; if it be set to doing for life, it is dead to believing. Besides, he that shall think both to do and believe for justification before God from the curse, he seeks for life but, as it were, by the law; he seeks for life but, as it were, by Christ; and he, being direct in neither, shall for certain be forsaken of either. Wherefore? Because "he seeks it not by faith, but, as it were, by the works of the law."

2dly. The law veils and blinds by that guilt and horror for sin that seizeth the soul by the law; for guilt, when charged close upon the conscience, is attended with such aggravations, and that with such power and evidence, that the conscience cannot hear nor see nor feel any thing else but that. When David's guilt for murder and blood did roar by the law in his conscience, notwithstanding he knew much of the grace of the Gospel, he could hear nothing else but terror: the sound of blood, the murder of Uriah, was the only noise that he heard. Wherefore he crieth to God that he would make him hear the Gospel: "Make me (saith he) to hear joy and gladness, that the bones which thou hast broken may rejoice." And as he could not hear, so neither could he see; the law had struck him deaf and blind. "I am (saith he) not able to look up," not up to Christ for mercy: As if David had said, O Lord, the guilt of sin which is by the law makes

such a noise and horror in my conscience that I can neither hear nor see the word of peace unless it is spoken with a voice from heaven. The serpents that bit the people in the days of old were types of guilt and sin. Now these were fiery serpents, and such as (I think) could fly; wherefore, in my judgment, they stung the people about their faces, and so swelled up their eyes, which made it the more difficult for them to look up to the brazen serpent, which was the type of Christ. Just so doth sin by the law do now; it stings the soul, the very face of the soul, which is the cause that looking up to Jesus or believing in him is so difficult a task in time of terror of conscience.

3dly. This is not only so at present, but so long as guilt is on the conscience, so long remains the blindness; for guilt standing before the soul, the grace of God is intercepted, even as the sun is hid from the sight of mine eyes by the cloud that cometh between. "My sin (said David) is ever before me," and so kept other things out of his sight—sin, I say, when applied by the law. When the law came to Paul he remained without sight until the good man came unto him with the word of forgiveness of sins.

4thly. Again, where the law comes with power, there it begetteth many doubts against the grace of God, for it is only a revealer of sin and the ministration of death; that is, a doctrine that showeth sin and condemneth for the same. Hence, therefore, as was hinted before, the law being the revealer of sin, where that is embraced, there sin must needs be discovered and condemned, and the soul for the sake of that. Further, it is not only a revealer of sin, but that which makes it abound. So that the closer any man sticks to the law for life, the faster sin doth cleave to him. "That law (saith Paul) which was ordained to be unto life I found to be unto death," for by the law I became a notorious sinner. I thought to have obtained life by obeying the law, but sin, taking occasion by the commandment, deceived me, and thereby slew me. A strange way of deceivableness, and it is hid from the most of men! but, as I have already told you, you see how it comes to pass.

(1.) Man by nature is carnal, and the law itself is spiritual. Now, betwixt these two ariseth great difference; the law is exceeding good, the heart exceeding bad: these two opposites therefore (the heart so abiding) can by no means agree.

(2.) Therefore, at every approach of the law to the heart, with intent to impose duty or to condemn for the neglect thereof, at every such approach the heart starteth back, especially when the law comes home indeed and is heard in his own language. This being thus, the conscience perceiving this is a fault, begins to tremble at the sense of judgment; the law still continueth to command to duty and to condemn for the neglect thereof. From this struggling of these two opposites arise, I say, those doubts and fears that drive the heart into unbelief; and that makes it so blind to the work of the Gospel that it can neither see nor understand any thing but that it is a sinner, and that the law must be fulfilled by it if ever it be saved.

5. But again, another thing that hath great influence upon the heart to make it lean to the law for life is, the false names that Satan and his instruments have put upon it; such as these—to call the law the Gospel; conscience, the Spirit of Christ; works, faith; and the like. With these weak consciences have been mightily pestered, yea, thousands deluded and destroyed. This was the way whereby the enemy attempted to overthrow the Church of Christ of old; as, namely, those in Galatia and at Corinth &c. I say, by the feigned notion that the law was the Gospel, the Galatians were removed from the Gospel of Christ, and Satan, by appropriating to himself and his ministers the names and titles of the ministers of the Lord Jesus, prevailed with many at Corinth to forsake Paul and his doctrine. Where the Lord Jesus hath been preached in truth and something of his doctrine known, it is not there so easy to turn people aside from the sound of the promise of grace, unless it be by the noise and sound of a Gospel. Therefore, I say, the false apostles came thus among the churches; another Gospel, another Gospel, which, in truth, saith Paul, "is not another, but some would pervert the Gospel of Christ," and thrust that out of doors, by gilding the law with that glorious name. So again for the ministers of Satan, they must be called the apostles of Christ and ministers of righteousness; which thing, I say, is of great force, especially being accompanied with so holy and just a doctrine as the word of the law is; for what better to the eye of reason than to love God above all, and our neighbour as ourselves? which doctrine, being the scope of the ten words given on Sinai, no man can contradict, for in truth they are holy and good.

But here is the poison—to set this law in the room of a mediator, as those do that seek to stand just before God thereby; and then nothing is so dishonourable to Christ nor of so soul-destroying a nature as the law; for that thus placed hath not only power when souls are deluded, but power to delude by its real holiness the understanding, conscience, and reason of a man, and by giving the soul a semblance of heaven to cause it to throw away Christ, grace, and faith. Wherefore it behooveth all men to take heed of names and of appearances of holiness and goodness.

Lastly. Satan will yet go further; he will make use of something that may be at a distance from a moral precept, and therewith bring souls under the law. Thus he did with some of old: he did not make the Galatians fall from Christ by virtue of one of the ten words, but by something that was aloof of—by circumcision, days and months, that were Levitical ceremonies; for he knows it is no matter nor in what testament he found it, if he can therewith hide Christ from the soul: "Behold I, Paul, say unto you that if you be circumcised, Christ shall profit you nothing; for I testify again to every man that is circumcised that he is a debtor to the whole law." Why so, seeing circumcision is not one of the ten words? Why, because they did it in conscience to God, to stand just before him thereby. Now, here we may behold much cunning of the devil; he begins with some at a distance from that law which curseth, and so by little and little bringeth them under it; even as by circumcision the Galatians were at length brought under the law that condemneth all men to the wrath and judgment of God. I have often wondered when I have read how God cried out against the Jews for observing his own commandment, (Isa. i.;) but I perceive by Paul that by these things a man may reject and condemn the Lord Jesus, which those do that for life set up aught, whether moral or other institution, besides the faith of Jesus.

Let men, therefore, warily distinguish betwixt names and things, between statutes and commandments, lest they by doing the one transgress against the other. Study, therefore, the nature and end of the law with the nature and end of the Gospel; and if thou canst keep them distinct in thy understanding and conscience, neither names nor things, neither statutes nor commandments, can draw thee from the faith of the Gospel.

And that thou mayest yet be helped in this matter, I shall now come to speak to the second conclusion, viz.:

That men can be justified from the curse before God while sinners in themselves by no other righteousness than that long ago performed by and remaining with the person of Christ.

For the better prosecuting of this position I shall observe two things:

1. That the righteousness by which we stand just before God from the curse was performed by the person of Christ.

2. That this righteousness is inherent only in him.

I. As to the first of these I shall be but brief.

Now that the righteousness that justifieth us was performed long ago by the person of Christ, besides what hath already been said, is further manifest thus:

1. He is said to have purged our sins by HIMSELF: "When he had by himself purged our sins, he sat down on the right hand of God." I have showed that in Christ, for the accomplishing of righteousness, there were both doing and suffering—doing, to fulfil all the commands of the law; suffering, to answer its penalty for sin. The second is that which, in this to the Hebrews, is in special intended by the apostle, where he saith he hath "purged our sins"—that is, by his precious blood, for it is that alone can purge our sins, either out of the sight of God or out of the sight of the soul. Now this was done by HIMSELF, saith the apostle; that is, in or by his personal doings and sufferings. And hence it is that when God had rejected the offerings of the law he said, "Lo, I come! A body hast thou prepared me to do thy WILL, O God." Now by this will of God (saith the Scripture) we are sanctified. By what will? Why, by the "offering up of the body of Jesus Christ," for that was God's will, that thereby we might be an habitation for him. As he saith again, "Jesus also, that he might sanctify the people with his own blood, suffered without the gate."

2. As it is said he hath "purged our sins by" himself, so it was by himself at once: "For by one offering hath he perfected for ever them that are sanctified." Now by this word, at *once*, or by *one offering*, are cut off all those imaginary sufferings of Christ which foolish men conceive of; as that he in all ages hath suffered or suffereth for sin in us. No, he did

this work but *once:* "Not that he should offer himself often, as the high priest entered into the holy place every year, with the blood of others; for then must he often have suffered since the foundation of the world. But now *once*, in the end of the world, (in the time of Pilate,) hath he appeared to put away sin by the sacrifice of himself." Mark how to the purpose the Holy Ghost expresseth it: he hath suffered but *once;* and that *once, now; now once. Now* he is God and man in one person; *now* he hath taken the body that was prepared of God; now once, "in the end of the world, hath he appeared to put away sin by the sacrifice of himself," by the offering up of the body of Jesus Christ *once* for all.

3. It further appears in that by his resurrection from the dead the mercies of God are made sure to the soul, God declaring by that, as was said before, how well pleased he is by the undertaking of his Son for the salvation of the world: "And as concerning that he raised him up from the dead, now no more to return to corruption, he said on this wise, I will give thee the sure mercies of David." For Christ being clothed with man's flesh, and undertaking for man's sins, did then confirm all sure to us by his resurrection from the dead. So that by the rising of that man again mercy and grace are made sure to him that hath believed on Jesus. Wherefore, from these things, together with what hath been discovered about his addressing himself to the work, I conclude that men can be justified from the curse before God while sinners in themselves by no other righteousness than that long ago performed by the person of Christ. Now the conclusion is true from all show of contradiction, for the Holy Ghost saith, He hath done it; hath done it by himself, and that by the will of God, at once, even then when he took the prepared body upon him. "By the will of God we are sanctified, through the offering up of the body of Jesus Christ *once* for all."

II. This being so, the second position is also manifest—namely, that the righteousness by which we stand just from the curse before God is only inherent in Jesus Christ. For if he hath undertaken to bring in a justifying righteousness, and that by works and merits of his own, then that righteousness must of necessity be inherent in him alone, and ours only by imputation; and hence it is called, in that 5th to the Romans, the *gift*, the *gift of righteousness*, because neither wrought nor obtained by works of ours, but bestowed upon us as a garment already prepared by the mercy of God in Christ.

There are four things that confirm this for a truth:

1. This righteousness is said to be the righteousness of *one*, not of many; I mean, of *one* properly and personally, as his own particular personal righteousness. The gift of grace, which is the gift of righteousness, it is by *one* man, Jesus Christ: "Much more they that receive abundance of grace and of the gift of righteousness shall reign in life by *one* Jesus Christ. Therefore, as by the offence of one judgment came upon all to condemnation, even so by the righteousness of *one* the free gift came upon all men to justification of life; for as by one man's disobedience many were made sinners, so by the obedience of *one* shall many be made righteous." Mark, the righteousness of *one*, the obedience of *one*—the righteousness of *one* man, of *one man, Jesus*. Wherefore, the righteousness that justifieth a sinner, it is personally and inherently the righteousness of that person only who by works and acts of obedience did complete it, even the obedience of *one*, of *one* man, Jesus Christ; and so ours only by imputation. It is improper to say Adam's eating of the forbidden fruit was personally and inherently an act of mine: it was personally his, and imputatively mine; personally his, because he did it; imputatively mine, because I was then in him. Indeed, the effects of his personal eating is found in my person—to wit, defilement and pravity. The effects also of the imputation of Christ's personal righteousness is truly found in those that are in him by electing love and unfeigned faith, even holy and heavenly dispositions; but a personal act is one thing, and the effects of that act another. The act may be done by and be only inherent in *one;* the imputation of the merit of the act, as also the effects of the same, may be in a manner universal, extending itself unto the most or all. This the cases of Adam and Christ doth manifest: the sin of one is imputed to his posterity; the righteousness of the other is reckoned the righteousness of those that are his.

2. The righteousness by which we stand just before God from the curse is called "the righteousness of the Lord, the righteousness of God, the righteousness of Jesus Christ," &c., and that by way of opposition to the righteousness of God's own holy law: "That I might be found in him, not having on my own righteousness, which is of the law, but that

whieh is through the faith of Christ, the righteousness whieh is of God by faith." Now, by this opposition (as by what was said before) the truth is made exeeedingly elear; for by these words, "not having my own righteousness," is not only exeluded what qualifications we suppose to be in us, but the righteousness through whieh we stand just in the sight of God by them is limited and confined to a person absolutely distinet—distinet, I say, as to his person and performanees who here is called God and Jesus Christ; as he saith also in the prophet Isaiah: "In the Lord shall all the seed of Israel be justified, and shall glory." In the Lord, not in the law; in the Lord, not in themselves. "And their righteousness is of me, saith the Lord." Of *me*, not of themselves; of *me*, not of the law. And again, "Surely shall one say, In the Lord have I righteousness and strength." Now, as I have already said, all this is to be understood of the righteousness that was fulfilled by acts and works of obedienee, whieh the person of the Son of God aeeomplished in the days of his flesh in the world—by that man, I say, "the Lord our righteousness." Christ indeed is naturally and essentially righteousness; but as he is simply such, so he justifieth no man; for then he need not to bear our sins in his flesh and beeome obedient in all points of the law for us; but the righteousness by which we stand just before God is a righteousness eonsisting of works and deeds, of the doings and sufferings of such a person, who also is essentially righteousness. And henee, as before I have hinted, we are said to be justified by the obedienee and blood of the Lord Jesus Christ, by the doings and sufferings of the Son of God. And hence again it is that he first is ealled *King of righteousness;* that is, "a King of righteousness," as God-man, which of neeessity supposeth his personal performanees, and after that "King of peace;" for what he is naturally and eternally in his Godhead he is not to us, but himself; but what he is actively and by works he is not to himself, but to us. So, then, he is neither King of righteousness nor of peaee to us, as he is only the eternal Son of the Father, without his being considered as our priest and undertaker; he hath obtained (by works of righteousness) eternal redemption for us. So, then, the righteousness by which we stand just before God is a righteousness inherent (only) in Christ, beeause a righteousness performed by him alone.

Now, that righteousness by whieh we stand just before God must be a righteousness eonsisting of personal performanees. The reason is, beeause persons had sinned. This the nature of justiee requireth, that "since by man eame death, by man shall eome also the resurreetion from the dead." The angels, therefore, for this very reason, abide under the ehains of everlasting darkness, beeause he "took not hold on them"—that is, by fulfilling the righteousness for them in their nature. That is a blessed word: "To *you*, to *you*, is born this day in the city of David a Saviour, which is Christ the Lord." To you, not to angels; to *you* is born a Saviour.

3. It is yet further evident that the righteousness by whieh we stand just before God from the eurse is a righteousness inherent not in us, but Christ, because it is a righteousness besides and without the law itself. Now, take away the law and you take away the rule of righteousness. Again, take away the rule and the act as to us must cease: "But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets." So, then, by sueh a righteousness we are justified as is not within the power of the law to eommand of us.

Question. But what love is that whieh hath not power to eommand our obedienee in the point of our justification with God?

Answer. The moral law, or that called the ten eommandments. Therefore we are neither eommanded to love God or our neighbour as the means or part of our justifying righteousness. Nay, he that shall attempt to do these things, to be delivered from the curse thereby, by the Seripture is holden accursed of God: "As many as are of the works (or duties) of the law are under the curse," &c., beeause we are justified, not by that of the law, but by the righteousness of God, without the law—that is, without its eommanding of us, without our obedience to it, "Freely by his graee, through the redemption that is in Jesus Christ, whom God hath set forth to be a propitiation, through faith in his blood." This is the righteousness of God without the law; that is, without any of our obedienee to the law. Wherefore, the righteousness by which we stand just in the sight of God eannot be inherent in us, but in Christ the King thereof.

4. This is further made apparent by the eapacity that God will eonsider that soul in to whom he imputeth justifying righteousness; and that is as one that worketh not, as one that stands ungodly in the judgment of the

law. But this I have handled before, and therefore shall pass it here.

5. To conclude. If any works of ours could justify us before God, they would be works after faith received, but it is evident that these do not. Therefore the righteousness that justifies us from the curse before God is a righteousness inherent only in Christ.

That works after faith do not justify us from the curse in the sight of God is evident—

1. Because no works of the saints can be justified by the moral law, considering it as the law of works for life, for this must stand a truth for ever. Whatsoever justifieth us must be justified by the moral law, for that it is that pronounceth the curse; unless then that curse be taken away by the work, the work cannot justify us before God. But the curse cannot be taken away but by a righteousness that is first approved of by that law that so curseth; for if that shall yet complain for want of a full satisfaction, the penalty remaineth. This is evident to reason, and confirmed by the authority of God's word, as hath been already proved, because the law, once broken, pronounceth death, expecteth death, and executeth the same on him that will stand to the judgment of the law. But no work of a believer is capable of answering this demand of the law; therefore none of his works can justify him before God, for the law that notwithstanding complaineth.

2. No works of faith can justify us from the curse before God, because of the want of perfection that is in the greatest faith in us. Now if faith be not perfect, the work cannot be perfect—I mean with that perfection as to please divine justice. Consider the person, one that hath to do with God immediately by himself. Now, that faith is not capable of this kind of perfection it is evident, because when men here know most they know but in part. Now, he that knows but in part can do but in part, and he that doth but in part hath a part wanting in the judgment of the justice of God. So, then, when thou hast done all thou canst, thou hast done but part of thy duty, and so art short of justification from the curse by what thou hast done.

3. Besides, it looks too like a monster that the works of faith should justify us before God, because then faith is turned, as it were, with its neck behind it. Faith, in its own nature and natural course, respecteth the mercy of God through the mediator Jesus Christ, and as such its virtue and excellency is to expect justification by grace through him; but by this doctrine faith is turned round about, and now makes a life out of what itself hath done. But methinks faith should be as noble as its fruits, that being the first, and they but the fruits of that.

Besides, seeing the work is only good because it floweth from faith, (for "faith purifieth the heart,") therefore faith is it that justifieth all its works. If, then, we be justified by either, it is by faith, and not by his works, unless we will say there is more virtue in the less than in the greater. Now, what is faith but a believing, a trusting, a relying act of the soul? What, then, must it rely upon or trust in? Not in itself—that is without Scripture; not in its works—they are inferior to itself: besides, this is the way to make even the works of faith the mediator between God and the soul, and so by them thrust Christ out of doors. Therefore it must trust in Christ; and if so, then no man can be justified from the curse before God by the works that flow from faith.

4. To put all out of doubt, the saint when he hath done what he can to bring forth good works by faith, yet he dares not show these works before God but as they pass through the mediator Christ, but as they are washed in the blood of the Lamb. And therefore Peter saith those sacrifices of ours that are truly spiritual are only then accepted of God when offered up by Jesus Christ. And therefore it is said again that the prayers of the saints, which are the fruits of faith, "come up before the throne of God through the angel's hand"—that is, through the hand of Christ, through his golden censer, perfumed with his incense, made acceptable by his intercession.

It is said in the book of the Revelations that it is granted to the bride, the Lamb's wife, that she should be "arrayed in fine linen, clean and white," which "white linen is the righteousness of saints." This fine linen, in my judgment, is the works of godly men, their works that sprang from faith. But how came they clean? How came they white? Not simply because they were the works of faith. But mark, "They washed their robes and made them white in the blood of the Lamb; and therefore they stand before the throne of God." Yea, therefore it is that their good works stand there too.

I conclude, then, our persons are justified while we are sinners in ourselves: our works, even the works of faith, are no otherwise ac-

cepted but as they come through Jesus Christ. even through his intercession and blood. So, then, Christ doth justify both our person and works, not by way of approbation, as we stand in ourselves or works before God, but by presenting of us to his Father by himself, washing what we are and have from guilt in his blood, and clothing us with his own performances. This is the cause of our acceptance with God, and that our works are not cast forth of his presence.

USE.—Is justifying righteousness to be found in the person of Christ only? Then this should admonish us to take heed of seeking it in ourselves—that is, of working righteousness, thereby to appease the justice of God, lest by so doing we affront and blaspheme the righteousness of Christ. He that shall go about to establish his own righteousness, he as yet doth defiance to that which is of God, of God's appointing, of God's providing, and that only wherewith the justice of the law must be well pleased. Wherefore, take heed, I say, of doing such a thing, lest it provoke the eyes of the Lord's glory. "When I shall say to the righteous that he shall surely live, if he trust to his own righteousness and commit iniquity all his righteousness shall not be remembered, but for his iniquity that he hath committed, he shall die for it." Mark, though he be righteous, yea, though he have a promise of life, yet he shall die. But why? Because he sinned against the Lord by trusting to his own righteousness; therefore he must die for it.

There are some things that will preserve a man from splitting upon this rock; as—

1. Get good acquaintance with the covenant of grace, and of the persons concerned in the conditions of that covenant. The conditions (of that covenant) are—that a righteousness shall be brought into the world that shall please the justice of God and answer (and so remove the curse of) the law. Now, he that doth perform this condition is Christ; therefore the covenant is not immediately with man, but with Him that will be the mediator betwixt God and man.

"As for thee, by the blood of thy covenant," (speaking of Christ.) So then Christ, the man Christ, is he who was to bring in these conditions—to wit, everlasting righteousness. And hence it is that God hath said, "Christ shall be the covenant of the people;" that is, he shall be our condition to God-ward. He therefore is all our righteousness as to the point of our justification before God; he is the covenant of the people as well as the light of the Gentiles; for as no man can see but in the light of his Spirit, so no man can stand but in and by him: "He is the covenant of the people, the conditions and qualifications of the people." So that to God-ward "Christ is all in all," and no man any thing at all. "He hath made with me an everlasting covenant;" with me as I stand in my head, Christ, who, because he hath brought in everlasting righteousness, therefore hath removed the curse of the law. Wherefore he adds, this covenant "is ordered in all things and sure," because all points that concern me, as to redemption from the curse, are taken away by Christ, (as before is discoursed.) Look, then, upon Christ as the man, mediator, undertaker, and accomplisher of that righteousness in himself wherein thou must stand just before God, and that he is the covenant or conditions of the people to God-ward, always having in himself the righteousness that the law is well pleased with, and always presenting himself before God as our only righteousness.

2. That this truth may be the more heartily inquired into by thee, consider thine own perfections; I say, study how polluted thou art, even from the heart throughout. No man hath an high esteem of the Lord Jesus that is a stranger to his own sore. Christ's Church is an hospital of sick, wounded, and afflicted people, even as when he was in the world the afflicted and distressed set the highest price upon Jesus Christ. Why? They were sick and he was the physician, but the whole have no need of him. And just thus it is now: Christ is offered to the world to be the righteousness and life of sinners; but no man will regard him save he that seeth his own pollution, he that seeth he cannot answer the demands of the law, he that sees himself from top to toe polluted, and that therefore his service cannot be clean as to justify him from the curse before God; he is the man that must needs die in despair and be damned, or must trust in Jesus Christ for life.

Further, this rule I would have all receive that come to Jesus Christ for life and salvation:

1. Not to stick at the acknowledgment of sin, but to make that of it which the law makes of it. "Acknowledge thine iniquity," saith the Lord. This is a hard pinch, (I know what I say,) for a man to fall down under the sense of sins by acknowledging them to be what the Lord saith they are—to acknowledge them, I

say, in their own defiling and polluting nature; to acknowledge them in their unreasonable and aggravated circumstances; to acknowledge them in their God-offending and soul-destroying nature, especially when the conscience is burdened with the guilt of them. Yet this is duty: "If we confess our sins, he is faithful and just to forgive;" yea, to this is annexed the promise, "He that confesseth and forsaketh them shall find mercy." This made David as it were lay claim to the mercy of God. "Wash me thoroughly," said he, "from mine iniquity, and cleanse me from my sin, for I acknowledge my transgression, and my sin is ever before me." Though then thou art to blush and be ashamed when thou rememberest thy sins and iniquities, yet do not hide them: "He that hideth his sins shall not prosper." Do not lessen them; do not speak of them before God after a mincing way: "Acknowledge thine iniquities, that thou hast sinned against the Lord thy God, and hast scattered thy ways to the strangers under every green tree; and ye have not obeyed my voice, saith the Lord."

2. If we would come to Christ aright, we must only acknowledge our sins, we must only acknowledge them, and there stop; stop, I say, from attempting to do aught to present us good before God, but only to receive the mercy offered. Only acknowledge thine iniquities. Men are subject to two extremes—either to confess sins notionally and by the halves, or else, together with the confession of them, to labour to do some holy work, thereby to ease their burdened conscience and beget faith in the mercy of God. Now, both these are dangerous and very ungodly—dangerous, because the wound is healed falsely; and ungodly, because the command is transgressed. Only acknowledge thy sin, and there stand (as David) till thy guilt is taken away. Joshua stood before the angel from top to toe in filthy garments till the Lord put other clothes upon him. In the matter of thy justification thou must know nothing, see nothing, hear nothing but thine own sins and Christ's righteousness. Only acknowledge thine iniquities. Now the Saviour and the soul come rightly together; the Saviour to do his work, which is to spread his skirt over the sinner; and the sinner to receive by believing this blessed imputed righteousness. And hence the Church, when she comes to God, lieth down in her shame, and her confusion covereth her, and so lieth till pardon comes.

Use II.—I come now to the second use: Have faith in Christ. But what are we to understand by faith?

Answer. Faith importeth as much as to say, Receive, embrace, accept of or trust in the benefit offered; all which are (by holy men of God) words used on purpose to show that the mercy of God, the forgiveness of sins, and eternal life are not to be had by doing or by the law, but by receiving, embracing, accepting, or trusting to the mercy of God through Christ: "We believe that through the grace of our Lord Jesus Christ we shall be saved, even as they." Thus you see what the Gospel is, and what faith doth do in the salvation of the soul.

Now, that faith might be helped in this work, (for great are they that oppose it,) therefore the Scriptures (the word of truth) have presented us with the invitation in most plain and suitable sentences; as, that "Christ came into the world to save sinners; Christ died for our sins; Christ gave himself for our sins; Christ bare our sins in his body on the tree;" and that "God, for Christ's sake, hath forgiven you." Further, as the invitations are plain and easy, so the threatening to the opposers are sore and astonishing: "He that believeth not shall be damned; Because they received not the love of the truth, that they might be saved, God gave them up to strong delusions, that they all might be damned."

Objection. But faith is said to be an act of obedience.

Answer. And well it may, for it is the most submitting act that a man can do; it throweth out all our righteousness; it makes the soul poor in itself; it liveth upon God and Christ, as the alms-man doth upon his lord; it consenteth to the Gospel, that it is true; it giveth God and Christ the glory of their mercy and merit; it loveth God for his mercy and Jesus Christ for his service; whatever good it doth, it still crieth, Hereby am I not justified, but He that justifieth me is the Lord.

Well, but is there in truth such a thing as the obedience of faith? Then let Christians labour to understand it, and distinguish it aright, and to separate it from the law and all man's righteousness; and remember that it is a receiving of mercy, an embracing of forgiveness, an accepting of the righteousness of Christ, and a trusting to these for life. Remember again that it putteth the soul upon coming to Christ as a sinner, and to receive forgiveness as a sinner, as such. We now treat of justification.

But a little to insert at large a few more of the excellencies of it, and so draw towards a conclusion.

First. The more thou believest for remission of sins, the more of the light of the glorious Gospel of Christ thou receivest into thy soul. "For therein is the righteousness of God revealed from faith to faith;" that is, according to the degree of faith: little faith seeth but little, but great faith seeth much; and therefore he saith again that by faith we have "access into the grace of God." The reason is—

1. Because faith, having laid hold upon Christ, "hath found Him in whom are hid all the treasures of wisdom and knowledge." In him therefore it finds and sees those heights and depths of Gospel mysteries that are nowhere else to be found; nay, let a man be destitute of faith, and it is not possible he should once think of some of them.

2. By this means the Holy Spirit is plentifully received. Now the Spirit of God is a spirit of wisdom and revelation, but yet so as in the knowledge of Christ; otherwise the Spirit will show to man not any mighty thing, its great delight being to open Christ and to reveal him unto faith. Faith indeed can see him, for that is the eye of the soul; and the Spirit alone can reveal him, that being the searcher of the deep things of God. By these, therefore, the mysteries of heaven are revealed and received; and hence it is that the mystery of the Gospel is called the mystery of faith, or the mystery with which faith only hath to do. Wouldst thou then know the greatest things of God? Accustom thyself to the obedience of faith, live upon thy justifying righteousness.

And never think that to live always on Christ for justification is a low and beggarly thing, and, as it were, a staying at the foundation; for, let me tell you, depart from a sense of the meritorious means of your justification with God, and you will quickly grow light, and frothy, and vain: besides, you will always be subject to errors and delusions; for this is not to hold the head, from or "through which nourishment is administered." Further, no man that buildeth forsakes the good foundation—that is, the ground of his encouragement to work—for upon that is laid the stress of all, and without it nothing that is framed can be supported, but must inevitably fall to the ground. Again, why not live upon Christ always, and especially as he standeth the mediator between God and the soul, defending thee with the merit of his blood, and covering thee with his infinite righteousness from the wrath of God and curse of the law? Can there be any greater comfort ministered to thee than to know thy person stands just before God—just and justified from all things that would otherwise swallow thee up? Is peace with God and assurance of heaven of so little respect with thee that thou slightest the very foundation thereof, even faith in the blood and righteousness of Christ? And are notions and whimsies of such credit with thee that thou must leave the foundation to follow them? But again, what mystery is desirable to be known that is not to be found in Jesus Christ, as priest, prophet, or King of saints? "In him is hid all the treasures of them," and he alone hath the key of David to open them. Paul was so taken with Jesus Christ and the knowledge of this, that he was crucified for us, that he desired, nay, determined, not to know any thing else among the Corinthians, that itched after other wisdom.

Objection. But I see not that in Christ now that I have seen in him in former days: besides, I find the Spirit leads me forth to study other things.

Answer. To the first part of this objection I would answer several things:

1. The cause why thou seest not that in Christ now which thou hast seen in him in former days is not in Christ, but in thy faith; he is the same, as fresh, and as good, and as full of blessedness as when thou did most rejoice in him.

3. Sin is the same as ever, and so is the curse of the law: the devil is as busy as ever, and beware of the law in thy members. Return therefore to thy rest, O soul! for he is thy life and the length of thy days.

4. Guilt is to be taken off now, as it was years ago; and whether thou seest it or no, thou sinnest in all thy works: how, then, canst thou stand clear from guilt in thy soul who neglectest to act faith in the blood of the Lamb? There thou must wash thy robes, and there thou must make them white. Rev. vii. 14, 15.

5. I conclude, then, thou art a polluted, surfeited, corrupted, hardened creature, whosoever thou art that thus objectest.

But I find (sayest thou) as if the Spirit led me forth to study other matters.

Answer. What other matters? What matters besides, above, or beyond the glorious Gos-

pel of Jesus Christ and of our acceptance with God through him? What spirit, or doctrine, or wisdom soever it be that centres not in, that cometh not from, and that terminates not within the bonds of the Gospel of Jesus Christ is not worthy the study of the sons of God; neither is it food for the faith of Jesus Christ, for that is the flesh of Christ, (and that is eternal life.) Whither will you go? Beware of the spirit of Antichrist, for many false spirits are gone out into the world. I told you before that the Spirit of God is the spirit of wisdom and revelation in the knowledge of Christ, and that without and besides the Lord Jesus it discovereth nothing; it is sent to testify of him; it is sent to bring his words to our remembrance; it is sent to take of his things and show them unto us. Wherefore, never call that the Spirit of Jesus which leads you away from the blood and righteousness of Christ: that is but the spirit of delusion and of the devil, whose teachings end in perdition and destruction. Tempt not Christ as they of old did. But how did they tempt him? Why, in loathing the manna, which was the type of his flesh and blood, which we are to eat of by believing. I say, tempt him not, lest you be destroyed by the serpent, by the gnawing guilt of sin; for take away Christ and sin remains, and there is no more sacrifice for sin; if so, thou wilt be destroyed by the destroyer, &c.

But again. Living by faith begets in the heart a son-like boldness and confidence to God-ward in all our Gospel-duties, under all our weaknesses and under all our temptations. It is a blessed thing to be privileged with an holy boldness and confidence God-ward that he is on our side, that he taketh part with us, and that he will plead our cause with them that rise up against us. But this boldness faith helpeth us to do, and also manageth in our heart. This is that which made Paul always triumph and rejoice in God and the Lord Jesus. He lived the life of faith, for faith sets a man in the favour of God by Christ, and makes a man see that what befalls him in this life, it shall, through the wisdom and mercy of God, not only prove for his forwarding to heaven, but to augment his glory when he comes there. This man now stands on high; he lives, he is rid of slavish fears and carking cares, and in all his straits he hath a God to go to. Thus David, when all things looked awry upon him, "encouraged himself in the Lord his God." Daniel also believed in his God, and knew that all his trouble, losses, and crosses would be abundantly made up in his God. And David said, "I had fainted unless I had believed." Believing, therefore, is a great preservative against all such impediments, and makes us confident in our God and with boldness to come into his presence, claiming privilege in what he is and hath. For, by faith, I say, he seeth his acceptance through the Beloved, and himself interested in the mercy of God and riches of Christ and glory in the world to come. Thus man can look upon all the dangers in hell and earth without paleness of countenance; he shall meditate terror with comfort, "because he beholds the King in his beauty."

Again, living by faith makes a man exercise patience and quietness under all his afflictions, for faith shows him that his best part is safe that his soul is in God's special care and protection, purged from sin in the blood of Christ. Faith also shows him that after a little while he shall be in the full enjoyment of that which now he believes is coming: "We, through the Spirit, wait for the hope of righteousness by faith." Wherefore, upon this ground it is that James exhorteth the saints to whom he wrote to patience, because they knew the harvest would in due time come. Faith lodgeth the soul with Christ: "I know (saith Paul) on whom I have believed," and to whom I have committed my soul, "and am persuaded (I believe it) that he is able to keep that which I have committed unto him against that day." Therefore it were no shame to him to wear a chain for his name and sake. Oh it is a blessed thing to see, I say, by the faith of the Lord Jesus, that we are embarked in the same ship with him; this will help us greatly both to "hope and quietly wait for the salvation of the Lord."

Further, I might add that living by faith is the way to receive fresh strength from heaven, thereby to manage thine every-day's work with life and vigour; yea, every look by faith upon Jesus Christ as thine doth this great work. It is said when Paul saw the brethren that came to meet him "he thanked God and took courage." Oh how much more then shall the Christian be blessed with fresh strength and courage, even at the beholding of Christ! "whom beholding as in a glass, we are changed (even by beholding of him by faith in the word) into the same image from glory to glory, even as by the Spirit of the Lord."

But to be brief. Make conscience of the duty of believing, and be as afraid of falling

short here as in any other command of God. "This is his commandment, that you believe;" believe, therefore, in the name of the Lord Jesus. This is the will of God, that you believe; believe, therefore, to the saving of the soul. Unbelief is a fine-spun thread, not so easily discerned as grosser sins, and therefore that is truly the sin that doth so easily beset us. The light of nature will show those sins that are against the law of nature, but the law of faith is a command beyond what flesh or nature teacheth. Therefore to live by faith is so much the harder work; yet it must be done, otherwise thine other duties profit thee nothing; for if a man give way to unbelief, though he be most frequent in all other duties besides, so often as he worshippeth God in these he yet saith God is a liar in the other, even because he hath not believed: "He that believeth not God hath made him a liar, because he believeth not the record that God gave of his Son. And this is the record that God hath given us of eternal life; and this life is in his Son." So, then, when thou givest way to unbelief, when thou dost not venture the salvation of thy soul upon the justifying life that is in Christ, that is in his blood, &c., at once thou givest the lie to the whole testament of God; yea, thou trampiest upon the promise of grace, and countest this precious blood an unholy and unworthy thing. Now how (thou doing thus) the Lord should accept of thy other duties, of prayer, alms, thanksgiving, self-denial, or any other, will be hard for thee to prove. In the mean time remember that faith pleaseth God, and that without faith it is impossible to please him. Remember also that for this cause it was that the offering of Cain was not accepted. "By faith Abel offered unto God a more excellent sacrifice than Cain;" for by faith Abel first justified the promise of the Messias, by whom a conquest should be obtained over the devil and all the combination of hell against us. Then he honoured Christ by believing that he was able to save him; and in token that he believed these things indeed he presented the Lord with the firstlings of his flock, as a remembrance before God that he believed in his Christ; and therefore it is said, "By faith he offered;" by which means the offering was accepted of God, for no man's offering can be accepted with God but his that stands righteous before him first. But unbelief holdeth men under their guilt, because they have not believed in Christ and by that means put on his righteousness. Again, he that believeth not hath made invalid (what in him lies) the promise of God, and merits of Christ, of whom the Father hath spoken so worthily. Therefore what duties or acts of obedience soever he performeth, God by no means can be pleased with him.

By this, therefore, you see this miserable state of the people that have not faith: whatever they do, they sin; if they break the law, they sin; if they endeavour to keep it, they sin. They sin, I say, upon a double account. first, because they do it but imperfectly; and, secondly, because they yet stay upon that, resisting that which is perfect, even that which God hath appointed. It mattereth not (as to justification from the curse) therefore, men wanting faith, whether they be civil or profane, they are such as stand accursed of the law, "because they have not believed," and "because they have given the lie to the truth," and to the God of truth. Let all men, therefore, that would please God, make conscience of believing—on pain, I say, of displeasing him, on pain of being with Cain rejected, and on pain of being damned in hell. "He that believeth not shall be damned." Faith is the very quintessence of all Gospel obedience, it being that which must go before other duties, and that which also must accompany whatever I do in the worship of God if it be accepted of him. Here you may see a reason why the force and power of hell is so bent against belief: Satan hateth all the parts of our Christian obedience, but the best and chiefest most. And hence the apostle saith to the Thessalonians that he sent to know their faith, lest by some means the tempter have tempted them, and so his labour had been in vain. Indeed, where faith is wanting or hath been destroyed, all the labour is in vain; nothing can profit any man, neither as to peace with God nor the acceptance of any religious duty; and this, I say, Satan knows, which makes him so to bend his force against us.

There are three things in the act of believing which make this grace displeasing to the wicked one:

1. Faith discovereth the truth of things to the soul—the truth of things as they are, whether they be things that are of this world or of that which is to come, the things and pleasures above, and also those beneath. Faith discovereth to the soul the blessedness, and goodness, and durableness of the one, the vanity, foolishness, and transitoriness of the other. Faith giveth credit to all things that

are written in the law and in the prophets, both as to the being, nature, and attributes of God, the blessed undertaking of the Lord Jesus Christ, the glory of heaven and torments of hell, the sweetness of the promise and the terror of the threatenings and curses of the word. By which means Satan is greatly frustrated in his assaults when he tempteth either to love this world or slight that which is to come; for he can do no great matter in these things to any but those who want the faith. "In vain is the snare laid in the sight of any bird;" therefore he must first blind and hold blind the minds of men, "that the light of the glorious Gospel of Christ, who is the image of God, should not shine into them," else he can do no harm to the soul. Now, faith is the eye of the godly man, and that sees the truth of things, whatever Satan suggests, either about the glory of this world, the sweetness of sin, the uncertainty of another world, or the like.

2. Faith wraps the soul up in the bundle of life with God; it encloseth it in the righteousness of Jesus, and presents it so perfect in that, that whatever he can do, with all his cunning, cannot render the soul spotted or wrinkled before the justice of the law; yea, though the man, as to his own person and acts, be full of sin from top to toe, Jesus Christ covereth all; faith sees it, and holds the soul in its godly sense and comfort of it. The man, therefore, standing here stands shrouded under that goodly robe that makes him glisten in the eye of justice; yea, all the answer that Satan can get from God against such a soul is that he "doth not see iniquity in Jacob nor behold perverseness in Israel; for here Israel hath not been forsaken, nor Judah of his God, of the Lord of hosts, though (as to their own persons) their land was filled with sin against the Holy One of Israel." Thus, therefore, the soul believing is hid from all the power of the enemy, and dwells safely under the dominion of grace.

3. Faith keeps the soul from giving credit to any of his insinuations; for, whatever Satan saith, either about the acceptance of my person or performances, so long as I believe that both are accepted of God for Christ's sake, he suggesteth to the wind; wherefore faith doth the same against the devil that unbelief doth to God. Doth unbelief count God a liar? Faith counts the devil a liar. Doth unbelief hold the soul from the mercy of God? Faith holds the soul from the malice of the devil. Doth unbelief quench thy graces? Faith kindleth them even into a flame. Doth unbelief fill thy soul full of sorrow? Faith fills it full of the joy of the Holy Ghost. In a word, Doth unbelief bind down thy sins upon thee? Why, faith in Jesus Christ releaseth thee of them all.

4. As faith keeps the soul from giving credit to the insinuations of Satan, so when he makes his assaults it overmasters him and makes him retreat: "Resist the devil and he will flee from you; whom resist, steadfast in the faith." Believe, as I have already said, that God loveth you, that the blood of Christ was shed for you, that your person is presented complete before him through the righteousness of Christ, and Satan must give place; thy crediting of the Gospel makes him fly before thee; but thou must do it steadfast in the faith; every waver giveth him advantage. And indeed this is the reason that the godly are so foiled with his assaults; they do not resist him steadfast in the faith; they often stagger through unbelief. Now at every stagger he recovereth lost ground again, and giveth battle another time. Besides, by this and the other stagger he taketh heart to attempt by other means, and so doubleth the afflictions with manifold temptations. This is, I say, for want of being steadfast. "Above all, taking the shield of faith, wherewith you shall be able to quench all the fiery darts of the wicked"—to quench them, though they come from him as kindled with the very fire of hell. None know save him that feels it how burning hot the fiery darts of Satan are, and how, when darted, they kindle upon our flesh and unbelief; neither can any know the power and worth of faith to quench them but he that hath it and hath power to act it.

5. Lastly. If justifying righteousness be alone to be found in the person of Jesus Christ, then this shows us the sad condition of two sorts of men:

1. Of those that hang in doubt betwixt Christ and the law.

2. Of those that do professedly make denial of the sufficiency of this most blessed righteousness.

1. The first sort, though they may seek life, yet thus continuing are never like to find it. Wherefore? Because they seek it not by faith, but as it were by the works of the law. Indeed they will not be merit-mongers; they will not wholly trust to the law; they will partly venture on Christ and partly trust to the law. Well, but therefore they shall be damned, because they trust to Christ but in

part, and in part, as it were, to the works of the law; for such sinners make Christ but a Saviour in part. Why then should he be their Saviour in whole? No; because they halt betwcen Christ and the law, therefore they shall fall betwcen Christ and the law; yea, becausc they will trust to their works in part, they shall be but almost savcd by Christ: "Let not that man think that he shall obtain any thing from the Lord." What man? Why, he that doubteth or wavereth in his mind about the truth of the mercy of God in Christ; thcrefore the exhortation is, "But let him ask in faith; for he that wavereth (or that haltcth between law and Christ for life) is like a wave of the sea driven of the wind and tossed." In conclusion, he resteth nowhere: "A double-minded man is unstable in all his ways." This man, therefore, must miscarry; he must not see the good land that flows with milk and honey; no, let him not have a thought of life in his heart: "Let not that man *think* that *he* shall receive any thing of the Lord."

This was the case of many in the primitivc timcs, for whose sake this caution was writtcn; for the devout and religious Jew and prosclyte when they fell away from the word of the Gospel, they did not fall to those gross and abominable pollutions in which the open profane, like sows and swinc, do wallow, but they fell from the grace of God to thc law, or at least did rest betwixt them both, doubting of thc sufficiencv of either; and, thus being fearful, they distrust; wherefore, being found at length unbelieving, they are reputed of God abominable, as murderers, whoremongers, sorcerers, idolaters, and liars, and so have their portion in the lake (with them) that burn with fire and brimstone. The reason is, because where Christ is rejected sin remaincth, and so the wrath of God for sin. Neither will he be a Saviour in part; he must be all thy salvation or none: "Let not that man think that he shall receive any thing of the Lord."

Not any thing. Thcre is no promise for him, no pardon for him, no heaven for him, no salvation for him, no escaping of his firc. What condition is this man in! yct he is a religious man, for he prays: he is a seeking man, a desiring man, for he prays. But he halts between two, he leaneth to his righteousness and committeth iniquity; hc is afraid to venture all upon the Lord Jesus Christ. Let not that man think of receiving any thing from the Lord.

Yet the words suggest that he is apt to think he shall receive something bccause God is merciful, because his promise is great; but this expectation is by this word cut off, and this sinncr is cast away. Let not that man think, lct him forbear to think, of having any thing at thc hand of God. The Israelites thought to go up to the land the day after they had despised it. Agag thought the bitterness of death was past, even that day in which he was hewn in pieces. Rechab and Baanah his brother thought to have received reward of David that day they were hanged over the pool in Hebron. Let not that man think that he shall receive any thing of the Lord.

2. As for those that do professedly make denial of the sufficiency of this most blessed righteousness, the whole book is conviction to them, and shall assuredly, if it comes to their hands, rise up in judgment against them. They have rejected the wisdom and mercy of God; they have rejected the means of their salvation; they have trampled upon the blood of the Son of God; wherefore judgment waiteth for them, and fiery indignations, which shall devour the adversaries.

To conclude. One word also to you that are neglecters of Jesus Christ: "How shall we escape if we neglect so great salvation?" Here, then, we may see how we ought to judge of all such persons as neglect the Lord Jesus, under what guise, namc, or notion soever they be. We ought, I say, to judge of such "that they are at present in a state of condemnation"—of condemnation, "because they have not believed in the only-begotten Son of God."

It is true there is no man more at ease in his mind (with such easc as it is) than the man that hath not closed with the Lord Jesus, but is shut up in unbelief. Oh but that is the man that stands convict before God, and that is bound over to the *great assize.* That is the man whose sins are still his own, and upon whom the wrath of God abideth. For the ease and peace of such, though it keep them far from fear, is but like to that of the secure thief that is ignorant that the *constable standeth at the door;* the first sight of an officer makes his peace to give up the ghost. Ah! how many thousands that can now glory that they never were troubled for sin against God—I say, how many be there that God will trouble worse than he troublcd cursed Achan, because their peace (though false and of the dcvil) was rather chosen by them than "peace by Jesus

Christ," than "peace with God by the blood of his cross!"

Awake! careless sinners, awake! and arise from the dead, and Christ shall give you light. Content not yourselves either with sin or righteousness if you be destitute of Jesus Christ; but *cry, cry,* oh *cry* to God for light to see your condition by—for light in the word of God, for therein is the righteousness of God revealed. *Cry,* therefore, for light to see this righteousness by; it is a righteousness of Christ's finishing, of God's accepting, and that which alone can save the soul from the stroke of eternal justice.

There are six things that on man's part are the cause he receiveth not the Gospel of Christ, and so life by him:

1. They see not "their state by nature," how polluted they are with original sin.

2. They see not the justice of God against sin; they know not Him that hath said, "Vengeance belongeth unto me, I will recompense."

3. They cannot see the beauty of Jesus Christ.

4. Unbelief being mighty in them, they dare not venture their souls with Jesus Christ; they dare not trust to his righteousuess, and to that only; for,

5. Their carnal reason also sets itself against the word of faith, and cannot stoop to the grace of Jesus Christ.

6. They love to have honour one of another; they love to be commended for their own vain-glorious righteousness; and the fools think that because they are commended of men they shall be commended of God also. How can you believe who seek honour one of another, and seek not the honour that cometh from God only? This last thing—to wit, desire of vain-glory—is the bane of thousands; it is the legalist's bane; it is the civiliau's bane; it is the formalist's bane; yea, (which yet is stranger,) it is the bane of the vicious and debauched also; for though there be a generation that, to one's thinking, have not regard to righteousness, yet watch them narrowly, and they have their times of doing something that looks like good; and though possibly it be but seldom, yet this wretch counteth that for the sake of that God accepteth him and counteth his glorious righteousness.

I might add a seventh cause, which is, want of serious meditation upon eternal judgment and what shall follow. This consideration, did it take a deep place in the heart, would doubtless produce the workiugs of spirit after Jesus Christ for justification that now is wanting in the most of men. This made Felix, yea, it makes the devils, tremble; and would, I say, couldst thou deeply meditate, make thee start and turn thy wanton thoughts into heavy sighs after God's mercy in Jesus Christ, lest thou also come into their place of torment.

Before I conclude this use, I would lay down a few motives if so be thou mayest be prevailed with to look after thine own everlasting state.

1. Consider God hath put men (above all the creatures in this visible world) iuto a state of abiding for ever; they cannot be annihilated, they shall never again be turned into nothing, but must live with God or the devil for ever and ever. And though the Scripture saith, "Man hath not pre-eminence over a beast in his death," yet the beast hath pre-eminence above many men, for he shall not rise again to come into judgment, as man must, nor receive that dismal sentence for sin and transgression, as man shall. This, therefore, is worthy to be considered with seriousness of all that have souls to be saved or damned. They must one day come to judgment, there to stand before that Judge of all the earth, whose eyes are like a flame of fire, from the sight of which thou canst not hide one of thy words, or thoughts, or actions, because thou wantest the righteousness of God. The fire of his justice shall burn up all thy rags of righteousness, wherewith by the law thou hast clothed thyself, and will leave thee nothing but a soul full of sin to bemoan and eternal burnings to grapple with. Oh the burnings that will then beset sinners on every side, and that will eat their flesh, and torment their spirit with far more terror than if they were stricken with scorpions! And, observe it, the torment will there be higher than other where: there is the guilt of neglecting Jesus Christ, he being indeed the Saviour and him that was sent on purpose to deliver men from the wrath to come.

2. Consider, once past grace and ever past grace. When the door is shut against thee, it will open no more, and then repentings, desires, wishiugs, and wouldings come all too late; good may be done to others, but to thee none; aud this shall be because, even because, thou hast withstood the time of thy visitation, and not received grace when offered: "My God shall cast them away, because they did not hearken unto him." Caiu was driven out from the presence of God (for aught I know)

some hundreds of years before his death: Ishmael was cast away after seventeen years of age; Esau lived thirty or forty years after he had sold his birth-right. Oh many, very many, are in this condition; for though God be gracious, yea, very gracious, yet he will not be slighted nor abused always; there are plenty of sinners in the world—if one will not, another will. Christ was soon repulsed by and sent away from the country of the Gadarenes, but on the other side of the sea "there were many ready with joy to receive him." Acts xiii. 46, 47, 48. So, when the Jews contradicted and blasphemed, "the Gentiles gladly received the word." Look to it, sinner: here is life and death set before thee—life, if it be not too late to receive it; but if it be it is not too late for death to swallow thee up; and, tell me, will it not be dreadful to be carried from under the Gospel to the damned, there to lie in endless torment, because thou wouldst not be delivered therefrom? Will it be comfort to thee to see the Saviour turn judge, to see Him that wept and died for the sin of the world now ease his mind on Christ-abhorring sinners by rendering to them the just judgment of God? For all their abominable filthiness, had they closed with Christ, they had been shrouded from the justice of the law, and should not have come into condemnation, but had been passed from death to life; but they would not take shelter there, they would venture to meet the justice of God in its fury; wherefore now it shall swallow them up for ever and ever. And let me ask further, is not he a madman who, being loaded with combustible matter, will run headlong into the fire upon a bravado, or, being guilty of felony or murder, will desperately run himself into the hand of the officer, as if the law, the judge, the sentence, execution were but a jest or a thing to be played withal? And yet thus mad are poor, wretched, miserable sinners, who, flying from Christ as if he were a viper, they are overcome and cast off for ever by "the just judgment of the law." But ah! how poorly will these be able to plead the virtues of the law to which they have cleaved when God shall answer them, "Whom dost thou pass in beauty? Go down, and be thou laid with the uncircumcised." Ezek. xxxii. 19. Go down to hell, and there be laid with those that refused the grace of God.

Sinners, take my advice, with which I shall conclude this use. Call often to remembrance that thou hast a precious soul within thee, that thou art in the way to thine end, as which thy precious soul will be in special concerned, it being then time to delay no longer, the time of reward being come. I say again, bring thy end home; put thyself in thy thoughts into the last day thou must live in the world, seriously arguing thus: How if this day were my last! How if I never see the sun rise more! How if the first voice that rings to-morrow morning in my heavy ears be, "Arise, ye dead, and come to judgment?" or, How if the next sight I see with mine eyes be the Lord in the clouds, with all his angels raining floods of fire and brimstone upon the world? Am I in a case to be thus near mine end—to hear this triumph of God, or to see this great appearance of this great God and the Lord Jesus Christ? Will my profession or the faith I think I have carry me through all the trials of God's tribunal? Cannot his eyes, which are as a flame of fire, see in my words, thoughts, and actions enough to make me culpable of the wrath of God? Oh how serious should sinners be in this work of remembering things to come, of laying to their heart the greatness and terror of that notable day of God Almighty, and in examining themselves how it is like to go with their souls when they shall stand before the Judge indeed? To this end, God make this word effectual! Amen.

POETICAL PIECES OF MR. JOHN BUNYAN.

EBAL AND GERIZIM;

OR,

THE BLESSING AND THE CURSE:

BEING A SHORT EXHORTATION TO SINNERS, BY THE MERCY AND SEVERITY OF GOD.

FROM MOUNT GERIZIM.

Besides what I said of the four last things,
And of the weal and woe that from them springs,
An after-word still runneth in my mind,
Which I shall here expose unto that wind,
That may it blow into that very hand
That needs it. Also, that it may be scann'd
With great soberness shall be my pray'r,
As well as diligence and godly care
So to present it unto public view
That only truth and peace may thence ensue.
My talk shall be of that amazing love
Of God we read of; which, that it may prove
By its engaging arguments to save
Thee, I shall lay out that poor help I have
Thee to entice, that thou wouldst dearly fall
In love with thy salvation, and with all
That doth thereto concur, that thou mayst be
As blessed as the blessed can make thee;
Not only here, but in the world to come,
In bliss which I pray God may be thy home.
But, first, I would advise thee to bethink
Thyself how sin hath laid thee at the brink
Of hell, where thou art lulled fast asleep
In Satan's arms, who also will thee keep
As senseless and secure as e'er he may,
Lest thou shouldst wake and see't and run away
Unto that Jesus whom the Father sent
Into the world for this cause and intent—
That such as thou from such a thrall as this
Mightst be released and made heir of bliss.
Now, that thou mayst awake, the danger fly,
And so escape the death that others die,
Come, let me set my trumpet to thine ear;
Be willing all my message for to hear.
'Tis for thy life; oh do it not refuse;
Woe unto them good counsel do abuse.
Thou art at present in that very case,
Which argues thou art destitute of grace.
Thou art like him that sleepeth in the sea
On broken boards, which, without guide or stay,
Are driven whither winds and water will,
While greedy beasts do wait to have their fill
By feeding on his carcass when he shall
Turn overboard, and without mercy fall
Into the jaws of such as make a prey
Of those whom justice drowneth in the sea.
Thou art like him that, snoring, still doth lie
Upon the bed of vain-security,
Whilst all about him into burning flame
By fire is turned, yea, and while the frame
And building where he lies consuming is,
And while himself these burnings cannot miss.
What shall I say? wilt thou not yet awake,
Nor yet of thy poor soul some pity take?
Among the lions it hoodwinked lies;
Oh that the Lord would open once thine eyes,
That thou mightst see it! Then I dare say thou,
As half bereft of wits, wouldst cry out, How
Shall I escape? Lord, help, oh help with speed!
Reach down thy hand from heav'n, for help I need
To save me from the lions, for I fear
This soul of mine they will in pieces tear.
Come, then, and let us both expostulate
The case betwixt us, till we animate
And kindle in our hearts that burning love
To Christ, to grace, to life, that we may move
Swifter than eagles to this blessed prey:
Then shall it well be with us in that day
The trumpet shall sound, the dead may arise and stand,
Then to receive, for breach of God's command,

Such thunderclaps as these: "Depart from me"
Into hell-fire, you that the wicked be,
Prepared for the devil, and for those
That with him and his angels rather chose
To live in filthy sin and wickedness,
Whose fruit is everlasting bitterness.
We both are yet on this side of the grave,
We also Gospel-privileges have—
The word and time to pray: God give us hearts
That, like the wise man, we may act our parts
To get the pearl of price; then we shall be
Like godly Mary, Peter, Paul; and we,
Like Jacob too, the blessing shall obtain
While Esau rides a hunting for the gain
Of worldly pelf, which will him not avail
When death or judgment shall him sore assail.
If guilt of sin still lieth at our door,
Us to discourage, let us set before
Our eyes a bleeding Jesus, who did die
The death; and let's believe the reason why
He did it was, that we might ever be
From death, and sin, and hell, and wrath set free.
Yea, let's remember for that very end
It was his blessed Father did him send,
That he the law of God might here fulfil,
That so the mystery of his blessed will
Might be revealed in the blessedness
Of those that fly to Christ for righteousness.
Now let us argue with ourselves, then, thus:
That Jesus Christ our Lord came to save us,
By bearing of our sins upon his back,
By hanging on a cross as on a rack,
While justice cut him off on every side,
While smiles divine themselves from him did hide,
While earth did quake, and rocks in pieces rent,
And, while the sun as veiled, did lament
To see the innocent and harmless die
So sore a death, so full of misery.
Blood was his sweat too in his agony
That we may live in joyful ecstacy;
He apprehended was and led away,
That grace to usward never might decay—
With swords and bills, and outrage in the night,
That to the peace of heaven we might have right.
Condemn'd he was between two thieves to die,
That we might ever in his bosom lie;
His head was crown'd with thorns, that we might be
Crowned with glory and felicity;
He hanged was upon a cursed tree,
That we delivered from death might be;
His Father from him hides his smiles and face,
That we might have them in the heav'nly place.
He cried, "My God, why hast thou forsaken me?"
That we forsaken of him might not be;
Into his side was thrust a bloody spear,
That we the sting of death might never fear;
He went into the grave after all this,
That we might up to heav'n go and have bliss;
Yea, rise again he did out of the earth,
And shook off from him all the chains of death.
Then at his chariot wheels he captive led
His foes, and trod upon the serpent's head,
Riding in triumph to his Father's throne,
There to possess his kingdom as his own.
What say'st thou? Wilt not yet unto him come?
His arms are open, in his heart is room
To lay thee. Be not then discouraged,
Although thy sins be many, great and red.
For us God made him perfect righteousness,
That he his love might to the height express,
And us present complete before the throne.
Sanctification, too, of his own,
He hath prepared, in which we do stand,
Complete in holiness at his right hand.
Now this sanctification is not
That holiness which is in us, but that
Which in the person of this Jesus is,
And can inherently be only his;
But it is imputed to us for our good
As his active righteousness and blood;
Which is the cause, though we infirm are found,
That mercy and forgiveness doth abound
To usward, and that why we are not spent
And empty, and away rebuked sent,
Because that all we do imperfect is.
Bless God, then, for this holiness of his,
And learn to look by faith on that alone.
When thou seest thou hast nothing of thy own;
Yea, when thy heart most willing is to do
What God by his good word doth call thee to,
And when thou findest most holiness within,
And greatest power over every sin,
Yet then to Jesus look, and thou shalt see
In him sanctification for thee
Far more complete than all that thou canst find
In the most upright heart and willing mind
That ever man or angels did possess
When most fill'd with inherent righteousness.
Besides, if thou forgettest here to live,
And Satan get thee once into his sieve,
He will so hide thy wheat and show thy bran
That thou wilt quickly cry, I am undone.
Alas! thy godliest attainments here,
Tho' like the fairest blossoms they appear,
How quickly will they lower and decay,
And be as if they all were fled away,

When once the east winds of temptation beat
Upon thee with their dry and blasting heat!
If thou be wise, consider what I say,
And look for all in Christ, where no decay
Is like to be; then, though thy present fame
Be much in up and down, yet he the same
Abideth, yea, and still at God's right hand
As thy most perfect holiness will stand.
Yea, this will fill thy mouth with argument
Against the tempter, when he shall present
Before thee all thy weakness, and shall hide
From thee thy graces that thou mayst abide
Under the fretting fumes of unbelief,
Which never yielded Christian man relief;
Nor help thyself thou mayest against him thus,
O Satan, though my heart indeed be worse
Than 'twas a while ago, yet I perceive
Thou shalt me not of happiness bereave;
Nor yet of holiness, for by the word
I find that Jesus Christ, our blessed Lord,
Is made sanctification for me
In his own person, where all graces be
As water in the fountain, and that I
By means of that have yet a sanctity
Both personal and perfect every way;
And that is Christ himself, as Paul doth say.
Now, tho' my crazy pitcher oft doth leak,
By means of which my graces are so weak
And so much spent that one I cannot find
Able to stay or help my feeble mind;
Yet then I look to Jesus, and see all
In him that wanting is in me, and shall
Again take courage, and believe he will
Present me upright in his person, till
He humble me for all my foolishness,
And then again fill me with holiness.
Now, if thou lovest inward sanctity,
As all the saints do most unfeignedly,
Then add to what I have already said
Faith in the promise, and be not afraid
To urge it often at the throne of grace
And to expect it in its time and place;
Then He that true is and that cannot lie
Will give it unto thee, that thou thereby
Mayest serve with faith, with fear, in truth and love
That God did at the first thy spirit move
To ask it to his praise, that he might be
Thy God, and that he might delight in thee.
If I should here particulars relate,
Methinks it could not but much animate
Thy heart, though very listless to inquire
How thou mayst that enjoy which all desire
That love themselves and future happiness.
But oh I cannot fully it express:
The promise is so open and so free
In all respects to those that humble be,
That want they cannot what for them is good,
But there 'tis, and confirmed is with blood;
A certain sign all those enjoy it may
That see they want it, and sincerely pray
To God the Father in that Jesus' name
Who bled on purpose to confirm the same.
Now wouldst thou have a heart that tender is,
A heart that forward is to close with bliss,
A heart that will impressions freely take
Of the new covenant, and that will make
The best improvement of the word of grace,
And that to wickedness will not give place?
All this is in the promise, and it may
Obtained be of them that humbly pray.
Wouldst thou enjoy that Spirit that is free,
And looseth those that in their spirits be
Oppressed with guilt, or filth, or unbelief—
That Spirit that will where it dwells be chief,
Which breaketh Samson's cord as rotten thread,
And raiseth up the spirit that is dead—
That sets the will at liberty to choose
Those things that God hath promis'd to infuse
Into the humble heart? All this, I say,
The promise holdeth out to them that pray.
Wouldst thou have that good, that blessed mind
That is so much to heavenly things inclin'd
That it aloft will soar, and always be
Contemplating on blest eternity—
That mind that never thinks itself at rest
But when it knows it is for ever blest—
That mind that can be here no more content
Than he that in the prison doth lament—
That blessed mind that counts itself then free
When it can at the throne with Jesus be,
There to behold the mansions he prepares
For such as be with him and his co-heirs?
This mind is in the covenant of grace,
And shall be theirs that truly seek his face.
Is godly fear delightful unto thee—
That fear that God himself delights to see
Bear sway in them that love him? Then he will
Thy godly mind in this request fulfil,
By giving thee a fear that tremble shall
At every trip thou takest, lest thou fall
And him offend, or hurt thyself by sin,
Or cause poor souls that always blind have been
To stumble at thy falls, and harder be
Against their own salvation and thee—
That fear that of itself would rather choose
The rod than to offend or to abuse
In anything that blessed worthy name
That hath thee saved from that death and shame

That sin would soon have brought thee to, if he
Had not imputed righteousness to thee.
"I will love them," saith God, "and not depart
From them, but put my fear within their heart,
That I to them may always lovely be,
And that they never may depart from me."
The next word that I would unto thee say
Is how thou mayst attain without delay
Those blessed graces and that holiness
Thou dost with so much godly zeal express;
Thy love to and thy longing to enjoy,
That sins and weakness might thee less annoy.
Know, then, as I have hinted theretofore,
And shall now speak unto a little more,
All graces in the person of the Son
Are by the Father hid, and therefore none
Can them obtain but they who with him close;
All others graceless are but only those;
For of his fulness 'tis that we receive,
And grace for grace; let no man then deceive
Himself or others by a feigned show
Of holiness, if Jesus they eschew.
When he ascended to his Father, then
It was that he received gifts for men.
Faith, hope, and love, true zeal, an upright heart,
Right humbleness of mind, and every part
Of what the word of God counts holiness,
God then laid up in him, that we redress
And help might have who do unto him fly
For righteousness and Gospel sanctity.
Now if thou wouldst inherit righteousness,
And so sanctification possess
In body, soul and spirit, then thou must
To Jesus fly as one ungodly first;
And so by him crave pardon for thy sin
Which thou hast loved and hast lived in;
For this cannot at all forgiven be
For any righteousness that is in thee.
Then righteousness imputed thou must have,
Thee from that guilt and punishment to save
Thou liest under as a sinful man,
Throughout polluted, and that never can
By any other means acquitted be,
Or ever have true holiness in thee.
The reason is, because all graces are
Only in Christ, and be infused where
Or into those whom he doth justify
By what himself hath done, that he thereby
Might be the whole of all that happiness
The sinner shall enjoy here and possess:
Besides, if holiness should first be found
In those whom God doth pardon, then the ground
Why we forgiven are would seem to be,
He first found holiness in thee and me.
But this the Holy Scriptures will refute,
And prove that righteousness he doth impute
Without respect to goodness first in man;
For, to speak truth indeed, no goodness can
Be found in those that underneath the law
Do stand; for if God goodness in them saw,
Why doth he once and twice say, "There is none
That righteous be, no, not so much as one:"
None understandeth, none seek after God,
His ways they have not known, but have abode
In wickedness: unprofitable they
Must needs appear to be, then, every way;
Their throats an open sepulchre also,
Their mouths are full of filthy cursings too,
And bitterness; yea, underneath their lips
The asp has poison. Oh how many slips
And falls in sin must such poor people have!
Now where's the holiness that should 'em save,
Or as a preparation go before,
To move God to do for them less or more?
No, grace must on thee righteousness bestow,
Or else sin will for ever thee undo.
Sweet Paul this doctrine also doth express
Where he saith, "Some may have righteousness,
Tho' works they have not;" and it thus may stand:
Grace by the promise gives what the command
Requireth us to do, and so are we
Quitted by doings and by grace made free.
The word of faith unto me pardon brings,
Shows me the ground and reason whence it springs—
To wit, free grace, which moved God to give
His Son to die and bleed that I might live.
This word doth also loudly preach to me,
Though I a miserable sinner be,
Yet in this Son of God I stand complete,
Whose righteousness is without all deceit;
'Tis that which God himself delighteth in,
And that by which all his have saved been.
When I do this begin to apprehend,
My heart, my soul, and mind begin to bend
To God-ward, and sincerely for to love
His Son, his ways, his people, and to move
With brokenness of spirit after Him
Who broken was and killed for my sin.
Now is mine heart grown holy, now it cleaves
To Jesus Christ my Lord, and now it leaves
Those ways that wicked be; it mourns because
It can conform no more unto the laws
Of God, who loved me when I was vile,
And of sweet Jesus, who did reconcile
Me unto his justice by his precious blood,
When no way else was left to do me good.

If you would know how this can operate
Thus on the soul, I shall to you relate
A little farther what my soul hath seen
Since I have with the Lord acquainted been.
The word of grace, when it doth rightly seize
The spirit of a man, and so at ease
Doth set the soul, the Spirit of the Lord
Doth then with might accompany the word,
In which it sets forth Christ as crucified,
And by that means the Father pacified
With such a wretch as thou, and by this sight
Thy guilt is in the first place put to flight.
For thus the Spirit doth expostulate:
Behold how God doth now communicate
(By changing of the person) grace to thee,
A sinner, but to Christ great misery,
Tho' he the Just One was, and so could not
Deserve the punishment: behold then what
The love of God is! how 'tis manifest,
And where the reason lies that thou art blest.
This doctrine being spoken to the heart,
Which also is made yield to every part
Thereof, it doth the same with sweetness fill,
And so doth sins and wickednesses kill;
For when the love of God is thus revealed,
And thy poor drooping spirit thereby sealed,
And when thy heart, as dry ground, drinks this in
Unto the roots thereof, which nourish sin,
It smites them as the worm did Jonah's gourd,
And makes them dwindle of their own accord,
And die away; instead of which there springs
Up life and love, and other holy things.
Besides, the Holy Spirit now is come,
And takes possession of thee as its home;
By which a war maintained always is
Against the old man and the deeds of his.
When God at first upon Mount Sinai spake
He made his very servant Moses quake;
But when he heard the law the second time
His heart was comforted, his face did shine.
What was the reason of this difference,
Seeing no change was in the ordinance?
Altho' a change was in the manner when
The second time he gave it unto men,
At first 'twas given in severity,
In thunder, blackness, darkness, tempest high;
In fiery flames it was delivered.
This struck both Moses and the host as dead;
But Moses, when he went into the mount
The second time upon the same account,
No fear, nor dread, nor shaking of his mind
Do we in all the Holy Scriptures find,
But rather in his spirit he had rest,
And look'd upon himself as greatly blest.
Jehosaphat, when he was sore oppress
By Ammon, and by Moab, and the rest
Of them that sought his life, no rest he found,
Until a word of faith became a ground
To stay himself upon; oh then they fell;
His very song became their passing bell.
Then understand my meaning by my words,
How sense of mercy unto faith affords
Both grace to sanctify and holy make
That soul that of forgiveness doth partake.
Thus having briefly showed you what is
The way of life, of sanctity, of bliss,
I would not in conclusion have you think,
By what I say, that Christian men should drink
In these words with lightness, or that they
Are not exempted from what every day
Their duty is. No, God doth still expect,
Yea, doth commaud, that they do not neglect
To pray, to read, to hear, and not dissent
From being sober, grave, and diligent
In watching, self-denial, and with fear
To serve him all the time thou livest here.
Indeed I have endeavoured to lay
Before your eyes the right and only way
Pardon to get, and also holiness;
Without which never think that God will bless
Thee with the kingdom he shall give to those
That Christ embrace, and holy lives do choose
To live where all others go astray,
And shall in time to come be cast away.

FROM MOUNT EBAL.

Thus having heard from Gerizim, I shall
Next come to Ebal, and you thither call—
Not there to curse you, but to let you hear
How God doth curse that soul that shall appear
An unbelieving man, a graceless wretch,
Because he doth continue in the breach
Of Moses' law, and also doth neglect
To close with Jesus; him will God reject
And cast behind him, for of right his due
Is that from whence all miseries ensue.
"Cursed," saith he, "are they that do transgress
The least of my commandments, more or less.'
First, thou must know that God, as he is love,
So he is justice, therefore cannot move,
Or in the least be brought to favour those
His holiness and justice do oppose.
For tho' thou mayest imagine in thy heart
That God is this or that, yet if thou art
At all beside the truth of what he is,
And so dost build thy hope for life amiss,

Still he the same abideth, and will be
The same—the same for ever unto thee.
As God is true unto his promise, so
Unto his threatening he is faithful too:
Cease to be God he must, if he should break
One tittle that his blessed mouth did speak.
Now, then, none can be saved but the men
With whom the Godhead is contented when
It them beholds with the severest eye
Of justice, holiness, and yet can spy
No fault or blemish in them; these be they
That must be saved, as the Scriptures say.
If this be true, as 'tis assuredly,
Woe be to them that wicked live and die!
Alas! our God is a consuming fire;
So is his law, by which he doth require
That thou submit to him, and ever be
In that pure justice found that can save thee.
What I have said will yet evinced be,
And manifest abundantly to thee,
If what I have already spoken to
Be joined with these lines that do ensue.
Justice discovers its antipathy
Against profaneness and malignity,
Not only by the law it gave to men,
And threatenings thereunto annexed then,
But inasmuch as long before that day
He did prepare for such as go astray
That dreadful, that so much amazing place,
Hell, with its torments, for those men that grace
And holiness of life slight and disdain,
There to bemoan themselves with hellish pain.
This place also, the pains so dismal be,
Both as to name and nature, that in me
It is not to express the damning weights,
The hellish torture, and the fearful plights
Thereof; for as intolerable they
Must needs be found by those that disobey
The Lord, so can no word or thought express
Unto the full the height of that distress—
Such miserable caitiffs that shall there
Rebukes of vengeance for transgressions bear.
Indeed the Holy Scriptures do make use
Of many metaphors that do conduce
Much to the symbolizing of the place
Unto our apprehension; but the case,
The sad, the woeful case of those that lie
As racked there in endless misery
By all similitudes no mortals may
Set forth in its own nature; for I say
Similitudes are but a shade and show
Of those or that they signify to you.
The fire that doth within thy oven burn,
The prison where poor people sit and mourn,
Chains, racks and darkness, and such others, be
As paintings on the wall, to let thee see
By words and figures the extremity
Of such as shall within these burnings lie.
But certainly, if wickedness and sin
Had only foolish toys and trifles been,
And if God had not greatly hated it,
Yea, could he any ways thereof admit
And let it pass, he would not thus have done.
He doth not use to punish any one
With any place or punishment that is
Above or sharper than the sin of his
Hath merited, and justice seeth due;
Read sin, then, by the death that doth ensue.
Most men do judge of sin, not by the fruits
It bears and bringeth forth, but as it suits
Their carnal and deluded hearts, that be
With sensual pleasures eaten up; but he
That now so judgeth shall shortly perceive
That God will judge thereof himself, and leave
Such men no longer to their carnal lusts,
To judge of wickedness, and of the just
And righteous punishments that doth of right
Belong thereto; and will too, in despite
Of all their carnal reason, justify
Himself in their eternal misery.
Then hell will be no fancy; neither will
Men's sin be pleasant to them, but so ill
And bitter, yea, so bitter that none can
Fully express the same, or ever stand
Under the burden that will on them lay
When they from life and bliss are sent away.
When I have thought how often God doth speak
Of their destruction who his law do break,
And when the nature of the punishment
I find so dreadful, and that God's intent,
Yea, resolution is, it to inflict
On every sinner that shall stand convict,
I have amazed been yet to behold
And see poor sinners yet with sin so bold,
That like the horse that to the battle runs
Without all fear, and that no danger shuns
Till down he falls. O resolute attempts!
O sad, amazing, damnable events
The end of such proceeding needs must be!
From which, O Lord, save and deliver me!
But if thou think that God thy noble race
Will more respect than into such a place
To put thee, hold, tho' thou his offspring be,
And art so lovely, yet sin hath made thee
Another kind of creature than when thou
Didst from his fingers drop, and therefore now
Thy first creation stands thee in no stead;
Thou hast transgressed, and in every deed
Set God against thee, who is infinite,
And that for certain never will forget
Thy sins, nor favour thee if thou shalt die
A graceless man; this is thy misery.

When angels sinned, tho' of higher race
Than thou, and also put in higher place,
Yet them he spared not, but cast them down
From heaven to hell, where also they lie bound
In everlasting chains, and no release
Shall ever have, but wrath, that shall increase
Upon them, to their everlasting woe.
As for the state they were exalted to,
That will by no means mitigate their fear,
But aggravate their hellish torment here;
For he that highest stands, if he shall fall,
His danger needs must be the great'st of all.
Now if God notable angels did not spare
Because they did transgress, will he forbear
Poor dust and ashes? Will he suffer them
To break his law and sin, and not condemn
Them for so doing? Let no man deceive
Himself or others; they that do bereave
Themselves by sin of happiness shall be
Cut off by justice, and have misery.
Witness his great severity upon
The world that first was planted, wherein none
But only eight the Deluge did escape;
All others of that vengeance did partake.
The reason was, that world ungodly stood
Before him, therefore he did send the flood,
Which swept them all away—a just reward
For their most wicked ways against the Lord,
Who could no longer bear them and their ways,
Therefore into their bosom vengeance pays.
We read of Sodom and Gomorrah too,
What judgments they for sin did undergo—
How God from heaven did fire upon them rain
Because they would not wicked ways refrain,
Condemning of them with an overthrow,
And turned them to ashes. Who can know
The miseries that these poor people felt
While they did underneath these burnings melt?
Now these, and many more that I could name
That have been made partakers of the flame
And sword of justice, God did them cut off,
And make examples unto all that scoff
At holiness or do the Gospel slight;
And long it will not be before the night
And judgment painted out by what he did
To Sodom and Gomorrah, fulfilled
Upon such sinners be, that they may know
That God doth hate the sin and persons too
Of such as still rebellious shall abide,
Although they now at judgment may deride.

ONE THING IS NEEDFUL;

OR,

SERIOUS MEDITATIONS UPON THE FOUR LAST THINGS—DEATH AND JUDGMENT, HEAVEN AND HELL.

AN INTRODUCTION TO THE ENSUING DISCOURSE.

1. These lines I at this time present
To all that will them heed,
Wherein I show to what intent
God saith, Convert with speed;

2. For these four things come on apace,
Which we would know full well—
Both death and judgment, and, in place
Next to them, heaven and hell.

3. For doubtless man was never born
For this life and no more;
No, in the resurrection-morn
They must have weal or woe.

4. Can any think that God should take
That pains to form a man
So like himself, only to make
Him here a moment stand?

5. Or that he should make much ado,
By justice and by grace,
By prophets and apostles too,
That men might see his face?

6. Or that the promise he hath made,
Also the threatenings great,
Should in a moment end and fade?
Oh no; this is a cheat.

7. Besides, who is so mad (or worse)
To think that Christ should come
From glory to be made a curse,
And that in sinners' room,

8. If nothing should by us be had
When we are gone from hence,
But vanities while here? O mad
And foolish confidence!

9. Again, shall God, who is the truth,
Say there is heaven and hell,
And shall men play that trick of youth,
To say, But who can tell?

10. Shall He that keeps his promise sure
In things both low and small,
Yet break it like a man impure
In matters great'st of all?

11. Oh let all tremble at that thought
That puts on God the lie—
That saith, Men shall turn unto naught
When they be sick and die.

12. Alas! death is but as the door
Through which all men do pass
To that which they for evermore
Shall have by wrath or grace.

13. Let all therefore that read my lines
Apply them to the heart;
Yea, let them read, and turn betimes
And get the better part.

14. Mind, therefore, what I treat on here—
Yea, mind and weigh it well:
'Tis death and judgment, and a clear
Discourse of heaven and hell.

OF DEATH.

1. Death, as a king rampant and stout,
The world he dare engage;
He conquers all, yea, and doth rout
The great, strong, wise, and sage.

2. No king so great, nor prinee so strong,
But death ean make to yield,
Yea, bind and lay them all along,
And make them quit the field.

3. Where arc the victors of the world,
With all their men of might?
Those that together kingdoms hurl'd
By death are put to flight.

4. How feeble is the strongest hand
When death begins to gripe!
The giant now leaves off to stand,
Much less withstand and fight.

5. The man that hath a lion's face
Must here give plaee and bend;
Yea, tho' his bones were bars of brass,
'Tis vain here to eontend.

6. Submit he must to feeble ones,
To worms, who will enclose
His skin and flesh, sinews and bones,
And will thereof dispose

7. Among themselvcs, as merehants do
The prizes they have got,
Or as the soldiers give unto
Each man the share and lot

8. Whieh they by dint of sword have won
From their most daring foe,
While he lies by as still as stone,
Not knowing what they do.

9. Beauty, death turns to rottenness,
And youth to wrinkled face;
The witty he brings to distress,
And wantons to disgrace.

10. The wild he tames, and spoils the mirth
Of all that wanton are;
He takes the worldling from his worth,
And poor man from his care.

11. Death favours none; he lays at all
Of all sorts and degree;
Both old and young, both great and small,
Rich, poor, and bond, and free.

12. No fawning words will flatter him,
Nor threatenings make him start;
He favours none for worth or kin;
All must taste of his dart.

13. What shall I say? The graves declare
That death shall conquer all;
There lie the skulls, dust, bones, and there
The mighty daily fall.

14. Death puts on things another face
Than we in health do see;
Sin, Satan, hell, death, life and grace
Now great and weighty be.

15. Yea, now the sick man's eye is set
Upon a world to come;
He also knows too, without let,
That there must be his home,

16. Either in joy, in bliss, and light,
Or sorrow, woe, and grief;
Either with Christ and saints in white,
Or fiends without relief.

17. But oh the sad estate that then
They will be in that die
Both void of grace and life! Poor men,
How will they fear and cry!

18. Ha! live I may not, though I would
For life give more than all;
And die I dare not, though I should
The world gain by my fall.

19. No, here he must no longer stay,
He feels his life run out;
His night is come, also the day
That makes him fear and doubt.

20. Death doth alrcady strike his heart
With his most fearful sting
Of guilt, which makes his conscience start
And quake at every thing.

21. For only he that God doth fear
Will now be counted wise;
Yea, he that feareth him while here,
He only wins the prize.

22. 'Tis he that shall by angels be
Attended to that bliss
That angels have; for he, oh he,
Of glory shall not miss.

23. Those weapons and those instruments
Of death that others fright,
Those dreadful fears and discontents
That bring on some that night

24. That never more shall have a day,
Bring this man to that rest
Which none can win but only they
Whom God hath eall'd and blest

25. With the first fruits of saving graee,
With faith, hope, love, and fear
Him to offend; this man his face
In visions high and elear

26. Shall in that light which no eye can
Approach unto—behold
The rays and beams of glory, and
Find there his name enroll'd

27. Among those glittering stars of light
That Christ still holdeth fast
In his right hand, with all his might,
Until that danger's past

28. That shakes the world, and most have dropt
Into grief and distress.
Oh blessed then is he that's wrapt
In Christ his righteousness.

29. This is the man death cannot kill,
For he hath put on arms;
Him sin or Satan hath not skill
To hurt with all their charms.

30. An helmet on his head doth stand;
A breastplate on his heart:
A shield also is in his hand
That turneth every dart.

31. Truth girds him round the reins, also
His sword is on his thigh;
His feet on shoes of peace do go
The ways of purity.

32. His heart, it groaneth to the Lord,
Who hears him at his call,
And doth him help and strength afford,
Wherewith he conquers all.

33. Thus fortified, he keeps the field,
While death is gone and fled;
And then lies down upon his shield
Till Christ doth raise the dead.

OF JUDGMENT.

1. As 'tis appointed men should die,
So judgment is the next
That meets them most assuredly;
For so saith holy text.

2. Wherefore of judgment I shall now
Inform you what I may,
That you may see what 'tis, and how
'Twill be with men that day.

3. This world, it hath a time to stand;
Which time once ended, then
Will issue judgment out of hand
Upon all sorts of men.

4. The Judge we find in God's record
The Son of man, for he
By God's appointment is made Lord
And Judge of all that be.

5. Wherefore this Son of man shall come
At last to 'count with all,
And unto them shall give just doom,
Whether they stand or fall.

6. Behold ye now the majesty
And state that shall attend
This Lord, this Judge and Justice high
When he doth now descend.

7. He comes with head as white as snow,
With eyes like flames of fire,
In justice clad from top to toe,
Most glorious in attire.

8. His face is fill'd with gravity;
His tongue is like a sword;
His presence awes both stout and high;
The world shakes at his word.

9. He comes in flaming fire, and
With angels clear and bright,
Each with a trumpet in his hand,
Clothed in shining white.

10. The trump of God sounds in the air,
The dead do hear his voice;
The living do run here and there
Who made not him their choice.

11. Thus to his place he doth repair,
(Appointed for his throne,)
Where he will sit to judge, and where
He'll 'count with every one.

12. Angels attending on his hand
By thousands on a row;
Yea, thousands, thousands by him stand
And at his word do go.

13. Thus being sate, the books do ope
In which all crimes are writ—
All virtues too, of faith and hope,
Of love, and every whit

14. Of all that man hath done or said,
Or did intend to do,
Whether they sinn'd, or were afraid
Evil to come into.

15. Before this bar each sinner now
In person must appear,
Under his judgment there to bow
With trembling and with fear;

16. Within whose breast a witness then
Will certainly arise
That to each charge will say, Amen,
While they seek and devise

17. To shun the sentence which the Lord
Against them then will read
Out of the book of God's record,
With majesty and dread.

18. But every heart shall opened be
Before this Judge most high;
Yea, every thought to judgment he
Will bring assuredly.

19. And every word and action too
He there will manifest;
Yea, all that ever thou didst do
Or keep within thy breast

20. Shall then be seen and laid before
The world, that then will stand
To see thy Judge ope every sore,
And all thy evils scann'd,

21. Weighing each sin and wickedness
With so much equity,
Proportioning of thy distress
And woeful misery;

22. With so much justice doing right
That thou thyself shalt say,
My sins have brought me to this plight;
I threw myself away.

23. Into the gulf my sins have brought
Me justly to possess,
For which I blame not Christ; I wrought
It out by wickedness.

24. But oh how willingly would these
That thus in judgment be,
If that they might have help or ease,
Unto the mountains flee!

25. They would rejoice, if that they might
But underneath them creep,
To hide them from revenging right,
For fear of which they weep.

26 No mask nor vizor here can hide
The heart that rotten is;
All cloaks now must be laid aside,
No sinner must have bliss.

27. The tree of life this paradise
Doth always beautify,
'Cause of our health it is the rise
And perpetuity.

28. Here stands the golden throne of grace,
From out of which do run
Those crystal streams that make this place
Far brighter than the sun.

29. Here stands Mount Zion with her King,
Jerusalem above,
That holy and delightful thing,
So beautified with love.

30. That as a mother succours those
Which of her body be,
So she far more all such as close
In with her Lord; and she

31. Her grace, her everlasting doors,
Will open wide unto
Them all, with welcome, welcome—poor,
Rich, bond, free, high and low—

32. Unto the kingdom which our Lord
Appointed hath for all
That hath his name and word ador'd
Because he did them call;

33. Unto that work which also they
Sincerely did fulfil,
Not shunning always to obey
His gracious, holy will.

34. Besides, this much doth beautify
This godly paradise,
That from all quarters constantly
Whole thousands, as the price

35. Of precious blood, do here arrive,
As safe escaping all
Sin, hell, and Satan did contrive
To bring them into thrall;

36. Each telling his deliverance
In open face of heaven,
Still calling to remembrance
How fiercely they were driven

37. By deadly foe, who did pursue
As swift as eagles fly;
Which if you have not, down thou must
With those that then shall die
The second death, and be accurst
Of God. For certainly,

38. The truth of grace shall only here
Without a blush be bold
To stand, whilst others quake and fear,
And dare not once behold.

39. That heart that here was right for God
Shall there be comforted;
But those that evil ways have trod
Shall then hang down their head;

40. For every one must now receive
According to their ways—
They that unto the Lord did cleave
The everlasting joys;

41. Those that die in wickedness
To execution sent,
There still to grapple with distress,
Which nothing can prevent.

42. Of which two states I next shall write,
Wherefore I pray give ear,
And to them bend, with all your might,
Your heart with filial fear.

OF HEAVEN.

1. HEAVEN is a place, also a state;
It doth all things exeel;
No man can fully it relate,
Nor of its glory tell.

2. God made it for his residence,
To sit on as a throne.
Which shows to us the excellence
Whereby it may be known.

3. Doubtless the fabric that was built
For this so great a King
Must needs surprise thee, if thou wilt
But duly mind the thing.

4. If all that build do build to suit
The glory of their state,
What orator (though most acute)
Can fully heaven relate?

5. If palaces that princes build
(Which yet are made of clay)
Do so amaze when much beheld,
Of heaven what shall we say?

6. It is the high and holy place;
No moth can there annoy,
Nor make to fade that goodly grace
That saints shall there enjoy.

7. Mansions for glory and for rest
Do there prepared stand;
Buildings eternal for the blest
Are there provided, and

8. The glory and the comeliness
By deepest thought none may,
With heart or mouth, fully express,
Nor can before that day

9. These heavens we see be as a scroll
Or garment folded up,
Before they do together roll,
And we called in to sup

10. There with the King, the Bridegroom, and
By him are led into
His palace-chambers, there to stand
With his prospect to view;

11. And taste, and smell, and be inflam'd
And ravished to see
The buildings he hath for us fram'd,
How full of heaven they be.

12. Its state also is marvellous,
For beauty to behold;
All goodness there is plenteous,
And better far than gold;

13. Adorn'd with grace and righteousness,
While fragrant scents of love
O'erflow with everlasting bliss
All that do well above.

14. The heavenly Majesty, whose face
Doth far exceed the sun,
Will there east forth its ray of grace
After this world is done;

15. Which rays and beams will so possess
All things that there shall dwell
With so much glory, light and bliss
That none can think or tell.

16. That wisdom which doth order all
Shall there be fully shown;
That strength that bears the world there shall
By every one be known.

17. That holiness and sanctity
Which doth all thought surpass
Shall there in present purity
Outshine the crystal glass.

18. The beauty and the comeliness
Of this Almighty shall
Make amiable with lasting bliss
Those he thereto shall call.

19. The presence of this God will be
Eternal life in all,
And health and gladness, while we see
Thy face, O Immortal!

20. Here will the Lord make clear and plain
How sweetly did agree
His attributes when Christ was slain,
Our Saviour for to be;

21. How wisdom did find out the way;
How strength did make him stand;
How holiness did bear the sway
And answer just demand;

22. How all these attributes did bend
Themselves to work our life
Through Jesus Christ, whom God did send
To save us by his might.

23. All this will sparkle in our eye
Within the holy place,
And greatly raise our melody,
And flow our hearts with grace,

24. The largest thought that can arise
Within the widest heart
Shall then be filled with surprise,
And pleas'd in every part.

25. All mysteries shall here be seen,
And ev'ry knot untied;
Electing love, that hid hath been,
Shall shine on every side.

26. The God of glory here will be
The life of every one,
Whose godly attributes shall we
Possess them as our own.

27. By wisdom we all things shall know,
By light all things shall see;
By strength (too) all things we shall do
When we in glory be.

28. The Holy Lamb of God also,
Who for our sakes did die,
The holy ones of God shall know,
And that most perfectly.

29. Those small and short discoveries
That we have of him here
Will there be seen with open eyes,
In visions full and clear.

30. Those many thousand acts of grace
That here we feel and find
Shall there be read with open face
Upon his heart most kind.

31. There he will show us how he was
Our Prophet, Priest, and King,
And how he did maintain our cause,
And us to glory bring.

32. There we shall see how he was touch'd
With all our grief and pain,
(As in his word he hath avouch'd,)
When we with him shall reign:

33. He'll show us also how he did
Maintain our faith and love,
And why his face sometimes he hid
From us, who are his dove.

34. That head that once was crowned with thorns
Shall now with glory shine,
That heart that broken was with scorns
Shall flow with life divine.

35. That man that here met with disgrace
We there shall see so bright
That angels can't behold his face
For its exceeding light.

36. What gladness shall possess our heart
When we shall see these things!
What light and life in every part
Will rise like lasting springs!

37. Oh blessed face and holy grace!
When shall we see this day?
Lord, fetch us to this goodly place,
We humbly do thee pray.

38. Next to this Lamb we shall behold
All saints, both more and less,
With whited robes in glory roll'd,
'Cause him they did confess;

39. Each walking in his righteousness,
With shining crowns of gold,
Triumphing still in heavenly bliss
Amazing to behold.

40. Thus as they shine in their estate,
So too in their degree;
Which is most goodly to relate
And ravishing to see.

41. The Majesty whom they adore
Doth them in wisdom place
Upon the thrones, and that before
The angels, to their grace.

42. The saints of the Old Testament,
Full right to their degree,
Likewise the New, in excellent
Magnificency be.

43. Each one his badge of glory wears
According to his place,
According as were his affairs
Here in the time of grace.

44. Some on the right hand of the Lamb,
Likewise some on the left,
With robes and golden chains do stand,
Most grave, most sage, and deft.

45. The martyr here is known from him
Who peaceably did die,
Both by the place he sitteth in
And by his dignity.

46. Each father, saint, and prophet shall,
According to his worth,
Enjoy the honour of his call,
And plainly hold it forth.

47. Those bodies which sometimes were torn,
And bones that broken were,
For God's word, he doth now adorn
With health and glory fair.

48. Thus, when in heav'nly harmony
These blessed saints appear,
Adorn'd with grace and majesty,
What gladness will be there!

49. This shall we see, thus shall we be:
Oh would the day were come!
Lord Jesus, take us up to thee,
To this desired home.

50. Angels also we shall behold
When we on high ascend,
Each shining like to men of gold,
And on the Lord attend.

51. These goodly creatures, full of grace,
Shall stand about the throne,
Each one with lightning in his face,
And shall to us be known.

52. These cherubims with one accord
Shall cry continually,
Ah, holy, holy, holy Lord,
And heavenly Majesty!

53. These will us in their arms embrace,
And welcome us to rest,
And joy to see us clad with grace,
And of the heavens possessed.

54. This we shall hear, this we shall see,
While raptures take us up,
When we with blessed Jesus be,
And at his table sup.

55. O shining angels! what! must we
With you lift up our voice?
We must, and with you ever be,
And with you must rejoice.

56. Our friends that lived godly here
Shall there be found again—
The wife, the child, and father dear,
With others of our train;

57. Each one down to the foot in white,
Fill'd to the brim with grace,
Walking among the saints in light,
With glad and joyful face.

58. Those God did use us to convert
We there with joy shall meet,
And jointly shall with all our heart
In life each other greet.

59. A crown to them we then shall be,
A glory and a joy,
And that before the Lord, when he
The world comes to destroy.

60. This is the place, this is the state
Of all that fear the Lord;
Which men nor angels may relate
With tongue, or pen, or word.

61. No night is here for to eclipse
Its spangling rays so bright,
Nor doubt nor fear to shut the lips
Of those within this light.

62. The strings of music here are tun'd
For heavenly harmony,
And every spirit here perfum'd
With perfect sanctity.

63. Here run the crystal streams of life
Quite through all our veins,
And here by love we do unite
With glory's golden chains.

64. Now, that which sweeteneth all will be
The lasting of this state;
This heightens all we hear and see
To a transcendent rate;

65. For should the saints enjoy all this
But for a certain time,
Oh how would they their mark then miss,
And at this thing repine!

66. Yea, 'tis not possible that they
Who then shall dwell on high
Should be content, unless they may
Dwell there eternally.

67. A thought of parting with this place
Would bitter all their sweet,
And darkness put upon the face
Of all they there do meet.

68. But far from this the saints shall be;
Their portion is the Lord,
Whose face for ever they shall see,
As saith the holy word;

69. And that with everlasting peace,
Joy, and felicity:
From this time forth they shall increase
Unto eternity.

OF HELL, AND THE ESTATE OF THOSE THAT PERISH.

1. Thus having show'd you what I see
Of heaven, I now will tell
You also, after search, who'll be
The damned wights of hell.

2. And oh that they that read my lines
Would ponder soberly,
And lay to heart such things betimes
As touch eternity!

3. The sleepy sinner little thinks
What sorrows will abound
Within him when upon the brinks
Of Tophet he is found.

4. Hell is beyond all thought a state
So doubtful and forlorn,
So fearful, that none can relate
The pangs that there are borne.

5. God will exclude them utterly
From his most blessed face,
And then involve in misery,
In shame, and in disgrace.

6. God is the fountain of all bliss,
Of life, of light, and peace;
They then must needs be comfortless
Who are depriv'd of these.

7. Instead of life, a living death
Will there in all be found;
Dyings will be in every breath—
Thus sorrow will abound.

8. No light, but darkness here doth dwell,
No peace, but horror strange;
The fearful, damning wights of hell
In all will make this change.

9. To many things the damneds' woe
Is likened in the word;
And that because no one can show
The vengeance of the Lord.

10. Unto a dreadful burning lake,
All on a fiery flame,
Hell is compared, for to make
All understand the same.

11. A burning lake, a furnace hot,
A burning oven too,
Must be the portion, share, and lot
Of those which evil sow.

12. This plainly shows the burning heat
With which it will oppress
All hearts, and will like burnings eat
Their souls with sore distress.

13. This burning lake, it is God's wrath,
Incensed by the sin
Of those who do reject his path,
And wicked ways walk in;

14. Which wrath will so perplex all parts
Of body and of soul,
As if up to the very hearts
In burnings they did roll.

15. Again, to show the loathsome state
Of this so sad a case,
Like burning brimstone God doth make
The hidings of his face.

16. And truly as the stream and smoke
And flames of brimstone smell,
To blind the eyes and stomach choke,
So are the pangs of hell.

17. To see a sea of brimstone burn,
Who would it not affright?
But they whom God to hell doth turn
Are in most woeful plight.

18. This burning cannot quenched be,
No, not with tears of blood;
No mournful groans in misery
Will here do any good.

19. O damned men! this is your fate;
The day of grace is done;
Repentance now doth come too late,
Mercy is fled and gone.

20. Your groans and cries the sooner should
Have sounded in mine ears,
If grace you would have had, or would
Have me regard your tears.

21. Me you offended with your sin,
Instructions you did slight;
Your sins against my law hath been:
Justice shall have his right.

22. I gave my Son to do you good,
I gave you space and time
With him to close, which you withstood,
And did with hell combine.

23. Justice against you now is set,
Which you cannot appease:
Eternal Justice doth you let
From either life or ease.

24. Thus he that to this place doth come
May groan, and sigh, and weep,
But sin hath made that place his home,
And there it will him keep;

25. Wherefore hell, in another place,
Is called a prison too,
And all to show the evil ease
Of all sin doth undo.

26. Which prison, with its locks and bars
Of God's lasting decree,
Will hold them fast. Oh how this mars
All thought of being free!

27. Out at these brazen bars they may
The saints in glory see,
But this will not their grief allay,
But to them torment be.

28. Thus they in this infernal cave
Will now be holden fast
From heavenly freedom; tho' they crave,
Of it they may not taste.

29. The chains that darkness on them hangs,
Still rattling in their ears,
Create within them heavy pangs,
And still augment their fears.

30. Thus, hopeless of all remedy,
They dyingly do sink
Into the jaws of misery,
And seas of sorrow drink;

31. For being copp'd on every side
With helplessness and grief,
Headlong into despair they slide,
Bereft of all relief.

32. Therefore this hell is call'd a pit,
Prepar'd for those that die
The second death—a term most fit
To show their misery.

33. A pit that's bottomless is this,
A gulf of grief and woe,
A dungeon which they cannot miss
That will themselves undo.

34. Thus without stay they always sink,
Thus fainting still they fail;
Despair they up like water drink;
These prisoners have no bail.

35. Here meets them now that worm that gnaws
And plucks their bowels out;
The pit too on them shuts her jaws;
This dreadful is, no doubt.

36. This ghastly worm is guilt for sin,
That on the conscience feeds
With viper's teeth, both sharp and keen,
Whereat it sorely bleeds.

37. This worm is fed by memory,
Which strictly brings to mind
All things done in prosperity,
As we in Scripture find.

38. No word, nor thought, nor act they did
But now is set in sight;
Not one of them can now be hid—
Memory gives them light;

39. On which the understanding still
Will judge and sentence pass;
This kills the mind, and wounds the will;
Alas! alas! alas!

40. Oh, conscience is the slaughter-shop;
There hangs the axe and knife;
'Tis there the worm makes all things hot,
And wearies out the life.

41. Here, then, is execution done
On body and on soul;
For conscience will be bribed of none,
But gives to all their dole.

42. This worm, 'tis said, shall never die,
But in the belly be
Of all that in the flames shall lie:
Oh dreadful sight to see!

43. This worm now needs must in them live,
For sin will still be there,
And guilt, for God will not forgive,
Nor Christ their burden bear,

44. But take from them all help and stay,
And leave them to despair,
Which feeds upon them night and day:
This is the damneds' share.

45. Now will confusion so possess
These monuments of ire,
And so confound them with distress,
And trouble their desire,

46. That what to think, or what to do,
Or where to lay their head,
They know not; 'tis the damneds' woe
To live, and yet be dead.

47. These eastaways would fain have life,
But no, they never shall;
They would forget their dreadful plight,
But that stieks fast'st of all.

48. God, Christ, and heaven they know are best,
Yet dare not on them think;
The saints they know in joys do rest,
Whilst they their tears do drink.

49. They cry, alas! but all in vain,
They stick fast in the mire;
They would be rid of present pain,
Yet set themselves on fire.

50. Darkness is their perplexity,
Yet do they hate the light;
They always see their misery,
Yet are themselves all night.

51. They are all dead, yet live they do;
Yet neither live nor die:
They die to weal, and live to woe;
This is their misery.

52. Now is the joy they lived in
All turn'd to brinish tears,
And resolute attempts to sin
Turn'd into hellish fears.

53. Their dolour, in their bitterness,
So greatly they bemoan
That hell itself this to express
Doth echo with their groan:

54. I onee was fair for light and grace,
My days were long and good;
I lived in a blessed place,
Where was most heav'nly food;

55. But, wreteh I am, I slighted life,
And chose in death to live;
Oh for these days now, if I might,
Ten thousand worlds would give.

56. Ah, golden time! I did thee spend
In sin and idleness;
Ah, health and wealth! I did you lend
To bring me to distress.

57. My feet to evil I let run,
And tongue of folly talk;
My eyes to vanity have gone:
Thus did I plainly walk.

58. I did as greatly toil and strain
Myself with sin to please
As if that everlasting gain
Could have been found in these.

59. But nothing, nothing have I found
But weeping and alas!
And sorrow which doth now surround
Me, and augment my eross.

60. Ah, bleeding eonscienee! how did I
Thee cheek when thou didst tell
Me of my faults, for which I lie
Dead, while I live in hell!

61. I took thee for some peevish foe
When thou didst me accuse;
Therefore I did thee buffet so,
And eounsel did refuse.

62. Ah, mind! why didst thou do those things
That now do work my woe?
Ah, will! why wast thou thus inelin'd
Me ever to undo?

63. My senses! how were you beguiled,
When you said sin was good!
It hath in all parts me defiled,
And drown'd me like a flood.

64. Ah! that I now a being have
In sorrow and in pain!
Mother, would you had been my grave!
But this I wish in vain.

65. Had I been made a eockatriee,
A toad, or sueh-like thing,
Yea, had I been made snow or ice,
Then had I had no sin.

66. A stoek, a stock, a stone, or elot
Is happier than I;
For they know neither eold nor hot,
To live, nor yet to die.

67. I envy now the happiness
Of those that are in light;
I hate the very name of bliss,
'Cause I have there no right.

68. Again, still as they in this muse
Are feeding on the fire,
To mind there comes yet other news
To serew their torments higher;

69. Which is the length of this estate
Where they at present lie,
Whieh in a word I thus relate:
'Tis to eternity!

70. This thought now is so firmly fix'd
In all that comes to mind,
And also is so strongly mix'd
With wrath of every kind,

71 So that whatever they do know,
Or see, or think, or feel,
FOR EVER still doth strike them through,
As with a bar of steel.

72. For EVER shineth in the fire,
Ever is on the chains;
'Tis also in the pit of ire,
And tastes in all their pains.

73. *For ever* separate from God,
From peace, and life, and rest;
For ever underneath the rod
That vengeance liketh best.

74. Oh ever, ever! this will drown
Them quite, and make them cry:
We never shall get o'er thy bound,
O great eternity!

75. They sooner now the stars may count
Than loose these dismal bands,
Or see to what the motes amount,
Or number up the sands,

76. Than see an end of this their woe
Which now for sin they have;
O wantons! take heed what you do;
Sin will you never save.

77. Yea, when they have, time out of mind,
Been in this case so ill,
For ever, ever is behind,
Yet for them to fulfil.

A CAUTION

TO STIR UP TO WATCH AGAINST SIN.

The first eight lines one did commend to me,
The rest I thought good to commend to thee:
Reader, in reading be thou rul'd by me:
With rhymes nor lines, but truths, affected be.

Sin will at first, just like a beggar, crave
One penny or one halfpenny to have;
But if you grant its first suit, 'twill aspire
From pence to pounds, and still will mount up higher,
To the whole soul; but if it makes its moan,
Then say, Here is not for you; get you gone!
For if you give it entrance at the door,
It will come in, and may go out no more.

Sin, rather than 'twill out of action be,
Will pray to stay, though a short space, with thee:
One night, one hour, one moment, will it cry,
Embrace me in thy bosom, or I die.
Time to repent (saith it) I will allow,
And help it to repent thou know'st not how.
But if you give it entrance at the door,
It will come in, and may go out no more.

If begging doth not do, Sin promise will
Rewards to those that shall his lusts fulfil;
Some pence in hand, yea pounds, 'twill offer thee,
If at its motion and its beck thou'lt be.
'Twill Heaven seem to outbid, and all to gain
Thy love, and win thee it to entertain.
But give it not admittance at thy door,
Lest it comes in, and so goes out no more.

If promising and begging will not do
'Twill by its wiles attempt to flatter you:
I'm harmless, mean no ill, be not so shy,
Will every soul-destroying motion cry.
Its sting 'twill hide, 'twill change its native hue;
Vile 'twill not, but a beauty seem, to you.
But if you give it entrance at the door,
Its sting will in, and may come out no more.

Rather than fail, Sin will itself divide,
Bid thee do this, and lay the rest aside,
Take little ones, ('twill say,) throw great ones by,
(As if for little sins men should not die.)
Yea, Sin with itself a quarrel will maintain,
On purpose that by it thou mightst be slain.
Beware the cheat, then keep it out of door;
It would come in, and would go out no more.

Sin, if you will believe it, will accuse
What is not hurtful, and itself excuse;
'Twill make a vice of virtue, and 'twill say,
Good is destructive, doth men's souls betray:
'Twill make a law where God has made man free,
And break those laws by which men bounded be.
Look to thyself, then, keep it out of door;
Thee 'twould entangle and enlarge thy score.

Sin is that beastly thing that will defile
Soul, body, name, and fame in little while;
'Twill make him who some time God's image was
Look like the devil, love and plead his cause;
Like to the plague, poison, or leprosy,
Defile it will and infect contagiously.
Wherefore beware, against it shut the door;
If not, it will defile thee more and more.

Sin, once possessed of the heart, will play
The tyrant, force its vassal to obey:
'Twill make thee thine own happiness oppose,
And offer open violence to those
That love thee best; yea, make thee to defy
The law and counsel of the Deity.
Beware, then, keep this tyrant out of door,
Lest thou be his, and so thine own no more.

Sin harden can thy heart against thy God,
Make thee abuse his grace, despise his rod;
'Twill make you run upon the very pikes;
Judgments foreseen bring such to no dislikes

Of sinful hazards; no, they venture shall,
For one base lust, their soul, and heaven, and all.
Take heed, then, hold it, crush it at the door;
It comes to rob thee and to make thee poor.

Sin is a prison, hath its bolts, its chains,
Brings into bondage who it entertains,
Hangs shackles on them, bends them to its will,
Holds them, as Samsons, grinding at the mill;
'Twill blind them, make them deaf; yea, 'twill them gag,
And ride them as the devil rides his hag.
Wherefore look to it, keep it out of door;
If once its slave, thou mayst be free no more.

Though Sin at first its rage dissemble may,
'Twill soon upon thee as a lion prey;
'Twill roar, 'twill rend, 'twill tear, 'twill kill outright;
Its living death will gnaw thee day and night.
Thy pleasures now to paws and teeth it turns;
In thee its tickling lusts like brimstone burns.
Wherefore beware, and keep it out of door,
Lest it should on thee as a lion roar.

Sin will accuse, will stare thee in the face,
Will, for its witness, quote both time and place
Where thou it didst commit and so appeal
To conscience, who thy facts dare not conceal,
But on thee as a judge such sentence pass
As will to thy sweet meats prove bitter sauce.
Wherefore beware, against it shut thy door;
Repent what's past, believe, and sin no more.

Sin is the living worm, the lasting fire;
Hell would soon lose its heat could sin expire:
Better sinless in hell than to be where
Heaven is and to be found a sinner there.
One sinless with infernals might do well,
But sin would make a very heaven a hell,
Look to thyself, then, to keep it out of door
Lest it gets in, and never leaves thee more.

No match has Sin but God, in all the world;
Men, angels it has from their station hurl'd,
Holds them in chains as captives, in despite
Of all that here below is called might.
Release, help, freedom from it none can give
But even He by whom we breathe and live.
Watch, therefore, keep this giant out of door
Lest, if once in, thou get him out no more.

Fools make a mock at sin, will not believe
It carries such a dagger in its sleeve:
How can it be (say they) that such a thing,
So full of sweetness, should e'er wear a sting?
They know not that it is the very spell
Of Sin to make men laugh themselves to hell.
Look to thyself, then, deal with sin no more,
Lest He that saves against thee shuts the door.

Now let the God that is above,
That hath for sinners so much love,
These lines so help thee to improve
That he to him thy heart may move;
Keep thee from outward enemies,
Help the infernal to despise,
Deliver thee from them infernal,
And bring thee safe to life eternal.

AMEN.

DIVINE EMBLEMS;

OR,

TEMPORAL THINGS SPIRITUALIZED:

FITTED FOR THE USE OF BOYS AND GIRLS.

TO THE READER.

COURTEOUS READER:

The title-page will show, if thou wilt look,
Who are the proper subjects of this book:
They're boys and girls, of all sorts and degrees,
From those of age to children on the knees.
Thus comprehensive am I in my notions;
They tempt me to it by their childish motions.
We now have boys with beards, and girls that be
Huge as old women, wanting gravity.

Then do not blame me, since I thus describe 'em;
Flatter I may not, lest thereby I bribe them
To have a better judgment of themselves
Than wise men have of babies on the shelves.
Their antic tricks, fantastic modes and way
Show they like very boys and girls do play
With all the frantic fooleries of the age,
And that in open view, as on a stage:
Our bearded men do act like beardless boys,
Our women please themselves with childish toys.

Our ministers long time by word and pen
Dealt with them, counting them not boys, but men:
They shot their thunders at them and their toys,
But hit them not, 'cause they were girls and boys.
The better charg'd the wilder still they shot,
Or else so high these dwarfs they touched not.
Instead of men, they found them girls and boys,
To naught addicted but to childish toys.

Wherefore, dear reader, that I save them may
I now with them the very dotril play;
And since at gravity they make a tush,
My very beard I cast behind a bush,
And like a fool stand fing'ring of their toys,
And all to show they are but girls and boys.

Nor do I blush, altho' I think some may
Call me a child, because I with them play:
I aim to show them how each fingle-fangle
On which they dote does but their souls entangle,
As with a web, a trap, a gin, a snare,
And will destroy them, have they not a care.

Paul seem'd to play the fool, that he might gain
Those that were fools indeed, if not in grain;
He did it by such things, to let them see
Their emptiness, their sin and vanity—
A noble act and full of honesty!

Nor he, nor I, would like them be in vice,
But by their playthings I would them entice,
That they might raise their thoughts from childish toys
To heaven, for that's prepar'd for girls and boys.
Nor would I so confine myself to these
As to shun graver things, but seek to please
Those more composed with better things than toys,
Tho' I would thus be catching girls and boys.

Wherefore, if men inclined are to look,
Perhaps their graver fancies may be took
With what is here, tho' but in homely rhymes;
But he who pleases all must rise betimes.
Some, I persuade me, will be finding fault,
Concluding here I trip and there I halt:
No doubt some could those grovelling notions raise
By fine-spun terms, that challenge might the bays.

Should all be fore'd their brains to lay aside
That cannot regulate the flowing tide
By this or that man's fancy, we should have
The wise unto the fool become a slave.
What, tho' my text seems mean, my morals be
Grave, as if fetch'd from a sublimer tree.
And if some better handle can a fly
Than some a text, wherefore should we deny
Their making proof or good experiment
Of smallest things, great mischiefs to prevent?

Wise Solomon did fools to pismires send
To learn true wisdom, and their lives to mend;
Yea, God, by swallows, cuckoos, and the ass,
Shows they are fools who let the season pass
Which he put in their hand, that to obtain
Which is both present and eternal gain.

I think the wiser sort my rhyme may slight;
While I peruse them fools will take delight.
Then what care I? The foolish God has chose,
And doth by foolish things their minds compose,
And settle upon that which is divine:
Great things by little ones are made to shine.

I could, were I so pleas'd, use higher strains,
And for applause or tenters stretch my brains;
But what needs that? The arrow out of sight
Does not the sleeper nor the watchman fright:
To shoot too high doth make but children gaze;
'Tis that which hits the man doth him amaze.

As for the inconsiderableness
Of things by which I do my mind express,
May I by them bring some good thing to pass
As Samson with the jawbone of an ass,
Or as brave Shamgar with his ox's goad,
(Both things unmanly, not for war in mode,)
I have my end, tho' I myself expose,
For God will have the glory at the close.

J. B.

DIVINE EMBLEMS, &c.

UPON THE LARK AND THE FOWLER.

THOU simple bird, what makes thee here to play?
Look, there's the fowler, prithee come away.
Dost not behold the net? Look, there 'tis spread;
Venture a little further, thou art dead.

Is there not roon enough in all the field
For thee to play in, but thou needs must yield
To the deceitful glitt'ring of a glass
Between nets placed, to bring thy death to pass?

Bird, if thou art so much for dazzling light,
Look, there's the sun above thee, dart upright;
Thy nature is to soar up to the sky;
Why wilt thou, then, come down to the nets and die?

Heed not the fowler's tempting, flattering call;
This whistle he enchanteth birds withal.
What tho' thou seest a live bird in his net?
She's there because from thence she cauot get.

Look how he tempteth thee with his decoy,
That he may rob thee of thy life, thy joy.
Come, prithee, bird; I prithee come away;
Why shouldst thou to this net become a prey?

Hadst thou not wings, or were thy feathers pull'd,
Or wast thou blind, or fast asleep wert lull'd,
The case would somewhat alter, but for thee,
Thy eyes are ope, and thou hast wings to flee.

Remember that thy song is in thy rise,
Not in thy fall; earth's not thy paradise.
Keep up aloft, then; let thy circuits be
Above, where birds from fowlers' uets are free.

COMPARISON.

This fowler is an emblem of the devil,
His nets aud whistle fingers of all evil;
His glass an emblem is of sinful pleasure,
Decoying such who reckon sin a treasure.

This simple lark's a shadow of a saint,
Under allurings ready now to faint.
What you have read a needful warning is,
Design'd to show the soul its share and bliss.

MEDITATIONS UPON AN EGG.

THE egg's no chick by falling from the hen,
Nor man a Christian till he's born agaiu.

The egg's at first contained in the shell;
Men afore grace in sins and darkness dwell.
The egg, when laid, by warmth is made a chicken,
And Christ by grace the dead in sin doth quicken,
The chick at first is in the cell confin'd;
So heaven-born souls are in the flesh detain'd.
The shell doth crack, the chick doth chirp and peep;
The flesh decays, and men then pray and weep.
The shell doth break, the chick's at liberty;
The flesh falls off, the soul mounts up on high.
But both do uot enjoy the selfsame plight—
The soul is safe, the chick now fears the kite.

But chicks from rotten eggs do not proceed,
Nor is an hypocrite a saint indeed.
The rotten egg, tho' underneath the hen,
If crack'd, is foul, and loathsome unto men;
Nor doth her warmth make what is rotten sound:
What's rotten, rotten will at last be found.
The *hypocrite*, siu has in him possession;
He is a rotten egg under profession.

Some eggs bring cockatrices; and some men
Seem hatch'd and brooded in the viper's deu.

Some eggs bring wild-fowls; and some men there be
As wild as are the wildest fowls that flee.
Some eggs bring spiders; and some men appear
More venom'd than the worst of spiders are.
Some eggs bring pismires; and some seem to me
As much for trifles as the pismires be.
And thus do divers eggs form diff'rent shapes,
As like some men as monkeys are like apes;
But this is but an egg; were it a chick,
Here had been legs, and wings, and bones to pick.

UPON THE FLINT IN THE WATER.

THIS flint time out of mind hath there abode
Where crystal streams make their continual road,
Yet it abides a flint as much as 'twere
Before it touch'd the water or came there.

Its hardness is not in the least abated,
'Tis not at all by water penetrated;
Though water hath a soft'ning virtue in't,
It can't dissolve the stone, for 'tis a flint.

Yea, tho' in the water it doth still remain,
Its fiery nature still it does retain;
If you oppose it with its opposite,
Then in your very face its fire 'twill spit.

COMPARISON.

This flint an emblem is of those that lie
Under the word like stones until they die;
Its crystal streams have not their natures chang'd;
They are not from their lusts by grace estrang'd.

UPON THE FISH IN THE WATER.

THE water is the fish's element:
Take her from thence, none can her death prevent;
And some have said, who have transgressors been,
As good not be as to be kept from sin.

The water is the fish's element:
Leave her but there and she will be content;
So's he who in the path of life doth plod;
Take all, says he; let me but have my God.

The water is the fish's element:
Her sportings there to her are excellent;
So is God's service unto holy men;
They are not in their element till then.

UPON THE SWALLOW.

THIS pretty bird, oh how she flies and sings!
But could she do so if she had not wings?
Her wings bespeak my faith, her songs my peace;
When I believe and sing my doubtings cease.

UPON THE BEE.

THE bee goes out, and honey home doth bring,
And some who seek that honey find a sting.
Now wouldst thou have the honey, and be free
From stinging, in the first place kill the bee.

COMPARISON.

This bee an emblem truly is of sin,
Whose sweet unto a many death hath been:
Wouldst thou have sweet from sin, and yet not die,
Sin, in the first place, thou must mortify.

UPON OVERMUCH NICENESS.

'TIS strange to see how overnice are some
About their clothes, their bodies, and their home,
While what's of worth they slightly pass it by,
Not doing it at all, or slovenly.

Their houses must well furnish'd be in print,
While their immortal soul has no good in't;
Its outside also they must beautify,
While there is in't scarce common honesty.

Their bodies they must have trick'd up and trim,
Their inside full of filth up to the brim;
Upon their clothes there must not be a spot,
Whereas their lives are but one common blot.

How nice, how coy are some about their diet
That can their crying souls with hogs' meat quiet!
All must be drest to a hair, or else 'tis naught,
While of the living bread they have no thought.

MEDITATIONS UPON A CANDLE.

Man's like a candle in a candlestick,
Made up of tallow and a little wick;
For what the candle is before 'tis lighted,
Just such be they who are in sin benighted;
Nor can a man his soul with grace inspire,
More than the candles set themselves on fire.

Candles receive their light from what they are not;
Men grace from Him for whom at first they care not.

We manage candles when they take the fire;
God, men, when he with grace doth them inspire.

And biggest candles give the better light,
As grace on biggest sinners shines most bright.

The candle shines to make another see;
A saint unto his neighbour light should be.

The blinking candle we do much despise;
Saints dim of light are high in no man's eyes.

Again, though it may seem to some a riddle,
We use to light our candle at the middle.
True light doth at the candle's end appear,
And grace the heart first reaches by the ear;
But 'tis the wick the fire doth kindle on,
As 'tis the heart that grace first works upon.
Thus both do fasten upon what's the main,
And so their life and vigour do maintain.

The tallow makes the wick yield to the fire,
And sinful flesh doth make the soul desire
That grace may kindle on it, in it burn;
So evil makes the soul from evil turn.

But candles in the wind are apt to flare,
And Christians in a tempest to despair.
We see the flame with smoke attended is,
And in our holy lives there's much amiss.

Sometimes a thief will candlelight annoy,
And lusts do seek our graces to destroy.
What brackish is will make a candle splutter;
'Twixt sin and grace there's oft a heavy clutter.
Sometimes the light burns dim, 'cause of the snuff,
And sometimes 'tis blown quite out with a puff;
But watchfulness preventeth both these evils,
Keeps candles light, and grace, in spite of devils.

But let not snuffs nor puffs make us to doubt;
Our candles may be lighted, tho' puff'd out.
The candle in the night doth all excel;
Nor sun, nor moon, nor stars then shine so well.
So is the Christian in our hemisphere,
Whose light shows others how their course to steer.
When candles are put out, all's in confusion;
Where Christians are not devils make intrusion.
They then are happy who such candles have;
All others dwell in darkness and the grave.
But candles that do blink within the socket,
And saints whose eyes are always in their pocket,
Are much alike; such candles make us fumble,
And at such saints good men and bad do stumble.

Good candles don't offend, except sore eyes,
Nor hurt, unless it be the silly flies;
Thus some hate burning candles in the night,
As some do living holy for delight.
But let us draw towards the candle's end,
The fire, you see, doth wick and tallow spend,
As grace man's life, until his glass is run;
And so the candle and the man is done.

The man now lays him down upon his bed;
The wick yields up its fire, and so is dead.
The candle now extinct is, but the man
By grace mounts up to glory, there to stand.

UPON THE SACRAMENTS.

Two sacraments I do believe there be,
Ev'n Baptism and the Supper of the Lord.
Both mysteries divine, which do to me,
By God's appointment, benefit afford.

But shall they be my God, or shall I have
Of them so foul and impious a thought
To think that from the curse they can me save?
Bread, wine, or water me no ransom bought.

UPON THE SUN'S REFLECTION UPON THE CLOUDS IN A FAIR MORNING.

Look yonder! Ah! me thinks mine eyes do see
Clouds edg'd with silver, as fine garments be:
They look as if they saw the golden face
That makes black clouds most beautiful with grace.

Unto the saints' sweet incense of their prayer
These smoky, curled clouds I do compare;
For as these clouds seem edg'd or lac'd with gold,
Their prayers return with blessings manifold.

THE SINNER AND THE SPIDER.

SINNER.

WHAT black, what ugly, crawling thing art thou?

SPIDER.

I am a spider—

SINNER.

A spider, ay; truly a filthy creature.

SPIDER.

Not filthy as thyself in name or feature.
My name entailed is to my creation,
My feature from the God of thy salvation.

SINNER.

I am a man, and in God's image made;
I have a soul shall neither die nor fade;
God has possessed me with human reason;
Speak not against me, lest thou speakest treason,
For if I am the image of my Maker,
Of slanders laid on me he is partaker.

SPIDER.

I know thou art a creature far above me,
Therefore I shun, I fear, and also love thee.
But tho' thy God hath made thee such a creature,
Thou hast against him often play'd the traitor.
Thy sin has fetch'd thee down: leave off to boast;
Nature thou hast defiled, God's image lost.
Yea, thou thyself a very beast hast made,
And art become like grass, which soon doth fade.
Thy soul, thy reason, yea, thy spotless state,
Sin has subjected to th' most dreadful fate;
But I retain my primitive condition;
I've all but what I lost by thy ambition.

SINNER.

Thou venom'd thing, I know not what to call thee:
The dregs of nature surely did befall thee;
Thou wast compos'd o' th' dross and scum of all;
Men hate thee, and in scorn thee Spider call.

SPIDER.

My venom's good for something, since God made it;
Thy nature sin hath spoil'd and doth degrade it.
Thou art despoil'd of good, and, tho' I fear thee,
I will not, tho' I might, despise and jeer thee.
Thou sayst I am the very dregs of nature;
Thy sin's the spawn of devils, 'tis no creature.
Thou sayst man hates me 'cause I am a spider;
Poor man! thou of thy God art a derider;
My vemon tendeth to my preservation;
Thy pleasing follies work out thy damnation.
Poor man! I keep the rules of my creation;
Thy sin has cast thee headlong from thy station.
I hurt nobody willingly, but thou
Art a self-murderer; thou knowst not how
To do what's good; no, for thou lovest evil;
Thou fly'st God's law, adherest to the devil.

SINNER.

Thou ill-shap'd thing! there's an antipathy
'Twixt man and spiders, 'tis in vain to lie;
Stand off, I hate thee; if thou dost come nigh me,
I'll crush thee with my foot; I do defy thee.

SPIDER.

They are ill-shap'd who warped are by sin:
Hatred in thee to God hath long time been;
No marvel then, indeed, if me his creature
Thou dost defy, pretending name and feature;
But why stand off? My presence shall not throng thee;
'Tis not my venom, but thy sin, doth wrong thee.

Come, I will teach thee wisdom; do but hear me:
I was made for thy profit—do not fear me.

But if thy God thou wilt not hearken to,
What can the swallow, ant, and spider do?
Yet I will speak; I can but be rejected:
Sometimes great things by small means are effected.

Hark, then! Tho' man is noble by creation,
He's lapsed now to such degeneration
As not to grieve, so careless is he grown,
Tho' he himself has sadly overthrown

And brought to bondage every earthly thing,
Ev'n from the very spider to the king.
This we poor sensitives do feel and see,
For subject to the curse you made us be.
Tread not upon me, neither from me go;
'Tis man which has brought all the world to woe.

The law of my creation bids me teach thee:
I will not for thy pride to God impeach thee.
I spin, I weave, and all to let thee see
Thy best performances but cobwebs be.
Thy glory now is brought to such an ebb
It doth not much excel the spider's web.
My webs, becoming snares and traps for flies,
Do set the wiles of hell before thine eyes;
Their tangling nature is to let thee see
Thy sins (too) of a tangling nature be.
My den or hole, for that 'tis bottomless,
Doth of damnation show the lastingness.
My lying quiet till the fly is catcht,
Shows secretly hell hath thy ruin hatcht;
In that I on her seize when she is taken,
I show who gathers whom God hath forsaken.
The fly lies buzzing in my web to tell
How sinners always roar and howl in hell.

Now, since I show thee all these mysteries,
How canst thou hate me or me scandalize?

SINNER.

Well, well; I will no more be a derider;
I did not look for such things from a spider.

SPIDER.

Come, hold thy peace. What I have yet to say,
If heeded, may help thee another day.
Since I an ugly, ven'mous creature be,
There's some resemblance 'twixt vile man and me.

My wild and heedless runnings are like those
Whose ways to ruin do their souls expose.
Daylight is not my time; I work i' th' night,
To show they are like me who hate the light.
The maid sweeps one web down; I make another,
To show how heedless ones convictions smother.
My web is no defence at all for me,
Nor will false hopes at judgment be to thee.

SINNER.

O spider, I have heard thee, and do wonder
A spider should thus lighten and thus thunder.

SPIDER.

Do but hold still, and I will let thee see
Yet in my ways more mysteries there be.
Shall not I do thee good if I thee tell,
I show to thee a fourfold way to hell?
For since I set my web in sundry places,
I show men go to hell in divers traces.

One I set in the window, that I might
Show some go down to hell with Gospel light.

One I set in a corner, as you see,
To show how some in secret snared be.

Gross webs great store I set in darksome places,
To show how many sin with brazen faces.

Another web I set aloft on high,
To show there's some professing men must die.
Thus in my ways God's wisdom doth conceal,
And by my ways that wisdom doth reveal.

I hide myself when I for flies do wait,
So doth the devil when he lays his bait;
If I do fear the losing of my prey,
I stir me and more snares upon her lay:
This way and that her wings and legs I tie,
That sure as she is catch'd so she must die;
But if I see she's like to get away,
Then with my venom I her journey stay;
All which my ways the devil imitates
To catch men, 'cause he their salvation hates.

SINNER.

O spider, thou delight'st me with thy skill:
I pray thee spit this venom at me still.

SPIDER.

I am a spider, yet I can possess
The palace of a king, where happiness
So much abounds. Nor when I do go thither,
Do they ask what or whence I come, or whither
I make my hasty travels; no, not they;
They let me pass, and I go on my way.
I seize the palace, do with hands take hold
Of doors, of locks, or bolts; yet I am bold,
When in, to clamber up unto the throne,
And to possess it, as if 'twere my own;
Nor is there any law forbidding me
Here to abide or in this palace be.

At pleasure I ascend the highest stories,
And then I sit, and so behold the glories
Myself is compass'd with, as if I were
One of the chiefest courtiers that be there.

Here lords and ladies do come round about me
With grave demeanour, nor do any flout me

For this my brave adventure; no, not they:
They come, they go, but leave me there to stay.

Now, my reproacher, I do by all this
Show how thou mayst possess thyself of bliss.
Thou art worse than a spider, but take hold
On Christ the door; thou shalt not be controll'd:
By him do thou the heavenly palace enter;
None e'er will chide thee for thy brave adventure.
Approach thou then unto the very throne;
There speak thy mind, fear not, the day's thine own.
Nor saint nor angel will thee stop or stay,
But rather tumble blocks out of the way.
My venom stops not me; let not thy vice
Stop thee; possess thyself of paradise.

Go on, I say, although thou be a sinner,
Learn to be bold in faith of me, a spinner.
This is the way true glories to possess,
And to enjoy what no man can express.

Sometimes I find the palace door up-lockt,
And so my entrance thither has up-blockt;
But am I daunted? No, I here and there
Do feel and search; and so if anywhere,
At any chink or crevice, find my way,
I crowd, I press for passage, make no stay;
And so thro' difficulty I attain
The palace, yea, the throne, where princes reign.

I crowd, sometimes, as if I'd burst in sunder.
And art thou crush'd with striving? Do not wonder.
Some scarce get in; and yet indeed they enter.
Knock, for they nothing have that nothing venture.

Nor will the King himself throw dirt on thee,
As thou hast cast reproaches upon me.
He will not hate thee, O thou foul backslider!
As thou didst me because I am a spider.

Now to conclude: since I much doctrine bring,
Slight me no more, call me not ugly thing.
God wisdom hath unto the pismire given,
And spiders may teach men the way to heaven.

SINNER.

Well, my good spider, I my errors see;
I was a fool for railing so at thee:
Thy nature, venom, and thy fearful hue
But show what sinners are and what they do.

Thy way and works do also darkly tell
How some men go to heaven, and some to hell.
Thou art my monitor, and I am a fool:
They may learn that to spiders go to school.

OF THE MOLE IN THE GROUND.

THE mole's a creature very smooth and sleek;
She digs i' th' dirt, but 'twill not on her stick;
So's he who counts this world his greatest gains,
Yet nothing gets but labour for his pains.
Earth's the mole's element; she can't abide
To be above ground, dirt-heaps are her pride,
And he is like her who the worldling plays;
He imitates her in her works and ways.

Poor silly mole! that thou shouldst love to be
Where thou nor sun, nor moon, nor stars canst see;
But oh how silly's he who doth not care,
So he gets earth, to have of heav'n a share!

OF THE CUCKOO.

THOU booby! say'st thou nothing but Cuckoo?
The robin and the wren can thee outdo:
They to us play through their little throats,
Not one, but sundry pretty tuneful notes.
But thou hast fellows: some like thee can do
Little but suck our eggs and sing Cuckoo.

Thy notes do not first welcome in our spring,
Nor dost thou its first tokens to us bring:
Birds less than thee by far, like prophets, do
Tell us 'tis coming, tho' not by Cuckoo.

Nor dost thou summer have away with thee,
Though thou a yawling, bawling cuckoo be;
When thou dost cease among us to appear,
Then doth our harvest bravely crown our year.
But thou hast fellows: some like thee can do
Little but suck our eggs, and sing Cuckoo.

Since cuckoos forward not our early spring,
Nor help with notes to bring our harvest in,
And since, while here, she only makes a noise,
So pleasing unto none as girls and boys,
The formalist we may compare her to,
For he doth suck our eggs and sing Cuckoo.

OF THE BOY AND THE BUTTERFLY.

Behold, how eager this our little boy
Is for this butterfly, as if all joy,
All profits, honours, yea, and lasting pleasures,
Were wrapt up in her, or the richest treasures
Found in her would be bundled up together,
When all her all is lighter than a feather.

He halloos, runs, and cries out, Here, boys, here!
Nor doth he brambles or the nettles fear:
He stumbles at the molehills; up he gets,
And runs again, as one bereft of wits;
And all his labour and this large outcry
Is only for a silly butterfly.

COMPARISON.

This little boy an emblem is of those
Whose hearts are wholly at the world's dispose.
The butterfly doth represent to me
The world's best things at best but fading be:
All are but painted nothings and false joys,
Like this poor butterfly to these our boys,
His running through nettles, thorns and briers
To gratify his boyish, fond desires,
His tumbling over molehills to attain
His end—namely, his butterfly to gain—
Doth plainly show what hazards some men run
To get what will be lost as soon as won.
Men seem in choice than children far more wise,
Because they run not after butterflies,
When yet, alas! for what are empty toys
They follow children, like to beardless boys.

OF THE FLY AT THE CANDLE.

What ails this fly, thus desperately to enter
A combat with the candle? Will she venture
To clash at light? Away, thou silly fly!
Thus doing thou wilt burn thy wings and die.

But 'tis a folly here advice to give;
She'll kill the candle, or she will not live.
Slap, says she, at it: then she makes retreat,
So wheels about and does her blows repeat.

Nor doth the candle let her quite escape,
But gives some little cheek unto the ape,
Throws up her nimble heels, and down she falls,
Where she lies sprawling and for succour calls.

When she recovers, up she gets again,
And at the candle comes with might and main;
But now behold, the candle takes the fly,
And holds her till she doth by burnings die.

COMPARISON.

This candle is an emblem of that light
Our Gospel gives in this our darksome night:
The fly a lively picture is of those
That hate and do this Gospel light oppose.
At last the Gospel doth become their snare—
Doth they with burning hands in pieces tear.

ON THE RISING OF THE SUN.

Look, look! Brave Sol doth peep up from beneath,
Shows us his golden face, doth on us breathe;
Yea, he doth compass us around with glories,
Whilst he ascends up to his highest stories,
Where he his banner over us displays,
And gives us light to see our works and ways.

Nor are we now, as at the peep of light,
To question, Is it day or is it night?
The night is gone, the shadows fled away,
And now we are most certain that 'tis day.

And thus it is when Jesus shows his face,
And doth assure us of his love and grace.

UPON THE PROMISING FRUITFULNESS OF A TREE.

A comely sight indeed it is to see
A world of blossoms on an apple tree;
Yet far more comely would this tree appear
If all its dainty blooms young apples were;
But how much more might one upon it see
If each would hang there till it ripe should be!
But most of all in beauty would abound
If every one should then be truly sound.

But we, alas! do commonly behold
Blooms fall apace if mornings be but cold.
They, too, which hang till they young apples are,
By blazing winds and vermin take despair.
Store that do hang while almost ripe, we see,
By blust'ring winds are shaken from the tree;
So that of many only some there be
That grow and thrive to full maturity.

COMPARISON.

This tree a perfect emblem is of those
Which do the garden of the Lord compose.

Its blasted blooms are motions unto good,
Which chill affections do nip in the bud.

Those little apples which yet blasted are
Show some good purposes—no good fruit bear.
Those spoil'd by vermin are to let us see
How good attempts by bad thoughts ruin'd be.

Those which the wind blows down while they are green
Show good works have by trials spoiled been.
Those that abide while ripe upon the tree
Show in a good man some ripe fruit will be.

Behold, then, how abortive some fruits are
Which at the first most promising appear!
The frost, the wind, the worm, with time doth show
There flow from much appearance works but few.

UPON THE THIEF.

The thief, when he doth steal, thinks he doth gain,
Yet then the greatest loss he doth sustain.
Come, thief, tell me thy gains, but do not falter.
When summ'd, what comes it to more than the halter?

Perhaps thou'lt say, The halter I defy;
So thou mayst say, yet by the halter die.
Thou'lt say, Then there's an end; no, prithee, hold,
He was no friend of thine that thee so told.
Hear thou the word of God: that will thee tell
Without repentance thieves must go to hell.
But should it be as thy false prophet says,
Yet naught but loss doth come by thievish ways.

All honest men will flee thy company;
Thou liv'st a rogue, and so a rogue will die;
Innocent boldness thou hast none at all;
Thy inward thoughts do thee a villain call.

Sometimes, when thou liest warmly on thy bed,
Thou art like one unto the gallows led;
Fear as a constable breaks in upon thee;
Thou art as if the town was up to stone thee.

If hogs do grunt or silly rats do rustle,
Thou art in consternation; think'st a bustle
By men about the door is made to take thee;
And all because good conscience doth forsake thee.

Thy case is so deplorable and bad
Thou shunn'st to think on't lest thou shouldst be mad;
Thou art beset with mischiefs every way;
The gallows groaneth for thee every day.

Wherefore, I prithee, thief, thy theft forbear;
Consult thy safety, prithee have a care;
If once thy head be got within the noose,
'Twill be too late a longer life to choose.

As to the penitent thou readest of,
What's that to them who at repentance scoff?
Nor is that grace at thy command or pow'r,
That thou shouldst put it off to the last hour.

I prithee, thief, think on't and turn betime;
Few go to life who do the gallows climb.

OF THE CHILD WITH THE BIRD ON THE BUSH.

My little bird, how canst thou sit
And sing amidst so many thorns?
Let me but hold upon thee get,
My love with honour thee adorns.

Thou art at present little worth;
Five farthings none will give for thee;
But prithee, little bird, come forth;
Thou of more value art to me.

'Tis true it is sunshine to-day,
To-morrow birds will have a storm;
My pretty one, come thou away;
My bosom then shall keep thee warm.

Thou subject art to cold o' nights,
When darkness is thy covering;
At days thy danger's great by kites;
How canst thou then sit there and sing?

Thy food is scarce and scanty too;
'Tis worms and trash which thou dost eat:
Thy present state I pity do;
Come, I'll provide thee better meat.

I'll feed thee with white bread and milk,
And sugar-plums, if thou them crave;
I'll cover thee with finest silk,
That from the cold I may thee save.

My father's palace shall be thine;
Yea, in it thou shalt sit and sing:
My little bird, if thou'lt be mine,
The whole year round shall be thy spring.

Oh leave us not! When once thou hidest thy
head
Our horizon with darkness will be spread.
Tell, who hath thee offended. Turn again:
Alas! too late; entreaties are in vain!

COMPARISON.

The Gospel here has had a summer's day,
But in its sunshine we, like fools, did play,
Or else fall out, and with each other wrangle,
And did, instead of work, not much but
jangle.

And if our sun seems angry, hides his face,
Shall it go down, shall night possess this
place?
Let not the voice of night-birds us afflict,
And of our misspent summer us convict.

THE END.

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